

# DIATESSARON ΔΙΑΤΕΣΣΑΡΩΝ

Matthew – Jesus Christ is Lord

Mark – Jesus Christ is Lord

Luke – *Jesus Christ is Lord*

John – Jesus Christ is Lord

<sup>1</sup> Since indeed many took in hand to arrange in order an account about the matters having received full acceptance among us, <sup>2</sup> just as those having become onlookers and attendants of the Word delivered them to us at the beginning, <sup>3</sup> it seemed good to me also, having accurately followed along all things from above, to write to you in consecutive order, mightiest Theophilus, <sup>4</sup> so that you may recognize the certainty in the words about which you were instructed.

# A

(Mk. 1:1; Jn. 1:1-5, 9-14, 16-18)

<sup>1</sup> The beginning of the good message of Jesus Christ, the Son of God.

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> This One was in the beginning with God. <sup>3</sup> All things came to be through Him, and without Him not even one thing came to be which has come to be. <sup>4</sup> In Him was life, and the life was the light of men. <sup>5</sup> And the light shines in the darkness, and the darkness did not apprehend it. <sup>9</sup> He was the true Light which, coming into the world, enlightens every man. <sup>10</sup> He was in the world, and the world through Him came to be, and the world did not know Him.

<sup>11</sup> To His own things He came, and His own people did not receive Him. <sup>12</sup> But as many as received Him, He gave to them a right to become children of God - to those believing in His name; <sup>13</sup> who, not from blood, nor from a will of flesh, nor from a will of man, but from God were born.

<sup>14</sup> And the Word became flesh and tabernacled among us, and we ourselves observed His glory - glory as of the Unique One from the Father - full of grace and truth. <sup>16</sup> And from His fullness we all received, even grace in place of grace. <sup>17</sup> Because the law through Moses was given. The grace and the truth came to be through Jesus Christ. <sup>18</sup> No one has ever seen God. The unique Son, He being in the bosom of the Father, that One explained Him.

(Lk. 1:5-25)

<sup>5</sup> There was in the days of Herod, the king of Judea, a certain priest, by name Zacharias, from the daily course of Abijah. And his wife was from the daughters of Aaron, and her name was Elizabeth. <sup>6</sup> Now they were both righteous before God, proceeding in all the commands and righteous acts of the Lord blameless. <sup>7</sup> And they had no child, according as Elizabeth was barren, and both were well on in their days.

<sup>8</sup> But it happened in his serving as priest in the order of his daily course before God, <sup>9</sup> according to the custom of the priesthood, he obtained the lot to burn incense, entering into the temple of the Lord, <sup>10</sup> and all the multitude of the people praying outside at the hour of incense. <sup>11</sup> Now a messenger of the Lord was seen by him, having stood from the right of the altar of incense. <sup>12</sup> And Zacharias, having seen, was troubled, and fear fell upon him. <sup>13</sup> And the messenger said to him, "Don't be fearing, Zacharias, because your petition was heeded, and your wife Elizabeth will bear a son to you, and you will call his name John. <sup>14</sup> And there will be joy to you, and gladness, and many will be made to rejoice upon his birth. <sup>15</sup> For he will be great before the Lord, and wine and liquor he definitely may not drink, and he will be filled with the Holy Spirit even from the womb of his mother. <sup>16</sup> And many of the sons of Israel will turn to the Lord their God. <sup>17</sup> And he himself will go ahead before Him in spirit and power of Elijah, to turn hearts of fathers to children, and disobedient ones to the prudence of righteous ones, to prepare a people having been constructed for the Lord."

<sup>18</sup> And Zacharias said to the messenger, "According to what will I know this? For I am an old man and my wife well on in her days."

<sup>19</sup> And having answered, the messenger said to him, "I am Gabriel, the one having stood by before God, and I was sent to speak to you and to announce the good message to you of these things. <sup>20</sup> And behold: you will be silent and not being able to speak until which day these things happen, forasmuch as you didn't believe my words, which will be fulfilled in their season."

<sup>21</sup> And the people were looking for Zacharias and were amazed in his taking a long time in the temple. <sup>22</sup> But having exited, he wasn't able to speak to them; and they realized that he had seen a vision in the temple; and he was continually nodding to them, and was remaining mute. <sup>23</sup> And it happened, when the days of his ministry were filled, he went off to his house.

<sup>24</sup> Now after these days, Elizabeth his wife conceived and was concealing herself five months, saying, <sup>25</sup> "Because thus the Lord has done to me in days in which He looked upon me to cut off my reproach among men."

(Luke 1:26-80)

<sup>26</sup> Now in the sixth month the messenger Gabriel was sent by God into a city of Galilee named Nazareth, <sup>27</sup> to a virgin having been betrothed to a man named Joseph, of the house of David; and the name of the virgin, Mary. <sup>28</sup> And having entered, the messenger said to her, "Rejoice, favored woman, the Lord is with you; blessed are you among women!" <sup>29</sup> But she, having seen, was intensely troubled upon his word, and was reasoning what kind of greeting this might be. <sup>30</sup> And the messenger said to her, "Don't be fearing, Mary, for you found grace with God. <sup>31</sup> And behold: you will conceive in the womb and bear a Son, and you will call His name Jesus. <sup>32</sup> This One will be great and will be called Son of the Highest; and the Lord God will give to Him the throne of David His father. <sup>33</sup> And He will reign over the house of Jacob into the ages, and of His kingdom there will be no end."

<sup>34</sup> Now Mary said to the messenger, "How will this be, since I'm not knowing a man?"

<sup>35</sup> And having answered, the messenger said to her, "The Holy Spirit will come upon you, and power of the Highest will overshadow you; therefore also the Holy One having been born will be called Son of God. <sup>36</sup> And behold Elizabeth your relative, she also having conceived a son in her old age, and this is the sixth month with her being called barren. <sup>37</sup> Because no word will be impossible with God."

<sup>38</sup> Now Mary said, "Behold: the slave of the Lord; may it be to me according to your word." And the messenger went from her.

<sup>39</sup> But Mary, having risen up in those days, she traveled into the mountainous region with diligence, into a city of Judah,  
<sup>40</sup> and entered into the house of Zacharias and greeted Elizabeth.  
<sup>41</sup> And it happened when Elizabeth heard the greeting of Mary, the baby jumped in her womb, and Elizabeth was filled with the Holy Spirit.

<sup>42</sup> And she called out with a great voice and said, "Blessed are you among women, and blessed is the fruit of your womb! <sup>43</sup> And from where is this to me, so that the mother of my Lord should come to me? <sup>44</sup>For behold: when the sound of your greeting came in my ears, the baby jumped in gladness in my womb. <sup>45</sup> And blessed is she having believed, because there will be completion to the things having been spoken to her from the Lord."

<sup>46</sup> And Mary said, "My soul is magnifying the Lord, <sup>47</sup>and my spirit was glad over God my Savior. <sup>48</sup> Because He looked upon the humility of His slave, for behold: from now on all the generations will count me blessed, <sup>49</sup> because the Powerful One did great things to me, and holy is His name, <sup>50</sup> and His mercy into generations of generations to those fearing Him. <sup>51</sup> He did might with His arm. He scattered the proud in the understanding of their hearts. <sup>52</sup> He brought down the powerful from thrones and exalted the humble. <sup>53</sup> Hungering people He filled with good, and those being rich He sent out empty. <sup>54</sup> He aided Israel, His servant to remember mercy, <sup>55</sup> just as He spoke to our fathers, to Abraham and his seed into the age."

<sup>56</sup> Now Mary continued with her about three months, and returned to her house.

<sup>57</sup> Now for Elizabeth the time was filled for her to bear, and she gave birth to a son. <sup>58</sup> And her neighbors and relatives heard that the Lord was magnifying His mercy with her, and they were rejoicing together with her.

<sup>59</sup> And it happened on the eighth day that they came to circumcise the child; and they were calling him by the name of his father, Zacharias.

<sup>60</sup> And having answered, his mother said, "No indeed, but he shall be called John."

<sup>61</sup> And they said to her, "There is no one among your family who is called by this name." <sup>62</sup> But they were nodding to his father as to what he might be wanting him to be called.

<sup>63</sup> And having asked for a little writing tablet, he wrote, saying, "John is his name." And they were all amazed. <sup>64</sup> But his mouth was opened instantly, and his tongue, and he was speaking, blessing God. <sup>65</sup> And fear came upon all those neighboring them; and all these words were being discussed in the whole mountainous region of Judah. <sup>66</sup> And all those having heard put them in their heart, saying, "What then will this child be?" And the hand of the Lord was with him.

<sup>67</sup> And Zacharias, his father, was filled with the Holy Spirit and prophesied, saying, <sup>68</sup> "Blessed is the Lord the God of Israel, because He oversaw and made a ransom for His people, <sup>69</sup> and He raised up a horn of salvation for us in the house of David, His servant, <sup>70</sup> just as He spoke through the mouth of His holy prophets from the age;

<sup>71</sup> salvation from our enemies and from the hand of all those hating us, <sup>72</sup> to show mercy with our fathers and to remember His holy covenant – <sup>73</sup> the oath which He swore to Abraham our father –

<sup>74</sup> the giving to us that, having been rescued from the hand of our enemies, to fearlessly be ministering to Him <sup>75</sup> in holiness and righteousness before Him all the days of our life. <sup>76</sup> And you, child, will be called a prophet of the Highest, for you will go ahead before the face of the Lord to prepare His ways, <sup>77</sup> for to give knowledge of salvation to His people in forgiveness of their sins <sup>78</sup> through the inward parts of mercy of our God, in which the sunrising from the heights oversaw us, <sup>79</sup> to appear to those in

*darkness and sitting in the shadow of death, for to direct our feet into a way of peace.”*

*<sup>80</sup> So the child was growing and was made mighty in spirit, and he was in the wilderness until the day of his presentation to Israel.*

(Matthew 1:18-25a)

<sup>18</sup> Now the birth of Jesus Christ was thus: His mother Mary being betrothed to Joseph, before their coming together she was found with child from the Holy Spirit. <sup>19</sup> And Joseph her husband, being righteous, and not wanting to make her a public example, was resolved to put her away secretly.

<sup>20</sup> But while he was thinking about these things, behold, a messenger of the Lord appeared to him in a dream, saying, “Joseph, son of David, don’t be afraid to take Mary your wife, for that begotten in her is of the Holy Spirit. <sup>21</sup> And she will bear a Son, and you will call His name Jesus, for He will save His people from their sins.” <sup>22</sup> Now this whole thing has happened so that that spoken by the Lord through the prophet might be fulfilled, saying, <sup>23</sup> “Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel,” which being translated is “God with us.” <sup>24</sup> So Joseph, being aroused from the sleep, did as the messenger of the Lord ordered him and took his wife, <sup>25</sup> and didn’t know her until she bore her firstborn Son.

(Luke 2:1-38)

<sup>1</sup> Now it happened in those days that an ordinance went out from Caesar Augustus for all the inhabited world to be registered. <sup>2</sup> This (the registration) was the first one, Quirinius governing Syria. <sup>3</sup> And all were traveling to be registered, each to his own city.

<sup>4</sup> Now Joseph also went up from Galilee, out of the city of Nazareth, into Judea, into the city of David, which is being called Bethlehem, on account of his being of the house and family of David, <sup>5</sup> to be registered with Mary, the woman having been betrothed to him, who was pregnant. <sup>6</sup> Now it happened in their being there, that the days for her to bear were filled. <sup>7</sup> And she bore her firstborn Son, and wrapped Him in bandages and laid Him in the feeding trough, because there was no place for them in the guesthouse.

<sup>8</sup> And shepherds were in that very region, living in the fields, and guarding over their flocks in watches of the night. <sup>9</sup> And behold: a messenger of the Lord stood before them and glory of the Lord shone around them, and they feared a great fear.

<sup>10</sup> And the messenger said to them, "Don't be fearing, for behold: I am announcing to you a good message of great joy, which will be to all the people, <sup>11</sup> because a Savior was born to you today in the city of David, Who is Christ the Lord. <sup>12</sup> And this is the sign for you: You will find a baby, having been wrapped in bandages, lying in a feeding trough." <sup>13</sup> And unexpectedly there was with the messenger a multitude of the army of heaven, praising God and saying, <sup>14</sup> "Glory to God in the heights, and peace on earth, good pleasure among men!"

<sup>15</sup> And it happened when the messengers went away from them into heaven, the men, the shepherds, also said to one another, "We should go, then, until Bethlehem, and we should see this word – that having happened which the Lord made known to us!"

<sup>16</sup> And they went, having hurried, and found by searching both Mary and Joseph, and the baby lying in the feeding trough. <sup>17</sup> Now having seen, they made widely known about the word having been spoken to them about this Child. <sup>18</sup> And all those having heard were amazed about the things having been spoken to them by the shepherds.

<sup>19</sup> But Mary was preserving these words, revisiting them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God over all which they heard and saw, just as it was spoken to them.

<sup>21</sup> And when eight days were filled for to circumcise Him, also His name was called Jesus, that which had been designated by the messenger before His conception in the womb.

<sup>22</sup> And when the days of their cleansing were filled according to the law of Moses, they brought Him up to Jerusalem to present Him to the Lord

<sup>23</sup> (just as it has been written in the law of the Lord that every male opening up a womb will be called holy to the Lord), <sup>24</sup> and for to give a sacrifice according to that having been spoken in the law of the Lord: "a pair of turtledoves or two nestling doves."

<sup>25</sup> And behold: There was a man in Jerusalem whose name was Simeon, and this man was righteous and judicious, anticipating the encouragement of Israel, and the Holy Spirit was on him. <sup>26</sup> And he had been divinely instructed under the Holy Spirit that he would not see death before he should see the Christ of the Lord. <sup>27</sup> And he went in the Spirit into the temple. And when the parents brought the Child Jesus in, toward their doing according to that having become customary from the law concerning Him, <sup>28</sup> he also received Him into his arms, and blessed God and said, <sup>29</sup> "Now, Master, You are releasing Your slave according to Your word, in peace; <sup>30</sup> because my eyes saw Your Salvation <sup>31</sup> which You prepared before the face of all the peoples. <sup>32</sup> a Light for revelation of nations, and a glory of Your people, Israel." <sup>33</sup> And Joseph and His mother were being amazed upon the things being spoken about Him. <sup>34</sup> And Simeon blessed them and said to Mary His mother, "Behold: This One is being appointed for the fall and rising of many in Israel, and for a sign being spoken against <sup>35</sup> (but also a sword will go through the soul of you yourself) in order that the reasonings of many hearts should be revealed."

<sup>36</sup> And Anna was there, a prophetess, daughter of Phanuel, from the tribe of Asher. This woman, having been well on in many days, having lived seven years with a husband from her virginity, <sup>37</sup> and she a widow of about eighty-four years, who wasn't departing from the temple, ministering with fastings and petitions night and day. <sup>38</sup> And she, having been present at that very hour, was responding in agreement to the Lord, and speaking about Him to all those anticipating redemption in Jerusalem.

(Matthew 2:1-23)

<sup>1</sup> But Jesus, having been born in Bethlehem of Judea in the days of Herod the king, behold, Magi came to Jerusalem from the rising of the sun, <sup>2</sup> saying, "Where is the One having been born King of the Jews? For we saw His star in the rising of the sun and we came to worship Him."

<sup>3</sup> But having heard, Herod the king was troubled, and all Jerusalem with him. <sup>4</sup> And having gathered together all the high priests and scribes of the people, he was inquiring of them where the Christ would be born.

<sup>5</sup> So they said to him, "In Bethlehem of Judea; for thus it has been written through the prophet: <sup>6</sup> 'And you, Bethlehem, land of Judah, you are not at all least among the governors of Judah; for out of you will exit a Governor Who will shepherd My people Israel.'"

<sup>7</sup> Then Herod, having secretly called the Magi, carefully enquired of them the time of the appearing star. <sup>8</sup> And having sent them to Bethlehem he said, "Having gone, carefully ask about the little child. But as soon as you find him, report to me, in order that I also, having come, will worship him."

<sup>9</sup> So they, having heard the king, went; and behold: the star which they saw in the rising of the sun was going before them until, having come, it stood over where the little Child was. <sup>10</sup> But having seen the star, they rejoiced with extremely great joy.

<sup>11</sup> And having come into the house, they saw the little Child with Mary His mother, and having fallen down, they worshiped Him. And having opened their treasures, they presented gifts to Him: gold and frankincense and myrrh. <sup>12</sup> And having been divinely instructed in a dream not to return to Herod, they withdrew for their country by another way.

<sup>13</sup> But when they withdrew, behold: a messenger of the Lord appeared in a dream to Joseph, saying, "Having arisen, take the little Child and His mother and be fleeing into Egypt, and be there until I tell you; for Herod is about to seek the little Child to destroy Him." <sup>14</sup> So he, arising, took the little Child and His mother by night and withdrew into Egypt, <sup>15</sup> and was there until the death of Herod, so that the thing spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt I called My Son."

<sup>16</sup> Then Herod, having seen that he was mocked by the Magi, became greatly angry, and having sent forth, he executed all the boys in Bethlehem and in all its boundaries from two years old and under, according to the time which he carefully inquired about from the Magi. <sup>17</sup> Then was fulfilled the thing spoken by Jeremiah the prophet, saying, <sup>18</sup> "A voice was heard in Ramah, lamentation and wailing and much mourning, Rachel wailing her children, and she wasn't willing to be encouraged, because they are not."

<sup>19</sup> But Herod having died, behold: a messenger of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup> saying, "Having arisen, take the little Child and His mother and be going to the land of Israel, for the ones seeking the life of the little Child have died." <sup>21</sup> So having arisen, he took the little Child and His mother and came into the land of Israel. <sup>22</sup> But hearing that Archelaus was reigning over Judea instead of Herod his father, he was afraid to go there. But having been divinely instructed in a dream, he withdrew into the parts of Galilee. <sup>23</sup> And having come, he settled down in a city being called Nazareth, that the thing spoken through the prophets might be fulfilled, that He would be called a Nazarene.

(Luke 2:40-52)

*<sup>40</sup> So the Child was growing and becoming strong in spirit, being filled with wisdom, and the grace of God was on Him.*

*<sup>41</sup> And His parents traveled yearly to Jerusalem to the Feast of the Passover.*

*<sup>42</sup> And when He was twelve years old, when they were going up to Jerusalem according to the custom of the Feast, <sup>43</sup> and having completed the days, in their returning, the Child Jesus remained in Jerusalem, and Joseph and His mother didn't know. <sup>44</sup> But having assumed Him to be in the caravan, they went on the road*

for a day, and they were searching for Him among the relatives and among their acquaintances. <sup>45</sup> And not having found Him, they returned to Jerusalem, seeking Him. <sup>46</sup> And it happened after three days, that they found Him in the temple, sitting in the midst of the teachers, both hearing them and interrogating them. <sup>47</sup> But all those hearing Him were amazed out of their senses at His understanding and answers. <sup>48</sup> And having seen Him, they were astonished, and His mother said to Him, "Child, why did You do this to us? Behold: Your father and I were seeking You, agonizing."

<sup>49</sup> And He said to them, "Why that you were seeking Me? You hadn't known that I need to be in My Father's temple?" <sup>50</sup> And they didn't understand the saying that He spoke to them.

<sup>51</sup> And He went down with them and came to Nazareth, and was submitting to them. And His mother was carefully keeping all these sayings in her heart. <sup>52</sup> And Jesus was advancing in wisdom, and stature, and favor with God and men.

(Matthew 3:1-12; Mark 1:2-8; Luke 3:1-20)

<sup>1</sup> Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate governing Judea, and Herod being tetrarch of Galilee, but Philip his brother being tetrarch of Iturea and the region of Trachonitis, and Lysanius being tetrarch of Abilene, <sup>2</sup> while Annas and Caiaphas were high priests, a word of God came upon John the son of Zacharias in the wilderness. <sup>3</sup> And he went into all the vicinity of the Jordan, immersing in the wilderness of Judea and proclaiming an immersion of a change of mind for forgiveness of sins, and saying, "Be changing your minds, for the kingdom of the heavens has drawn near." <sup>2</sup> As it has been written in the prophets: "Behold: I am sending forth My messenger before Your face, who will construct Your way before You," <sup>3</sup> "a voice of one shouting: 'In the wilderness prepare the way of the Lord; make straight His paths. <sup>5</sup> Every ravine will be filled and every mountain and hill will be lowered; and the crooked will be for straight, and the rough into smooth ways; <sup>6</sup> and all flesh will see the salvation of God.'" <sup>2</sup>

<sup>4</sup> Now John himself was having his clothing from camel's hair and a leathern belt around his waist; but his food was locusts and honey of the field. <sup>5</sup> Then Jerusalem, and all Judea, and all the vicinity of the Jordan were going out to him <sup>6</sup> and were being immersed by him in the Jordan, publicly confessing their sins.

<sup>7</sup> Then he was saying to those crowds going out to be immersed by him, "Offspring of venomous snakes! Who showed you to flee from the coming wrath? <sup>8</sup> Therefore produce fruit worthy of the change of mind, and you shouldn't begin to say among yourselves, 'We are having Abraham as father.' For I am saying to you that God is able to raise up children to Abraham out of these stones. <sup>9</sup> But even now the ax is being laid to the root of the trees. Therefore every tree not bearing good fruit is being cut down and thrown into the fire."

<sup>10</sup> And the crowds were questioning him, saying, "What then should we do?"

<sup>11</sup> But having answered, he said to them, "The one having two tunics, let him share with the one not having; and the one having food, let him do likewise."

<sup>12</sup> But tax collectors also came to be immersed, and they said to him, "Teacher, what should we do?"

<sup>13</sup> Now he said to them, "Be practicing no more besides that having been ordered you."

<sup>14</sup> But those being soldiers were also questioning him, saying, "And what should we do?"

And he said to them, "You should intimidate no one, nor should you act as informants, and be content with your pay."

<sup>15</sup> But all the people, looking at and reasoning in their hearts about John, whether he might be the Christ, <sup>16</sup> John answered to all, saying, "I, indeed, am immersing you in water, but One mightier than I is coming, of Whom I am not sufficient to loose the strap of His sandals. He will immerse you in the Holy Spirit and fire,

<sup>17</sup> Whose winnowing shovel is in His hand, and He will thoroughly clean His threshing floor, and will gather together the

wheat into His storehouse, but the chaff He will burn up with inextinguishable fire.”

<sup>18</sup> Then, indeed, exhorting many different things also, he was announcing a good message to the people.

<sup>7</sup> But having seen many of the Pharisees and Sadducees coming to his immersion, he said to them, “Offspring of venomous snakes! Who showed you to flee from the coming wrath? <sup>8</sup> Therefore produce fruit worthy of the change of mind, <sup>9</sup> and don’t suppose to say among yourselves, ‘We are having Abraham as father.’ For I am saying to you that God is able to raise up children to Abraham out of these stones. <sup>10</sup> But even now the ax is being laid to the root of the trees. Therefore every tree not producing good fruit is being cut down and thrown into the fire.

<sup>11</sup> “I am indeed immersing you in water relative to a change of mind; but the One coming after me is stronger than I, Whose sandals I’m not sufficient to carry. He will immerse you in the Holy Spirit, <sup>12</sup> Whose winnowing shovel is in His hand, and He will thoroughly clean His threshing floor, and will gather together His wheat into the storehouse, but the chaff He will burn up with inextinguishable fire.”

<sup>19</sup> But Herod the tetrarch, being reproved by him about Herodias, the wife of his brother, and about all the evil which Herod did, <sup>20</sup> added this also upon all, and shut up John in the prison.

(Matthew 3:13-17; Mark 1:9-11; Luke 3:21, 22)

<sup>9</sup> And it happened in those days, Jesus came from Nazareth of Galilee to the Jordan to John so as to be immersed by him. <sup>14</sup> But John was trying to prevent Him, saying, “I am having need to be immersed by You, and You are coming to me?”

<sup>15</sup> But answering, Jesus said to him, “Allow it now, for thus it is proper for us to fulfill all righteousness.” Then he allowed Him. <sup>16</sup> And having been immersed, Jesus immediately came up from the water, and praying, behold: the heavens were opened for Him, and He saw the heavens splitting, <sup>22</sup> and the Holy Spirit of God descended on Him in a bodily appearance like a dove.

<sup>17</sup> And behold: a voice came out of the heavens, saying, “This is My Son, the Beloved, in Whom I am well-pleased!”

Diatessaron

(Luke 3:23-38)

<sup>23</sup> And Jesus Himself was beginning ministry at about thirty years old, being (as was assumed) son of Joseph, of Heli, <sup>24</sup> of Matthat, of Levi, of Melchi, of Janna, of Joseph, <sup>25</sup> of Mattathiah, of Amos, of Nahum, of Esli, of Naggai, <sup>26</sup> of Maath, of Mattathia, of Semei, of Joseph, of Judah, <sup>27</sup> of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, <sup>28</sup> of Melchi, of Addi, of Cosam, of Elmodam, of Er, <sup>29</sup> of Jose, of Eliezer, of Jorim, of Matthat, of Levi, <sup>30</sup> of Simeon, of Judah, of Joseph, of Jonan, of Eliakim, <sup>31</sup> of Melea, of Menon, of Mattathah, of Nathan, of David, <sup>32</sup> of Jesse, of Obed, of Boaz, of Salmon, of Nahshon, <sup>33</sup> of Amminadab, of Ram, of Joram, of Hezron, of Perez, of Judah, <sup>34</sup> of Jacob, of Isaac, of Abraham, of Terah, of Nahor, <sup>35</sup> of Serug, of Reu, of Peleg, of Eber, of Shelah, <sup>36</sup> of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, <sup>37</sup> of Methuselah, of Enoch, of Jared, of Mahalalel, of Cainan, <sup>38</sup> of Enos, of Seth, of Adam, of God.

(Matthew 1:1-17)

<sup>1</sup> A scroll of genealogy of Jesus Christ, Son of David, Son of Abraham:

<sup>2</sup> Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers, and <sup>3</sup> Judah begot Perez and Zerah from Tamar, and Perez begot Hezron, and Hezron begot Ram, <sup>4</sup> and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon, and <sup>5</sup> Salmon begot Boaz from Rahab, and Boaz begot Obed by Ruth, and Obed begot Jesse, <sup>6</sup> and Jesse begot David the king.

And David the king begot Solomon by her of Uriah, <sup>7</sup> and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, <sup>8</sup> and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah, <sup>9</sup> and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, <sup>10</sup> and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, <sup>11</sup> and Josiah begot Jechoniah and his brothers upon the deportation to Babylon.

## Diatessaron

<sup>12</sup> And after the deportation to Babylon, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel, <sup>13</sup> and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor, <sup>14</sup> and Azor begot Zadok, and Zadok begot Achin, and Achin begot Eliud, <sup>15</sup> and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, <sup>16</sup> and Jacob begot Joseph the husband of Mary from whom was born Jesus, the One being called Christ.

<sup>17</sup> So all the generations from Abraham until David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations.

(Matthew 4:1-11; Mark 1: 12, 13; Luke 4:1-13)

<sup>12</sup> And immediately Jesus was led up, impelled into the wilderness by the Spirit to be tempted by the slanderer. And He was with the beasts, and the messengers were serving Him. <sup>2</sup> And having fasted forty days and forty nights, afterward He hungered. <sup>3</sup> And approaching Him, the tempter said, "If You are Son of God, speak so that these stones may become bread."

<sup>4</sup> But He, having answered, said, "It has been written, 'Not upon bread only shall man live, but upon every word going out through the mouth of God.'"

<sup>5</sup> Then the slanderer took Him along to *Jerusalem*, the holy city, and set Him upon the winglet of the temple, <sup>6</sup> and said to Him, "If You are Son of God, throw Yourself down. For it has been written that to His messengers He will command concerning you, and upon hands they will lift you up, lest you stub your foot against a stone."

<sup>7</sup> Jesus said to him, "Again it has been written, 'You shall not test out the Lord your God.'"

<sup>8</sup> Again the slanderer took Him along to a very high mountain and showed Him all the kingdoms of the world and their glory *in a moment of time*.

<sup>6</sup> And the slanderer said to Him, "I will give to You all this authority and their glory; because it has been delivered to me, and I am giving it to whoever I want. <sup>7</sup> Therefore, if You should worship before me, all will be Yours."

<sup>8</sup> And having answered him, Jesus said, "Go away behind Me, Satan! It has been written, 'You will worship the Lord your God, and to Him only shall you minister.' "

<sup>13</sup> And having completed every temptation, the slanderer departed from Him until a season. And behold: messengers approached and were serving Him.

(John 1:19 - 3:36)

<sup>19</sup> And this is the testimony of John when the Jews sent priests and Levites from Jerusalem so that they might ask him, "Who are you?"

<sup>20</sup> And he confessed, and didn't deny, and confessed, "I am not the Christ."

<sup>21</sup> And they asked him, "What then? Are you Elijah?"

And he said, "I am not."

"Are you the prophet?"

And he answered, "No."

<sup>22</sup> Therefore they said to him, "Who are you, so that we may give answer to those having sent us? What are you saying about yourself?"

<sup>23</sup> He spoke: "I am a voice of one shouting: 'In the wilderness straighten the way of the Lord,' just as said Isaiah the prophet."

<sup>24</sup> And the ones having been sent were from the Pharisees. <sup>25</sup> And they asked him and said to him, "Why then are you immersing if you are not the Christ, nor Elijah, nor the prophet?"

<sup>26</sup> John answered them, saying, "I am immersing in water, but among you stands One Whom you have not known. <sup>27</sup> He is the One coming after me Who has come to be before me, of Whom I am not worthy that I should loose the strap of His sandal." <sup>28</sup> These things happened in Bethany beyond the Jordan where John was immersing.

<sup>29</sup> On the next day he saw Jesus coming toward him and said, "Behold: The Lamb of God, Who bears the sin of the world! <sup>30</sup> This is He about Whom I said, 'After me is coming a Man Who has come to be before me because He was prior to me.' <sup>31</sup> And I hadn't known Him, but so that He might be revealed to Israel, on account of this I came immersing in water." <sup>32</sup> And John testified saying, "I have observed the Spirit descending like a dove out of heaven, and He remained upon Him. <sup>33</sup> And I hadn't known Him, but the One having sent me to immerse in water, that One said to me, 'Upon

whomever you see the Spirit descending and remaining upon Him, this is the One immersing in the Holy Spirit.' <sup>34</sup> And I have seen and have testified that this is the Son of God!"

<sup>35</sup> On the next day John again had stood, and two from his students. <sup>36</sup> And gazing at Jesus walking, he said, "Behold the Lamb of God." <sup>37</sup> And the two students heard him speaking and they followed Jesus.

<sup>38</sup> And Jesus, turning and observing them following, said to them, "What are you seeking?"

And they said to Him, "Rabbi" (which, being translated, is to say, Teacher) "where are you staying?"

<sup>39</sup> He said to them, "Come and see." They came and saw where He was staying and they stayed with Him that day. It was about the tenth hour.

<sup>40</sup> One of the two hearing from John and following Him was Andrew, the brother of Simon Peter. <sup>41</sup> He first found his own brother Simon and said to him, "We have found the Messiah" (which is interpreted Christ).

<sup>42</sup> And he led him to Jesus.

Gazing at him, Jesus said, "You are Simon, the son of Jonah. You will be called Cephas" (which is translated Stone).

<sup>43</sup> On the next day He wanted to go out to Galilee. And He found Philip. And Jesus said to him, "Follow Me." <sup>44</sup> Now Philip was from Bethsaida, from the city of Andrew and Peter.

<sup>45</sup> Philip found Nathanael and said to him, "The One about Whom Moses in the Law and also the Prophets wrote we have found - Jesus the son of Joseph - the One from Nazareth."

<sup>46</sup> And Nathanael said to him, "Is it possible for anything good to be from Nazareth?"

Philip said to him, "Come and see."

<sup>47</sup> Jesus saw Nathanael coming toward Him and said about Him, "Behold: truly an Israelite, in whom is no deceit."

<sup>48</sup> Nathanael said to Him, "From where are you knowing me?"

Jesus answered and said to him, "Before Philip called you, while you were under the fig tree, I saw you."

<sup>49</sup> Nathanael answered and said to Him, "Rabbi, You are the Son of God. You are the King of Israel!"

<sup>50</sup> Jesus answered and said to him. "Because I said to you, 'I saw you underneath the fig tree' do you believe? Greater than these things you will see." <sup>51</sup> And He said to him, "Amen, amen, I am saying to you, from right now

you will see the heaven having been opened and the messengers of God ascending and descending upon the Son of Man."

John 2

<sup>1</sup> And on the third day was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> And also Jesus and His students were invited to the wedding. <sup>3</sup> And lacking wine, the mother of Jesus said to Him, "They don't have wine."

<sup>4</sup> Jesus said to her, "What, to Me and to you, woman? My hour has not yet come."

<sup>5</sup> His mother said to the servants, "Do whatever He may say to you." <sup>6</sup> Now six stone waterjars were lying there according to the purification of the Jews, each holding two or three measures.

<sup>7</sup> Jesus said to them, "Fill the waterjars with water." And they filled them up to the top. <sup>8</sup> And He said to them, "Draw out now and carry to the director of the reception." And they brought it.

<sup>9</sup> Now when the director of the reception tasted the water having become wine and hadn't known where it was from (but the servants knew - those having drawn the water), the director of the reception called the bridegroom <sup>10</sup> and said to him, "Every man first sets out the good wine, and when they're drunk, then the inferior. You have kept the good wine until now." <sup>11</sup> This, the beginning of the signs, Jesus did in Cana of Galilee, and manifested His glory; and His students believed in Him.

<sup>12</sup> After this He went down into Capernaum, He and His mother and His brothers and His students; and they remained there not many days.

<sup>13</sup> And the Passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup> And He found in the temple those selling oxen and sheep and doves, and the moneychangers sitting. <sup>15</sup> And having made a whip out of cords, He cast all out of the temple, both the sheep and the oxen, and He poured out the coins of the moneydealers, and overturned the tables. <sup>16</sup> And to the ones selling the doves He said, "Take these things away from here! Don't make the house of My Father the house of a market!" <sup>17</sup> Then His students were reminded that it had been written, "The zeal for Your house will eat Me up!"

<sup>18</sup> Therefore the Jews answered and said to Him, "What sign are you showing to us that you are doing these things?"

<sup>19</sup> Jesus answered and said to them, "Destroy this temple and in three days I will raise it."

<sup>20</sup> Therefore the Jews said, "This temple was built in forty-six years, and you in three days will raise it?" <sup>21</sup> But He was speaking about the temple of His body. <sup>22</sup> When therefore He was raised from the dead, His students remembered that He was speaking these things; and they believed the Scripture and the word which Jesus said.

<sup>23</sup> Now when He was in Jerusalem at the Passover, at the feast many believed in His name, observing His signs which He was doing. <sup>24</sup> But Jesus didn't entrust Himself to them, because of His knowing all, <sup>25</sup> and because He wasn't having need that anyone should testify about man, for He was knowing what was in man.

John 3

<sup>1</sup> Now there was a man of the Pharisees whose name was Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Him by night and said to Him, "Rabbi, we have known that you have come from God a teacher, for no one is able to do these signs which you do unless God is with him."

<sup>3</sup> Jesus answered and said to him, "Amen, amen, I am saying to you, unless someone is born from above he is not able to see the kingdom of God."

<sup>4</sup> Nicodemus said to Him, "How is a man able to be born, being old? He isn't able to enter into the womb of his mother a second time and be born."

<sup>5</sup> Jesus answered, "Amen, amen, I am saying to you, unless someone is born of water and Spirit he isn't able to enter into the kingdom of God.

<sup>6</sup> That having been born of the flesh is flesh, and that having been born of the Spirit is spirit. <sup>7</sup> Don't be amazed that I said to you, 'It is necessary for you to be born from above. <sup>8</sup> The wind is blowing where it wishes and you are hearing the sound of it, but you haven't known from where it is coming and where it is going. So is everyone having been born of the Spirit."

<sup>9</sup> Nicodemus answered and said to Him, "How can these things be?"

<sup>10</sup> Jesus answered and said to him, "You are the teacher of Israel, and you don't know these things? <sup>11</sup> Amen, amen, I am saying to you that we are speaking what we have known and we are testifying what we have seen, and you are not receiving our testimony. <sup>12</sup> If I said to you the earthly things and you aren't believing, how will you believe if I should say to you the heavenly things? <sup>13</sup> And no one has ascended into heaven except the One having descended out of heaven: the Son of Man, Who is in heaven. <sup>14</sup> And

just as Moses lifted up the snake in the wilderness, so it is necessary for the Son of Man to be lifted up,<sup>15</sup> so that everyone believing in Him shouldn't perish, but should be having eternal life.<sup>16</sup> For God was thus devoted to the world: that He gave His unique Son, so that everyone believing in Him shouldn't perish, but should be having eternal life.<sup>17</sup> For God didn't send His Son into the world so that He might be judging the world, but so that the world might be saved through Him.<sup>18</sup> The one believing in Him isn't being judged, but the one not believing has been judged already, because he hasn't believed in the name of the unique Son of God.<sup>19</sup> And this is the judgment: that the light has come into the world, and men were more devoted to the darkness than to the light, for their works were evil.<sup>20</sup> For everyone practicing wickedness hates the light and doesn't come to the light, so that his works might not be rebuked.<sup>21</sup> But the one doing the truth comes to the light so that his works may be manifested, that they are worked in God.

<sup>22</sup> After these things Jesus and His students came into the Judean country, and He was spending time with them there, and He was immersing.<sup>23</sup> Now John also was immersing in Aenon near Salem, because much water was there. And they were coming and being immersed.<sup>24</sup> For John had not yet been thrown into prison.<sup>25</sup> Therefore a dispute occurred from the students of John with a Jew over purification.<sup>26</sup> And they came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified - behold, this man is immersing, and all are going to him."

<sup>27</sup> John answered and said, "A man isn't able to receive anything unless it has been given to him from heaven.<sup>28</sup> You yourselves are testifying that I said, 'I am not the Christ,' but that I have been sent before Him.<sup>29</sup> The One having the bride is the bridegroom; but the friend of the bridegroom, the one standing and hearing him, is rejoicing with joy through the voice of the bridegroom. Therefore this my joy has been filled.<sup>30</sup> It is necessary for that One to increase, but for me to be diminished.

<sup>31</sup> The One coming from above is over above all; the one being from the earth is from the earth, and is speaking from the earth. The One coming from heaven is over above all.<sup>32</sup> And what He has seen and heard, this He is testifying, and no one is receiving His testimony.<sup>33</sup> The one receiving His testimony sealed that God is true.<sup>34</sup> For He Whom God sent is speaking the words of God, for God isn't giving the Spirit in measure.<sup>35</sup> The Father is devoted to the Son, and He has given all things into His hand.<sup>36</sup> The one believing in the Son is having eternal life, and the one disobeying the Son will not see the life, but the wrath of God is remaining upon him.

(John 4:1-54; Matthew 4:12; Luke 4:14a)

<sup>1</sup> When therefore the Lord knew that the Pharisees heard that Jesus was making and immersing more students than John <sup>2</sup> (although Jesus Himself wasn't immersing, but His students), hearing that John was arrested, He left Judea and returned in the power of the Spirit to Galilee. <sup>4</sup> And it was necessary for Him to be going through Samaria.

<sup>5</sup> He came therefore to a city of Samaria being called Sychar, close to the plot of ground which Jacob gave to Joseph his son. <sup>6</sup> Now a spring belonging to Jacob was there. Therefore Jesus, having become exhausted from the journey, was sitting upon the spring. It was about the sixth hour. <sup>7</sup> A woman of Samaria came to draw water. Jesus said to her, "Give Me to drink." <sup>8</sup> For His students had gone away into the city so that they might buy food.

<sup>9</sup> Therefore the woman of Samaria said to Him, "How do you, being a Jew, ask a drink from me, a Samaritan woman? For Jews don't associate with Samaritans."

<sup>10</sup> Jesus answered and said to her, "If you had known the gift of God, and Who it is Who says to you, 'Give Me to drink' you would ask Him, and He would have given to you living water."

<sup>11</sup> The woman said to Him, "Lord, you have no drawing vessel, and the well is deep. How therefore are you having this living water? <sup>12</sup> You aren't greater than our father Jacob, who gave us the well, and he drank from it, and his sons and his livestock, are you?"

<sup>13</sup> Jesus answered and said to her, "Everyone drinking of this water will be thirsting again, <sup>14</sup> but whoever may drink of the water which I will give to him, it will become in him a spring of water, springing up into eternal life.

<sup>15</sup> The woman said to Him, "Lord, give me this water so that I may not thirst, nor come here to draw."

<sup>16</sup> Jesus said to her, "Be departing. Call your husband and come here."

<sup>17</sup> The woman answered and said, "I am not having a husband."

Jesus said to her, "You said well, 'I am not having a husband,' <sup>18</sup> for you had five husbands, and the one you are having now is not your husband. You have spoken this truly."

<sup>19</sup> The woman said to Him, "Lord, I am observing that you are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, and you are saying that in Jerusalem is the place where it is necessary to worship."

<sup>21</sup> Jesus said to her, "Woman, believe Me, that an hour is coming when neither on this mountain, nor in Jerusalem will you worship the Father.

<sup>22</sup> You are worshiping what you have not known. We are worshiping what we have known, because the salvation is from the Jews. <sup>23</sup> But an hour is coming, and is now, when the true worshipers will worship the Father in spirit and truth; for the Father is also seeking such worshiping Him. <sup>24</sup> God is spirit, and it is necessary for those worshiping Him to be worshiping in spirit and truth."

<sup>25</sup> The woman said to Him, "I have known that Messiah is coming (Who is called Christ). When that One comes, He will declare all to us."

<sup>26</sup> Jesus said to her, "I am the One, speaking to you." <sup>27</sup> And upon this His students came and were amazed that He was speaking with a woman; however no one said, "What do you seek?" or "Why are You speaking with her?"

<sup>28</sup> Then the woman left her waterjar and went away into the city and said to the men, <sup>29</sup> "Come on! See a man who told me all things - as many as I did! This isn't the Christ, is it?" <sup>30</sup> They went out of the city and were coming to Him.

<sup>31</sup> But in the meantime His students were requesting, saying, "Rabbi, eat."

<sup>32</sup> But He said to them, "I am having food to eat, of which you do not know."

<sup>33</sup> Therefore the students were saying, "No one brought Him anything to eat!"

<sup>34</sup> Jesus said to them, "My food is that I am doing the will of the One having sent Me, and that I may finish His work. <sup>35</sup> Don't you say 'There are yet four months and the harvest comes'? Behold, I am saying to you, lift up your eyes and observe the fields, that they are white for harvest already!

<sup>36</sup> And the one harvesting is receiving wages and is gathering fruit for eternal life, so that also the one sowing and the one harvesting may be rejoicing together. <sup>37</sup> For in this the word is true, that another is the one sowing, and another the one reaping. <sup>38</sup> I sent you to be reaping that for which you haven't toiled; others have toiled, and you have entered into their work."

<sup>39</sup> And from that city many of the Samaritans believed in Him through the word of the woman testifying, "He told me all things - as many as I did."

<sup>40</sup> When therefore the Samaritans came to Him, they were asking Him to remain with them; and He remained there two days. <sup>41</sup> And many more

believed through His word, <sup>42</sup> and they were saying to the woman, "No longer are we believing through your speech, for we ourselves have heard and have known that this is truly the Savior of the world, the Christ!

<sup>43</sup> And after the two days He went out from there and went away into Galilee. <sup>44</sup> For Jesus Himself testified that a prophet doesn't have honor in the area of his own hometown. <sup>45</sup> When therefore He came into Galilee the Galileans received Him, having seen all which He did in Jerusalem at the feast; for they also went to the feast.

<sup>46</sup> Then Jesus came again into Cana of Galilee where He made the water wine. And there was a certain official of the king whose son was sick in Capernaum. <sup>47</sup> This man, having heard that Jesus had come out of Judea into Galilee, went to Him and was asking Him that He might come down and heal his son, for he was about to die.

<sup>48</sup> Then Jesus said to him, "Unless you people see signs and wonders, you will certainly not believe."

<sup>49</sup> The official of the king said to Him, "Lord, come down before my child dies."

<sup>50</sup> Jesus said to him, "Be going. Your son lives." And the man believed the word which Jesus said to him, and was going.

<sup>51</sup> And already, as he was going down, his slaves met him and reported, saying, "Your child lives!" <sup>52</sup> Therefore he inquired from them the hour at which he got better. And they said to him, "Yesterday at the seventh hour the fever left him." <sup>53</sup> Therefore the father knew that it was in that hour in which Jesus said to him, "Your son lives!" And he and his whole house believed. <sup>54</sup> This again is the second sign Jesus did having come out of Judea into Galilee.

(Luke 4:14b-30)

*And report about Him went out throughout the whole vicinity. <sup>15</sup> And He was teaching in their synagogues, being glorified by all.*

*<sup>16</sup> And He went to Nazareth, where He was brought up. And He entered into the synagogue on the day of the Sabbath, according to His custom, and He stood up to read. <sup>17</sup> And the Scroll of Isaiah the prophet was handed to Him. And having unrolled the scroll, He found the place where it had been*

written, <sup>18</sup> "The Spirit of the Lord is upon Me. On this account He anointed Me: to announce a good message to the poor. He has sent Me forth to heal those having been broken in the heart, to proclaim forgiveness to captives, and recovery of sight to the blind, to send forth the crushed in forgiveness, <sup>19</sup> to proclaim an acceptable year of the Lord."

<sup>20</sup> And having rolled up the scroll, having given it back to the attendant, He sat down. And the eyes of all in the synagogue were gazing at Him. <sup>21</sup> But He began to be saying to them, "Today this Scripture has been fulfilled in your ears."

<sup>22</sup> And all were testifying to Him and were amazed upon the words of grace which were going out of His mouth. And they were saying, "Isn't this the son of Joseph?"

<sup>23</sup> And He said to them, "By all means you will say to Me this analogy: 'Physician, heal yourself. As many things as we heard having been done in Capernaum, do also here in your hometown.'"

<sup>24</sup> But He said, "Amen I am saying to you, that no prophet is acceptable in his hometown. <sup>25</sup> But upon a truth I am saying to you, there were many widows in Israel in the days of Elijah, when the heaven was shut upon three years and six months, when a great famine occurred over all the earth; <sup>26</sup> and to no one of them was Elijah sent, except to Zaraphath of Sidon, to a woman, a widow. <sup>27</sup> And there were many lepers upon the time of Elisha the prophet in Israel; and not one of them was cleansed except Naaman the Syrian." <sup>28</sup> And all in the synagogue were filled with anger, hearing these things, <sup>29</sup> and having arisen, they threw Him out, outside of the city, and led Him unto the brow of the mountain upon which their city had been built, for to throw Him down from the cliff. <sup>30</sup> But He, having gone through the midst of them, was going.

(Matthew 4:13-17; Mark 1:14-15)

## Diatessaron

<sup>13</sup> And having left Nazareth behind, having come, He settled in Capernaum which is by the sea in the boundaries of Zebulun and Naphtali, <sup>14</sup> so that the thing spoken through Isaiah the prophet might be fulfilled, saying, <sup>15</sup> “Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations: <sup>16</sup> The people sitting in darkness saw great light, and to those sitting in a country and shadow of death, light arose on them.”

<sup>17</sup> From that time Jesus began to be proclaiming the good message of the kingdom of God, <sup>15</sup> and saying, “The season has been fulfilled and the kingdom of God has drawn near. Be changing your minds and believing in the good message.”

(Matthew 4:18-22; Mark 1:16-20)

<sup>18</sup> But walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and Andrew his brother, casting a circular net into the sea, for they were fishers. <sup>19</sup> And He said to them, “Come after Me, and I will make you fishers for men.” <sup>20</sup> And they, having immediately left the nets, followed Him. <sup>21</sup> And having gone a little from there, He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, working on their nets. And He called them. <sup>22</sup> And they, having immediately left the boat and their father with the employees, followed Him.

(Matthew 4:23-25)

<sup>23</sup> And Jesus was going around the whole of Galilee, teaching in their synagogues, and proclaiming the good message of the kingdom, and healing every disease and every illness among the people. <sup>24</sup> And the report of Him went forth into the whole of Syria. And they presented to Him all those having sickness, being debilitated with various diseases and tortures, and demon-possessed, and moonstruck, and paralytics; and He healed them. <sup>25</sup> And large crowds followed Him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

(Mark 1:21-28; Luke 4:31-37)

<sup>21</sup> And they were going into Capernaum, *a city of Galilee*. And immediately, having entered into the synagogue on the Sabbath, He was teaching. <sup>22</sup> And they were astonished upon His doctrine, for He was teaching them as having authority, and not as the scribes.

<sup>33</sup> *And in the synagogue there was a man having a spirit of an unclean demon.*

*And he cried out with a great voice, <sup>34</sup> saying, "Ah! What to us and to You, Jesus, Nazarene? You come to destroy us! I know You – Who You are – the Holy One of God!"*

<sup>35</sup> *And Jesus rebuked him, saying, "Be muzzled and come out of him." And the demon, having cast him down in the midst, having convulsed him, and crying out with a great voice, it exited from him, having harmed him none.*

<sup>36</sup> *And amazement came upon all, <sup>27</sup> and they all were awestruck, and they were speaking together to one another, saying, "What is this? What is this word? What new doctrine is this, that according to authority He is even commanding the unclean spirits and they are obeying him?" <sup>28</sup> And the report of Him immediately went out into the whole vicinity of Galilee.*

(Matthew 8:14-17; Mark 1:29-39; Luke 4:38-44)

<sup>29</sup> And immediately, having gone out of the synagogue, they went into the house of Simon and Andrew with James and John.

<sup>30</sup> But the mother-in-law of Simon was lying down, bedridden and burning with great fever. And immediately they spoke to Him about her. <sup>31</sup> And having approached, <sup>39</sup> *and having stood over her, He raised her up, having grasped her hand. He rebuked the fever, and it left her. Now instantly having risen up, she was serving them.*

<sup>32</sup> But it having become evening, when the sun set, *as many as were having weak ones with various diseases led them to Him; they were bringing to Him all those having sickness and those being demon-possessed. <sup>33</sup> And the whole city, having been gathered together, was at the door. And He, having put His hands on each one of them, He cast out the spirits with a word, and He healed all those who were ill, having sickness with various diseases, so that the thing having been spoken through Isaiah the prophet was fulfilled, saying, "He Himself took our sicknesses and bore our diseases." <sup>41</sup> Now also, demons were exiting*

*from many, crying out and saying, "You are the Christ, the Son of God!" And rebuking them, He wasn't allowing them to be speaking, because they had known Him to be the Christ.*

<sup>35</sup> And having risen very early in the night, He went out and went away into a deserted place, and He was praying there. *And the crowds were seeking Him out.* <sup>36</sup> And Simon and those with him hunted Him down. <sup>37</sup> And finding Him, they said to Him, "All are seeking You."

<sup>38</sup> And He said to them, "We should be going into neighboring village-cities, that I may proclaim there also, because for this I have come forth." *And the crowds were seeking Him out, and they came up to Him and were holding on to Him, so that He wouldn't be going from them.* <sup>43</sup> But He said to them, "It is necessary for Me to announce the good message of the kingdom of God to different cities also, because for this I was sent forth." <sup>39</sup> And He was proclaiming in their synagogues in the whole of Galilee, and casting out demons.

(Matthew 5-7)

<sup>1</sup> And having seen the crowds, He went up into the mountain, and He having sat down, His students approached Him. <sup>2</sup> And having opened His mouth, He was teaching them, saying,

<sup>3</sup> "Blessed are those poor in the spirit, because the kingdom of the heavens is theirs.

<sup>4</sup> "Blessed are those grieving, because they will be encouraged.

<sup>5</sup> "Blessed are the gentle, because they will inherit the earth.

<sup>6</sup> "Blessed are those hungering and thirsting for righteousness, because they will be filled.

<sup>7</sup> "Blessed are the merciful, because they will be shown mercy.

<sup>8</sup> "Blessed are those pure in the heart, because they will see God.

<sup>9</sup> "Blessed are the peacemakers, because they will be called sons of God.

<sup>10</sup> "Blessed are those having been persecuted because of righteousness, because the kingdom of the heavens is theirs.

<sup>11</sup> "Blessed are you whenever they, lying, may reproach you, and persecute, and say every evil word against you because of Me. <sup>12</sup> Be rejoicing and be glad,

because your reward is great in the heavens; for thus they persecuted the prophets who were before you.

<sup>13</sup> “You are the salt of the earth; but if the salt should become foolish, with what will it be salted? It is mighty for nothing any more except to be thrown out and to be trampled down by men.

<sup>14</sup> “You are the light of the world. A city set upon a mountain isn’t able to be hidden. <sup>15</sup> Nor do they burn a lamp and put it under the measuring vessel, but upon the lampstand, and it shines on everything in the house. <sup>16</sup> So shine your light before men, so that they may see your good works and glorify your Father in the heavens.

<sup>17</sup> “Don’t assume that I came to destroy the Law or the Prophets, I didn’t come to destroy, but to fulfill. <sup>18</sup> For amen, I am saying to you, until the heaven and the earth pass away, one iota or one horn may certainly not pass away from the Law until everything come to be. <sup>19</sup> Whoever therefore may loose one of the least of these commandments, and shall teach men thus, will be called least in the kingdom of the heavens; but whoever may do and teach them this one will be called great in the kingdom of the heavens. <sup>20</sup> For I am saying to you that unless your righteousness exceeds that of the scribes and Pharisees, you shall certainly not enter into the kingdom of the heavens.

<sup>21</sup> “You heard that it was said to the ancients, ‘You shall not murder, but whoever murders will be guilty for the judgment.’ <sup>22</sup> But I am saying to you that everyone being wrathful with his brother without cause will be guilty to the judgment. But whoever might say to his brother, ‘Raca’ shall be guilty for the council. But whoever says ‘Fool!’ will be guilty to the Gehenna of fire. <sup>23</sup> If therefore you are presenting your gift upon the sacrificial altar, and there you are made to remember that your brother is having something against you, <sup>24</sup> leave your gift there before the sacrificial altar and be going. First be reconciled to your brother, and then, having come, present your gift. <sup>25</sup> Quickly be on good terms with your adversary while you are on the way with him, lest the adversary deliver you up to the judge, and the judge deliver you up to the attendant, and you be cast into prison. <sup>26</sup> Amen, I am saying to you, you will certainly not exit there until you pay the last quadrans.

<sup>27</sup> “You heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup> But I am saying to you that everyone looking at a woman with a craving for her has already committed adultery with her in his heart. <sup>29</sup> But if your right eye snares you, take it out and throw it from you; for it is profitable for you that one of your members be

destroyed, and your whole body not be thrown into Gehenna. <sup>30</sup> And if your right hand snares you, cut it off and throw it from you; for it is profitable for you that one of your members be destroyed, and your whole body not be thrown into Gehenna.

<sup>31</sup> “And it was said that whoever put away his wife, ‘Let him give her a document of divorce.’ <sup>32</sup> But I am saying to you, that whoever put away his wife (outside of a matter of fornication) is causing her to commit adultery; and whoever marries a divorcee is committing adultery.

<sup>33</sup> “Again, you heard that it was said to the ancients, ‘You shall not perjure yourself, but you shall pay to the Lord your oaths.’ <sup>34</sup> But I am saying to you not to swear at all: neither by the heaven, because it is the throne of God; <sup>35</sup> nor by the earth, because it is the footstool of His feet; nor by Jerusalem, because it is a city of the great King; <sup>36</sup> nor may you swear by your head, because you aren’t able to make one hair white or black. <sup>37</sup> But make your word be, ‘Yes, yes, no, no.’ But exceeding these is from the evil one.

<sup>38</sup> “You heard that it was said, ‘An eye for an eye, and a tooth for tooth.’ <sup>39</sup> But I am saying to you not to resist the evil person. But whoever is slapping you on your right cheek, turn to him also the other. <sup>40</sup> And the one wanting to have a judgment against you and to take your tunic, send him the garment also. <sup>41</sup> And whoever shall enforce upon you one mile of state service, go with him two. <sup>42</sup> Give to him who asks of you, and don’t be turning from the one wanting to borrow from you.

<sup>43</sup> “You heard that it was said, ‘You shall be devoted to your neighbor, and you shall hate your enemy.’ <sup>44</sup> But I am saying to you, be devoted to your enemies. Be blessing those cursing you. Be doing well to those hating you, and be praying for those insulting you and persecuting you, <sup>45</sup> in order that you may become sons of your Father in the heavens, because He is making His sun to rise upon the evil and the good, and He makes it rain upon righteous and unrighteous. <sup>46</sup> For if you are devoted to those being devoted to you, what reward are you having? And aren’t the tax collectors doing the same? <sup>47</sup> And if you greet only your friends, what are you doing beyond others? And aren’t the tax collectors doing so? <sup>48</sup> You shall therefore be perfect, just as your Father in the heavens is perfect.

<sup>1</sup> “Take heed not to be doing your acts of mercy before men so as to be seen by them. Otherwise you aren’t having a reward from your Father Who is in the heavens. <sup>2</sup> Therefore whenever you are doing an act of mercy, don’t trumpet before you, as the hypocrites are doing in the synagogues and in the alleys in order that they may be glorified by men. Amen, I am saying to you, they have their reward. <sup>3</sup> But when you are doing acts of mercy, don’t let your left hand know what your right is doing, <sup>4</sup> so that your act of mercy may be in secret. And your Father Who sees in the secret will Himself repay you in the open.

<sup>5</sup> “And whenever you are praying, don’t be as the hypocrites, because they are loving to be praying, having stood in the synagogues and in the corners of the streets, so that they may be seen by men. Amen, I am saying to you, that they are having their reward. <sup>6</sup> But you, whenever you are praying, enter into your private room, and having shut the door, pray to your Father Who is in the secret. And your Father Who sees in the secret will repay you in the open. <sup>7</sup> But praying, you may not babble as the nations, for they are supposing that in their many words they will be heard. <sup>8</sup> Therefore don’t be like them. For your Father has known what you are having need of before your asking Him. <sup>9</sup> Therefore you are praying like this: ‘Our Father in the heavens, let Your name be hallowed. <sup>10</sup> Let Your kingdom come. Let Your will be brought about, as in heaven also on the earth. <sup>11</sup> Give us today our daily bread. <sup>12</sup> And forgive us our debts, as we also forgive our debtors. <sup>13</sup> And don’t bring us into temptation, but rescue us from the evil. Because Yours is the kingdom, and the power, and the glory into the ages. Amen.’

<sup>14</sup> “For if you forgive men their trespasses, your heavenly Father will forgive you also. <sup>15</sup> But if you don’t forgive men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> “But whenever you are fasting, don’t become of sullen countenance as the hypocrites. For they are altering the appearance of their faces so that they may appear to men to be fasting. Amen, I am saying to you that they have their reward. <sup>17</sup> But when you fast, anoint your head and wash your face, <sup>18</sup> so that you don’t appear to men to be fasting, but to your Father in the secret. And your Father Who sees in the secret will repay you.

<sup>19</sup> “Don’t be treasuring up for yourselves treasures on the earth, where moth and eating away is altering the appearance of things, and where thieves are digging through and are stealing; <sup>20</sup> but be treasuring up for yourselves treasures in heaven,

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where neither moth nor eating away is altering the appearance and where thieves aren't digging through nor stealing. <sup>21</sup> For where your treasure is, there will your heart be also.

<sup>22</sup> "The lamp of the body is the eye. If therefore your eye is generous, your whole body will be shining. <sup>23</sup> But if your eye is evil, your whole body will be dark. If therefore the light that is in you is darkness, how great the darkness!

<sup>24</sup> "No one is able to be slaving for two lords; for either he will hate the one and be devoted to the other, or he will support the one and despise the other. You aren't able to slave for God and mammon.

<sup>25</sup> "For this reason I am saying to you, don't be worrying about your life, what you might eat and what you might drink; nor your body, what you might put on. Isn't life more than food and the body more than clothing? <sup>26</sup> Gaze at the birds of the heaven, that they aren't sowing, nor reaping, nor gathering into storehouses, yet your heavenly Father is feeding them. Aren't you differing as greater than they? <sup>27</sup> But which of you, worrying, is able to add one forearm upon his stature? <sup>28</sup> And why are you worrying about clothes? Study the lilies of the field, how they are growing: they aren't toiling or spinning; <sup>29</sup> but I am saying to you that Solomon in all his glory wasn't arrayed like one of these. <sup>30</sup> But if God is thus dressing the grass of the field, which exists today, and tomorrow is being thrown into an oven, won't He much more clothe you, ones of little belief? <sup>31</sup> Therefore, you may not worry, saying, 'What might we eat?' or 'What may we drink?' or 'What might we wear?' <sup>32</sup> For the nations are seeking out all these. For your heavenly Father has known that you are needing all these. <sup>33</sup> But be seeking first the kingdom of God and His righteousness, and all these will be added to you. <sup>34</sup> Therefore you may not worry for the morrow, for the morrow will worry about its own things. Its own ill is sufficient for the day.

## Matthew 7

<sup>1</sup> "Don't be judging, so that you won't be judged. <sup>2</sup> For with what judgment you are judging, you will be judged; and with what measure you are measuring it will be measured to you. <sup>3</sup> But why are you seeing the sliver in the eye of your brother, but you aren't considering the beam in your eye? <sup>4</sup> Or how will you say to your brother, 'Let me cast out the sliver from your eye'; and behold: the beam in your eye!

<sup>5</sup> Hypocrite! First cast out the beam out of your eye, and then you will see clearly to cast out the sliver out of the eye of your brother.

<sup>6</sup> “Don’t give the holy to the dogs; nor throw your pearls before the pigs, lest they will trample them down with their feet and, having turned, tear into you.

<sup>7</sup> “Be asking, and it will be given to you; be seeking and you will find; be knocking, and it will be opened to you. <sup>8</sup> For everyone asking is receiving, and the one seeking is finding, and to the one knocking it will be opened. <sup>9</sup> Or what man is there of you whom if his son will ask bread will hand him a stone? <sup>10</sup> And if he will ask a fish, he won’t hand him a snake. <sup>11</sup> If then you, being evil, have known to give good gifts to your children, how much more will your Father Who is in the heavens give good to those asking Him? <sup>12</sup> Therefore all things, as many as whatever you may be wanting that men should do to you, thus also you be doing to them; for this is the Law and the Prophets.

<sup>13</sup> “Enter through the narrow gate; because broad is the gate and spacious the way which is leading to destruction, and many are those entering through it. <sup>14</sup> How narrow the gate and the way afflicted which is leading to the life, and few are those finding it.

<sup>15</sup> “But beware of the false prophets, who are coming to you in sheep’s clothing, but inwardly they are robbing wolves. <sup>16</sup> From their fruits you will recognize them. They aren’t collecting a cluster of grapes from thorns or figs from thistles. <sup>17</sup> Thus every good tree is producing good fruits, but the rotten tree is producing evil fruits. <sup>18</sup> A good tree isn’t able to be producing evil fruits, nor a rotten tree to be producing good fruits. <sup>19</sup> Every tree not producing good fruit is being cut down and thrown into fire. <sup>20</sup> Consequently, from their fruits you will recognize them.

<sup>21</sup> “Not everyone saying to Me, ‘Lord, Lord’ will enter into the kingdom of the heavens, but the one doing the will of My Father Who is in the heavens. <sup>22</sup> Many will say to Me in that day, ‘Lord, Lord, didn’t we prophesy in Your name, and in Your name cast out demons, and in Your name did many works of power?’ <sup>23</sup> And then I will confess to them, ‘I never knew you. Depart from Me, ones working lawlessness.’

<sup>24</sup> “Therefore everyone who is hearing these My words and is doing them, I will liken him to a prudent man who built his house upon the rock. <sup>25</sup> And the rain descended, and the rivers came, and the winds blew and fell against that house, and it didn’t fall, for it had been founded upon the rock. <sup>26</sup> And everyone hearing these My words and not doing them will be compared to a foolish man who built his house upon

the sand. <sup>27</sup> And the rain descended, and the rivers came, and the winds blew and struck that house, and it fell. And its fall was great.”

<sup>28</sup> And it happened when Jesus ended these words, the crowds were astonished at His doctrine, <sup>29</sup> for He was teaching them as having authority, and not as the scribes.

(Matthew 8:1; Luke 5:1-11)

<sup>1</sup> Now when He descended from the mountain, many crowds followed Him. <sup>2</sup> Now it happened while the crowd pressed upon Him to be hearing the word of God and He had stood along the lake Gennesaret, <sup>3</sup> that He saw two boats having stood by the lake, but the fishermen having gotten out of them, rinsed off the nets. <sup>4</sup> But having stepped into one of the boats, which was Simon's, He asked him to put out a little from the land. And having sat down, He was teaching the crowds from the boat. <sup>5</sup> But when He ceased speaking, He said to Simon, “Put out into the deep and let down your nets for a catch.”

<sup>6</sup> And having answered, Simon said to Him, “Overlord, toiling through the whole night, we took nothing, but upon Your word, I will let down the net.” <sup>7</sup> And having done this, they enclosed a great multitude of fish, so their nets were tearing. <sup>8</sup> And they beckoned to their associates in a different boat to come get hold of the net with them. And they came and filled both the boats so that they were sinking. <sup>9</sup> But Simon Peter, having seen, fell at the knees of Jesus, saying, “Depart from me, because I am a sinful man, Lord.” <sup>10</sup> For astonishment enveloped him and all those with him upon the catch of the fishes which they took. <sup>11</sup> But likewise also with James and John, sons of Zebedee, who were partners with Simon.

And Jesus said to Simon, “Don't be fearing. From now on you will be catching men.” <sup>12</sup> And having brought the boats down upon the land, having left all, they followed Him.

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(Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16)

<sup>12</sup> And it happened in His being in one of the cities that behold: a man full of leprosy. And having seen Jesus, came to Him, was worshiping Him, falling on his face, imploring Him, and kneeling before Him, and saying to Him, "Lord, if You should want to, You are able to cleanse me."

<sup>41</sup> And Jesus, having had pity, having reached out His hand, He touched him, saying, "I am wanting to. Be cleansed."

<sup>42</sup> And He, saying this, immediately the leprosy went away from him, and he was cleansed. <sup>43</sup> And having been stern to him, immediately He sent him away, <sup>44</sup> and said to him, "Look: You may say nothing to anyone; but go show yourself to the priest and present concerning your cleansing the things which Moses prescribed, as a testimony to them." <sup>45</sup> But he, having gone out, began to be proclaiming much, and to be disseminating the word. And many crowds were coming together to be hearing and to be healed by Him from their sicknesses, so that He was no longer able to openly enter into a city. <sup>16</sup> But He Himself was retiring in the wilderness and praying; and they were coming to Him from everywhere.

(Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26)

<sup>1</sup> And again entering into Capernaum, His own city, after some days it was heard that He was in a certain house (and He was teaching). <sup>2</sup> And immediately many were gathered together so that there was no longer room, not even the places toward the door, and He was speaking to them the word. Pharisees and teachers of the law were also sitting who had come out of every village of Galilee, and Judea, and Jerusalem. And the power of the Lord was for to heal them. <sup>18</sup> And behold: men carrying a man who had been paralyzed, on a bed, being carried by four people, and they were seeking to bring him in and lay him before Him. <sup>19</sup> And having not found how they should bring him in through the crowd, going up on the housetop, they unroofed the roof where He was. And digging through, they let down the pallet on which the paralytic was lying, through the clay tiles, into the midst before Jesus. And Jesus, having seen their belief, said to the paralytic, "Be brave, child; your sins have been forgiven you."

<sup>3</sup> And behold: some of the scribes *and the Pharisees* said in themselves, “This man is blaspheming. *Who is able to forgive sins except God alone?*”

<sup>8</sup> And immediately, Jesus recognizing in His spirit that they were thus reasoning among themselves, said to them, “Why are you reasoning evil in your hearts? <sup>9</sup> Which is easier, to say to the paralytic, ‘Your sins have been forgiven’ or to say, ‘Rise, take up your pallet and be walking.’? <sup>10</sup> But so that you may know that the Son of Man has authority to be forgiving sins on the earth...” He said to the paralytic, <sup>11</sup> “I am saying to you, rise, take up your pallet, and be going into your house.” <sup>25</sup> *And instantly having stood up before them, having taken up that on which he was lying, he departed into his house, glorifying God.*

<sup>8</sup> And the crowds having seen, were amazed out of their senses, <sup>26</sup> *and ecstasy took them all over, and glorified God, He having given such authority to men, and were filled with fear, saying, “We saw extraordinary things today! We never saw anything like this!”*

*Insert Illustration*

(Matthew 9:9-17; Mark 2:13-22; Luke 5:27-39)

<sup>27</sup> *And after these things* He went out again along the sea; and all the crowd was coming to Him, and He was teaching them.

<sup>9</sup> And Jesus passing by from there, He saw *and observed a tax collector called Matthew Levi the son of Alphaeus, sitting at the tax office, and He*

said to him, "Be following Me." <sup>28</sup> And having left all things, having stood up, he followed Him. <sup>29</sup> And Levi made a great reception for Him in his house. And there was a great crowd of tax collectors, and sinners, and of others who were reclining with them, with Jesus and His students; for there were many, and they followed Him. <sup>16</sup> And the scribes and the Pharisees, having seen Him eating with the tax collectors and sinners, were complaining to His students, saying, "Why are you eating and drinking with the tax collectors and sinners? Why is your teacher eating with the tax collectors and sinners?"

<sup>12</sup> But Jesus, having heard, He said to them, "Those being strong aren't having need of a physician, but those having illness. <sup>13</sup> But having gone, learn what this is: 'I want mercy, and not sacrifice.' For I didn't come to call the righteous, but sinners, to a change of mind."

<sup>18</sup> And the students of John and those of the Pharisees were fasting. <sup>14</sup> Then the students of John approached Him, saying "Why do we and the Pharisees fast much, but your students don't fast?"

<sup>15</sup> And Jesus said to them, "The sons of the bridal chamber aren't able to grieve as long as the bridegroom is with them. But days will come when the Bridegroom is taken from them, and then they will fast. <sup>16</sup> But no one is putting on a patch of a swatch of unwashed cloth on an old garment; for it is taking up its fullness from the garment, and the tear is becoming worse, *and that from the new isn't agreeing with the old.* <sup>17</sup> Nor are they putting new wine into old wineskins; otherwise the wineskins burst, and the wine is spilled, and the wineskins are being destroyed. But they are putting new wine into new wineskins, and both are being preserved." <sup>39</sup> And no one having drunk old is immediately wanting new; for he is saying, 'The old is better.'"

(John 5)

<sup>1</sup> After these things was the feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is in Jerusalem at the sheep gate a swimming pool which is called in Hebrew, Bethesda, having five porches. <sup>3</sup> In these were lying down a great multitude of the sick, blind, lame, withered, waiting for the moving of the water. <sup>4</sup> For a messenger at times would go down in the swimming pool and would disturb the water; therefore the first having gone

in after the disturbing of the water became healthy from whatever disease he was held by. <sup>5</sup> Now there was a certain man there having a sickness thirty-eight years.

<sup>6</sup> Jesus, having seen this man lying down, and having known that he already had that sickness a long time, said to him, "Do you want to become healthy?"

<sup>7</sup> The sick man answered Him, "Lord, I don't have a man so that whenever the water might be disturbed he may put me into the swimming pool, but in which time I am coming, another is going down before me."

<sup>8</sup> Jesus said to him, "Rise, take up your pallet, and be walking." <sup>9</sup> And immediately the man became healthy, and took up his pallet, and was walking. Now it was a Sabbath on that day.

<sup>10</sup> Therefore the Jews were saying to the one having been healed, "It is Sabbath. It is not permissible for you to bear the pallet."

<sup>11</sup> He answered them, "The one making me healthy, he said to me, 'Take up your pallet and be walking.'"

<sup>12</sup> Then they asked him, "Who is the man having said to you, 'Take up your pallet and be walking'?" <sup>13</sup> But the man having been cured hadn't known Who He was, for Jesus withdrew, a crowd being in the place.

<sup>14</sup> After these things Jesus found him in the temple and said to him, "Behold: you have become healthy. Be sinning no more, so that something worse doesn't happen to you." <sup>15</sup> The man went away and reported to the Jews that Jesus was the One having made him healthy.

<sup>16</sup> And because of this the Jews were persecuting Jesus and were seeking to kill Him, because He was doing these things on a Sabbath.

<sup>17</sup> But Jesus answered them, "My Father is working until now, and I am working." <sup>18</sup> Therefore, because of this, all the more the Jews were seeking to kill Him, because, not only was He breaking the Sabbath, but also He was saying that God was His own Father, making Himself equal with God.

<sup>19</sup> Then Jesus answered and said to them, "Amen, amen, I am saying to you, the Son isn't able to do anything from Himself, except something He might see the Father doing, for those things which He does, these likewise the Son also does. <sup>20</sup> For the Father is loving the Son, and is showing all things to Him which He Himself is doing; and greater works than these will He show Him, so that you may be amazed. <sup>21</sup> For just as the Father is raising the dead and is enlivening, thus also the Son enlivens those whom He wills. <sup>22</sup> For neither is the Father judging anyone, but all the judgment He has given to the Son, <sup>23</sup> so that all may be honoring the Son, just as they are

honoring the Father. The one not honoring the Son, isn't honoring the Father sending Him.

<sup>24</sup> "Amen, amen, I am saying to you, that the one hearing and believing in the One having sent Me is having eternal life, and isn't coming into judgment, but has passed from the death into the life. <sup>25</sup> Amen, amen, I am saying to you, that an hour is coming, and is now, when the dead will hear the voice of the Son of God, and the ones hearing will live. <sup>26</sup> For just as the Father is having life in Himself, so He gave also to the Son to be having life in Himself, <sup>27</sup> and He also gave to Him authority to be making judgment, because He is Son of Man. <sup>28</sup> Don't be amazed at this, because an hour is coming in which all the ones in the tombs will hear His voice, <sup>29</sup> and will come out - the ones having done good to a resurrection of life, but the ones having practiced wickedness to a resurrection of judgment.

<sup>30</sup> "I am not able to be doing anything of Myself. Just as I am hearing, I am judging; and My judgment is righteous, because I am not seeking My will, but the will of the Father having sent Me.

<sup>31</sup> "If I am testifying about Myself, My testimony isn't true. <sup>32</sup> Another is the One testifying about Me, and I have known that the testimony which He is testifying about Me is true. <sup>33</sup> You have sent to John, and He has testified to the truth. <sup>34</sup> But I am not receiving the testimony from man, but I am saying these things so that you may be saved. <sup>35</sup> That one was the burning and shining lamp, and you were willing to be rejoicing for an hour in his light. <sup>36</sup> But I am having the greater testimony than that of John; for the works which the Father gave to Me so that I might complete them, the works themselves which I am doing are testifying about Me, that the Father has sent Me. <sup>37</sup> And the Father having sent Me has Himself testified about Me. You have neither heard His voice at any time, nor have you seen His appearance. <sup>38</sup> And you are not having His word remaining in you, because He Whom that One sent, this One you are not believing. <sup>39</sup> You search the Scriptures, because you are assuming to have eternal life in them, and those are the ones testifying about Me. <sup>40</sup> And you aren't willing to come to Me, so that you may be having life. <sup>41</sup> I am not receiving glory from men. <sup>42</sup> But I have known you, that you are not having the devotion of God in yourselves. <sup>43</sup> I have come in the name of My Father, and you are not receiving Me; if another may come in his own name, you will receive that one. <sup>44</sup> How are you able to believe, receiving glory from one another, and do not seek the glory which is from the only God? <sup>45</sup> Do not suppose that I will accuse you before the Father; there is one accusing you: Moses, in whom

you have set your expectation. <sup>46</sup> For if you were believing Moses, you would be believing Me, for he wrote about Me. <sup>47</sup> But if you aren't believing his writings, how will you believe My words?"

(Mark 3:7-12)

<sup>7</sup> And Jesus withdrew to the sea with His students; and a great multitude followed Him from Galilee, and from Judea, <sup>8</sup> and from Jerusalem, and from Idumea and beyond the Jordan, and those around Tyre and Sidon, a great multitude, hearing as many things as He was doing, they came to Him. <sup>9</sup> And He spoke to His students so that a little boat should be sustained for Him because of the crowd, so that they wouldn't restrict Him. <sup>10</sup> For He healed many, so they were falling upon Him, so that as many as were having strokes could touch Him. <sup>11</sup> And the unclean spirits, were falling before Him, whenever they were observing Him, and were crying out, saying, "You are the Son of God." <sup>12</sup> And He was rebuking them much so that they wouldn't make Him known.

(Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5)

<sup>1</sup> Now it happened on a second-first Sabbath that He went through the grainfields. But His students hungered, and were picking the heads of grain and eating, rubbing them in their hands. <sup>2</sup> But the Pharisees, having seen, said to Him, "Behold: your students are doing what isn't permissible to be doing on the Sabbath."

<sup>3</sup> And having answered, Jesus said to them, "Didn't you read what David did when he hungered – he and those with him – <sup>4</sup> how they entered into the house of God in the days of high priest Abiathar and ate the bread of the setting forth, which wasn't permissible for him to be eating, nor for those with him, but only for the priests? <sup>5</sup> Or didn't you read in the law that on the Sabbath the priests in the temple are profaning the Sabbath and are innocent? <sup>6</sup> But I am saying to you that a greater than the temple is here. <sup>7</sup> But if you had known what this is: 'I want mercy, and not sacrifice,' you wouldn't have condemned the innocent." <sup>27</sup> And He was saying to them, "The Sabbath came into being for man, not man for the Sabbath. <sup>28</sup> So then, the Son of Man is Lord also of the Sabbath."

(Matthew 12:9-21; Mark 3:1-6; Luke 6:6-11)

<sup>9</sup> And having passed on from there, it also happened on a different Sabbath, He entered into the synagogue and taught. <sup>10</sup> And behold:

a man was there and his right hand was withered. <sup>7</sup> Now the scribes and the Pharisees were watching intently, if He healed on the Sabbath, so that they should find an accusation against Him. And they asked Him, saying, "Is it permissible on the Sabbath to heal?" – so that they might accuse Him.

<sup>11</sup> Then He said to them, "What man will there be of you who shall have one sheep, and if this one should fall into a hole on the Sabbath, won't lay hold of it and raise it up? <sup>12</sup> By how much then is a man differing from a sheep! So then, it is permissible to be doing good on the Sabbath." <sup>3</sup> And He said to the man having the withered hand, "Be rising into the middle." So he, having arisen, stood. <sup>9</sup> Then Jesus said to them, "I will ask you something. Is it permissible on the Sabbath to do good or to do bad, to save a soul or to kill?" But they were silent. <sup>5</sup> And having looked around at them with wrath, being intensely sorrowful at the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out and his hand was restored, healthy like the other. <sup>6</sup> And having gone out, the Pharisees, filled with madness, were immediately taking counsel against Him with the Herodians, how they should destroy Him.

<sup>15</sup> But Jesus having known, withdrew from there. And many crowds followed Him, and He healed them all. <sup>16</sup> And He rebuked them so that they might not make Him manifest, <sup>17</sup> in order that that having been spoken through Isaiah the prophet might be fulfilled saying, <sup>18</sup> "Behold My Servant, Whom I chose, My Beloved, in Whom My soul is well-pleased. I will put My Spirit upon Him, and He will announce judgment to the nations. <sup>19</sup> He will not strive nor cry out, nor will anyone hear His voice in the streets.

<sup>20</sup> A reed having been broken He won't break off, and a smoking linen wick He won't quench, until He throws forth the judgment to victory. <sup>21</sup> And in His name nations will expect."

(Mark 3: 13-19; Luke 6:12 -16)

<sup>12</sup> Now it happened in these days that He went out into the mountain to pray, and He was spending the night in that prayer to God. <sup>13</sup> And when it became day, He summoned His students and chose twelve from them, whom He also named apostles, so that

they should be with Him so that He could send them forth to be proclaiming, <sup>15</sup> and to be having authority to be healing the diseases and to be casting out the demons: <sup>16</sup> And He put upon Simon the name Peter, *and Andrew his brother*, <sup>17</sup> and James the son of Zebedee, and John the brother of James, and He put on them the name "Boanerges," which is "Sons of Thunder"; and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus (<sup>16</sup> *Judas of James*), and Simon the Cananite, (*the one being called Zealot*), <sup>19</sup> and Judas Iscariot, *who also became a betrayer.*

(Luke 6: 17-49)

<sup>17</sup> *And having come down with them, He stood on a level place with a crowd of His students and a large multitude of the people from all Judea and Jerusalem and the seacoast of Tyre and Sidon who came to hear Him and be healed from their diseases, <sup>18</sup> and those being vexed under unclean spirits, and they were being healed. <sup>19</sup> And all the crowd was seeking to be touching Him, because power was going out from Him and curing all.*

<sup>20</sup> *And having lifted up His eyes to His students, He said, "Blessed are the poor, because yours is the kingdom of God. <sup>21</sup> Blessed are those hungering now, because you will be filled; blessed those wailing now, because you will laugh. <sup>22</sup> Blessed are you when men may hate you, and when they may exclude you, and reproach you, and throw out your name as evil because of the Son of Man. <sup>23</sup> Rejoice in that day and jump. For behold: your reward is much in the heaven; for according to these things their fathers were doing to the prophets.*

<sup>24</sup> *"However, woe to you, the rich, because you are having your encouragement. <sup>25</sup> Woe to you, those having been filled up; because you will hunger. Woe to you, those laughing now; because you will grieve and wail. <sup>26</sup> Woe when men may speak well of you. For according to these things their fathers were doing to the false prophets.*

27 "But I am saying to you who hear: be devoted to your enemies, be doing well to those hating you, 28 be speaking well of those cursing you, be praying for those insulting you. 29 To the one striking you on the cheek, be giving the other also. And from the one taking away your garment, you may not forbid the tunic also. 30 But give to everyone asking you. And from the one taking away your things, don't ask for them back. 31 And just as you are wanting that men should do to you, you also be doing to them likewise. 32 And if you are devoted to those being devoted to you, what grace is it to you? For the sinners are devoted to those being devoted to them. 33 And if you should be doing good to those doing good to you, what grace is it to you? For sinners also are doing the same. 34 And if you should be lending to those from whom you are expecting to receive back, what grace is it to you? For sinners also are lending to sinners, so that they should receive back the equal. 35 But be devoted to your enemies, and be doing good and lending, expecting nothing back; and your reward will be much, and you will be sons of the Highest, because He is kind upon the unthankful and evil. 36 Therefore be becoming compassionate, just as your Father also is compassionate.

37 "And don't be judging, and you certainly won't be judged. Don't be condemning, and you certainly won't be condemned. Be pardoning, and you will be pardoned. 38 Be giving and it will be given to you; good measure, having been pressed down, and having been shaken, and having been overflowing they will give into your bosom, for in the same measure with which you are measuring, it will be measured back to you."

39 Now He spoke an analogy to them: "A blind person can't lead a blind person. Won't both fall into a hole? 40 A student isn't above his teacher, but having been adjusted, everyone will be like his teacher. 41 But why are you seeing the sliver in the eye of your brother, but the beam which is in your own eye you are not considering? 42 Or how are you able to be saying to your brother, 'Brother, let me cast out the sliver which is in your eye,'

not seeing the beam in your eye? Hypocrite! First cast out the beam out of your eye, and then you will see clearly to cast out the sliver which is in the eye of your brother.

<sup>43</sup> “For there is no good tree producing rotten fruit, nor a rotten tree producing good fruit.

<sup>44</sup> For every tree is being known from its own fruit. For they aren’t collecting figs from thorns, nor are they gathering a cluster of grapes from a bush. <sup>45</sup> The good man is bearing forth the good out of the good treasure of his heart, and the evil man is bearing forth the evil out of the evil treasure of his heart. For out of the abundance of the heart his mouth is speaking.

<sup>46</sup> “But why are you calling Me ‘Lord, Lord,’ and aren’t doing what I say? <sup>47</sup> Everyone coming to Me, and hearing My words, and doing them, I will show you to whom he is like: <sup>48</sup> He is like a man building a house, who dug and deepened and laid a foundation on the rock. But a deluge having occurred, the river burst against that house, and it wasn’t mighty to shake it, for it had been founded on the rock. <sup>49</sup> But he having heard and not having done is like a man having built his house on the earth, without foundation, which the river burst against, and immediately it fell. And the wreck of that house became great.”

(Matthew 8:5-13; Luke 7:1-10)

<sup>1</sup> But after He finished all His words in the hearing of the people, He entered into Capernaum. <sup>2</sup> Now a certain slave of a certain centurion who was honored by him, being sick, was about to die.

<sup>3</sup> Now having heard about Jesus, he sent forth elders of the Jews to Him, asking Him that, having come, He might thoroughly save his slave, imploring Him <sup>6</sup> and saying, “Lord, my boy is bedridden in the house, a paralytic, terribly tormented.”

<sup>4</sup> Now those having come to Jesus, they were diligently encouraging Him, saying that he was worthy for whom He would

grant this, <sup>5</sup> “for he is devoted to our nation and he himself built the synagogue for us.” <sup>6</sup> Now Jesus was going with them.

But He, already not being far away from the house, the centurion sent friends to Him, saying to Him, “Lord, don’t be bothering, for I am not adequate so that You should enter under my roof. <sup>7</sup> Therefore I didn’t think myself worthy to come to You. But speak a word and my boy will be cured.

<sup>8</sup> For I also am a man arranged under authority, having soldiers under me. And I am saying to this one, ‘Go’ and he goes, and to another, ‘Come’ and he is coming, and to my slave, ‘Do this,’ and he is doing it.”

<sup>9</sup> But hearing these things, Jesus was amazed at him, and having turned to the crowd following with Him, He said, “Amen, I am saying to you, so great belief I didn’t even find in Israel.” <sup>11</sup> But I am saying to you that many will come from the rising of the sun and from the sun-setting and recline with Abraham and Isaac and Jacob in the kingdom of the heavens; <sup>12</sup> but the sons of the kingdom will be thrown out into the farther out darkness. There will be the wailing and the gnashing of teeth.” <sup>10</sup> And having returned to the house, those having been sent found the slave well who had been sick.

(Luke 7:11-17)

<sup>11</sup> And it happened on the next, He went into the city called Nain, and sufficient of His students were going with Him, and a large crowd. <sup>12</sup> But as He neared to the gate of the city, also behold: one having died was being carried out for burial, an only son to his mother, and she a widow, and a sufficient crowd from the city with her. <sup>13</sup> And having seen her the Lord had pity on her, and said to her, “Don’t be wailing.” <sup>14</sup> And having approached, He touched the coffin, so those bearing it stood. And he said, “Young man, I am saying to you, arise.” <sup>15</sup> And the dead sat up and began to be speaking. And He gave him to his mother.

<sup>16</sup> Now fear took hold of all, and they were glorifying God, saying, "A great prophet has arisen among us," and "God has overseen His people."

<sup>17</sup> And this word about Him went out in all Judea and in all the vicinity.

(Matthew 11:2-19; Luke 7:18-35)

<sup>18</sup> And his students reported to John in the prison about all these things – the works of the Christ. <sup>19</sup> And having summoned a certain two of his students, John sent to Jesus saying, "Are You the coming One, or are we looking for another one?" <sup>20</sup> Now having come to Him, the men said, "John the Immerser has sent us forth to you saying, 'Are You the coming One, or are we looking for another one?'" <sup>21</sup> Now in the selfsame hour He healed many from diseases, and strokes, and evil spirits, and to many blind He granted sight.

<sup>22</sup> And having answered, Jesus said to them, "Having gone, report to John the things which you saw and heard: that the blind see again, lame walk, lepers are being cleansed, deaf are hearing, the dead are raised, the poor are having a good message announced to them. <sup>23</sup> And blessed is whoever isn't being snared in Me."

<sup>24</sup> But the messengers of John having departed, He began to be saying to the crowds about John, "What have you gone out into the wilderness to observe? A reed being shaken by the wind? <sup>25</sup> But what have you gone out to see? A man having been dressed in soft garments? Behold: those in glorious garments and existing in luxury are in royal houses. <sup>26</sup> But what have you gone out to see? A prophet? Yes, I am saying to you, and more than a prophet. <sup>27</sup> For this is he about whom it has been written, 'Behold: I am sending forth My messenger before Your face, who will construct Your way before You.' <sup>28</sup> For amen, I am saying to you, there is no greater prophet among those born of women than

John the Immerser; but the least in the kingdom of God is greater than he. <sup>29</sup> And all the people and the tax collectors having heard, saw God as righteous, having been immersed with the immersion of John. <sup>30</sup> But the Pharisees and the scholars of the law set aside the counsel of God for themselves, not having been immersed by him. <sup>12</sup> But from the days of John the Immerser until now the kingdom of the heavens has violence done against it, and the violent are seizing it. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if you are willing to receive it, he is Elijah, the one who is about to come. <sup>15</sup> The one having ears to be hearing, let him be hearing.”

<sup>31</sup> “ Therefore to what shall I liken the people of this generation, and to what are they like?  
<sup>32</sup> They are like children – those in the marketplace – sitting and calling to one another, and saying ‘We piped to you, and you didn’t dance. We lamented and you didn’t wail.’ <sup>33</sup> For John the Immerser has come, neither eating bread nor drinking wine, and you are saying, ‘He has a demon.’ <sup>34</sup> The Son of Man has come, eating and drinking, and you are saying, ‘Behold: a glutton and a wine-drinker, a friend of tax collectors and sinners.’ <sup>35</sup> And wisdom was seen as righteous by all her children.”

(Matthew 11:20-30)

<sup>20</sup> Then He began to be censuring the cities in which His very many works of power were done, because they did not change their minds. <sup>21</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! Because if those works of power having been done in you were done in Tyre and Sidon, in sackcloth and ashes, long ago they would have changed their minds. <sup>22</sup> Nevertheless, I am saying to you, it will be more tolerable for Tyre and Sidon in a day of judgment than for you. <sup>23</sup> And you, Capernaum, the one having been lifted up unto heaven, you will be brought down unto Hades; because if those works of power having been done in you were done in Sodom, it would have remained until today. <sup>24</sup> Nevertheless, I am saying to you, that it will be more tolerable for the land of Sodom in a day of judgment than for you.”

<sup>25</sup> In that time, Jesus, answering, said, "I am extolling You, Father, Lord of the heaven and the earth, that You have hidden these things from wise and intelligent, and revealed them to children. <sup>26</sup> Yes, Father, for so it became good pleasure before You. <sup>27</sup> All things were delivered to Me by My Father, and no one is recognizing the Son except the Father, nor is anyone recognizing the Father except the Son, and the one to whom the Son determines to reveal Him. <sup>28</sup> Come to Me, all you toiling and having been overloaded, and I will refresh you. <sup>29</sup> Take up my yoke upon you and learn from Me, because I am gentle and lowly in heart, and you will find refreshment for your souls. <sup>30</sup> For My yoke is kind, and My load is light."

(Luke 7:36-50)

<sup>36</sup> But a certain one of the Pharisees was asking Him that He might eat with him. And having entered into the house of the Pharisee, He reclined. <sup>37</sup> And behold: a woman in the city who was a sinner, having realized that He was reclining in the house of the Pharisee, having brought an alabaster flask of myrrh, <sup>38</sup> and having stood behind by His feet, wailing, she began to be wetting His feet with the tears and she was wiping them with the hair of her head, and was ardently kissing His feet and anointing them with the myrrh. <sup>39</sup> But having seen, the Pharisee (the one having invited Him) spoke within himself, saying, "This man, if he was a prophet, would be realizing who and what kind of woman she is who is touching him, because she's a sinner."

<sup>40</sup> And having answered, Jesus said to him, "Simon, I am having something to say to you."

So he was saying, "Teacher, say it."

<sup>41</sup> "Two debtors were to a certain creditor. The one was owing five hundred denarii, but the other fifty. <sup>42</sup> But they, not having anything to pay back, he forgave both. Therefore which of them – tell Me – will be more devoted to him?"

<sup>43</sup> Now having answered, Simon said, "I'm presuming that one to whom he forgave the more."

So He said to him, "You judged straightly." <sup>44</sup>And having turned to the woman, He spoke to Simon: "You are seeing this – the woman. I entered into your house. Water upon My feet you did not give; but this woman with her tears wet My feet, and with the hair of her head she wiped them. <sup>45</sup> A kiss to Me you did not give; but this woman from which time I entered wasn't letting up ardently kissing My feet. <sup>46</sup> With oil My head you didn't anoint; but this woman with myrrh anointed My feet. <sup>47</sup> Of which grace I am saying to you, her many sins have been forgiven her, because she was much devoted. But for whom little is forgiven is little devoted."

<sup>48</sup> So He said to her, "Your sins have been forgiven."

<sup>49</sup> And those reclining with Him began to be saying among themselves, "Who is this who also is forgiving sins?"

<sup>50</sup> So He said to the woman, "Your belief has saved you. Be going in peace."

(Luke 8:1-3)

<sup>1</sup> And it happened afterward that He also was traveling through every city and village proclaiming and announcing the good message of the kingdom of God, and the twelve with Him, <sup>2</sup> and certain women who were healed of evil spirits and sicknesses – Mary, who is called Magdalene, from whom seven demons had exited, <sup>3</sup> and Joanna, wife of Chuza, a superintendent of Herod, and Susanna, and many others, who were serving for them from their subsistence.

## INSERT ILLUSTRATION

(Matthew 12:22-45; Mark 3:20-30)

<sup>22</sup> Then was presented to Him a demoniac, blind and mute; and He healed him so that the blind and mute both spoke and saw. <sup>23</sup> And all the crowds were amazed out of their senses, and they said, "This isn't the Son of David, is it?"

And they came into a house. <sup>20</sup> And a crowd came together again, so that they weren't able even to eat bread. <sup>21</sup> And having heard, His relatives went out to lay hold of Him, for they were saying, "He's out of His senses."

<sup>24</sup> But the Pharisees <sup>22</sup> and the scribes who were from Jerusalem, having gone down, were saying, "He has Beelzeboul" and "He is casting out the demons by the ruler of the demons."

<sup>25</sup> But Jesus, knowing their reasonings, <sup>23</sup> and Having summoned them, He was saying to them in analogies, "How is Satan able to be casting out Satan? Every kingdom having been divided against itself is being brought to desolation, and every city or house having been divided against itself won't be made to stand. <sup>26</sup> And if Satan is casting out Satan, he is divided upon himself. How then will his kingdom stand? <sup>27</sup> And if I by Beelzeboul am casting out the demons, by whom are your sons casting out? Because of this, they will be your judges. <sup>28</sup> But if I am casting out demons by the Spirit of God, then the kingdom of God came upon you. <sup>29</sup> Or how is one able to enter into the house of the strong and to plunder his vessels except he first binds the strong one? And then he will plunder his house. <sup>30</sup> The one not being with Me is against Me, and the one not gathering with Me is scattering.

<sup>31</sup> "Because of this I am saying to you, every sin and defamation will be forgiven to men, but the defamation of the Spirit will not be forgiven to men. <sup>32</sup> And whoever may speak a word against the Son of Man, it will be forgiven to him; but whoever speaks against the Holy Spirit, it won't be forgiven to him, either in the present age or in the one about to come, **but is guilty to everlasting judgment**" – <sup>30</sup> **because they were saying, "He has an unclean spirit."**

<sup>33</sup> "Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for from its fruit the tree is known. <sup>34</sup> Offspring of venomous snakes! How are you being able to be speaking good, being evil? For out of the abundance of the heart the mouth is speaking. <sup>35</sup> The good man, out of the good treasure, is throwing out good, and the evil man, out of the evil treasure, is throwing out evil. <sup>36</sup> But I am saying to you that every idle word – whatever men may speak – they will render an account concerning it in a day of judgment. <sup>37</sup> For from your words you will be acknowledged as righteous, and from your words you will be condemned.

<sup>38</sup> Then some of the scribes and Pharisees answered saying, "Teacher, we are wanting to see a sign from you."

<sup>39</sup> But He, having made answer, said to them, "An evil and adulterous generation is seeking a sign. And a sign won't be given to it, except the sign of Jonah the prophet. <sup>40</sup> For just as Jonah was in the stomach of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. <sup>41</sup> Men – Ninevites – will rise up in the judgment with this generation and will condemn it, because they changed their minds at the proclamation of Jonah, and behold, something more than Jonah is here.

<sup>42</sup> The queen of the South will be raised in the judgment with this generation and will condemn it, because she came out of the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.

<sup>43</sup> "And when the unclean spirit exits from the man, he is going through waterless places, seeking refreshment, and isn't finding any. <sup>44</sup> Then he is saying, 'I will return to my house from where I exited.' And having come, he is finding it leisuring, having been swept and ordered. <sup>45</sup> Then he is going, and taking along with himself seven different spirits more evil than himself, and having entered, he is dwelling there, and the last state of that man becomes worse than the first. Thus it will be also for this evil generation."

(Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21)

<sup>46</sup> But while He was yet speaking to the crowds, behold: His mother and brothers had stood outside, seeking to speak to Him, *and weren't able to get together with Him through the crowd.* And they said to Him, "Behold: Your mother and Your brothers and Your sisters are seeking You outside."

<sup>48</sup> But He, having made answer, said to the one having said it to Him, "Who is My mother? And who are My brothers?" <sup>34</sup> And having looked around in a circle at those sitting around Him, <sup>49</sup> and having stretched out His hand over His students, He said, "Behold My mother and My brothers: *those hearing the word of God and doing it.* <sup>50</sup> For whoever does the will of God My Father in the heavens, he is My brother, and sister, and mother."

(Matthew 13:1-52; Mark 4:1-34; Luke 8:4-18)

<sup>1</sup> And in that day, Jesus having gone out from the house, <sup>4</sup> *and a large crowd being together, and those from every city converging to Him*, He began to be teaching beside the sea. <sup>2</sup> And large crowds were gathered to Him, so that having stepped into the boat, He sat down, and all the crowd had stood upon the seashore. <sup>2</sup> And He was teaching them in many analogies. And He said to them in His doctrine, <sup>3</sup> "Be hearing. Behold: <sup>5</sup> *"The sower went out for to sow his seed. And in his sowing, some fell beside the road, and it was trampled down, and the birds of the heaven devoured it. <sup>5</sup> But others fell upon the rocky ground, where it didn't have much earth; and immediately it sprang up out, because of its not having depth of earth. <sup>6</sup> But the sun having arisen, it was scorched, and because of its not having root, it withered. <sup>7</sup> But others fell upon the thorns, and the thorns came up and choked them. and it didn't give fruit. <sup>8</sup> But others fell upon the good ground, and it was giving fruit, coming up, and growing, and it was bearing, some a hundred, but some sixty, but some thirtyfold."* *Saying these things, He was calling out, "The one having ears to be hearing, let him be hearing."*

<sup>10</sup> But when He happened to be alone, the students having approached, together with the twelve said to Him, "Why are You speaking to them in analogies? *What could this analogy be?"*

<sup>11</sup> But He, having answered, said to them, "Because to you it has been given to know the secret of the kingdom of God; but to those outside, all things are in analogies. <sup>12</sup> For whoever is having, it will be given to him, and he will abound; but whoever isn't having, even what he is having will be taken away from him. <sup>13</sup> Because of this I am speaking to them in analogies, <sup>12</sup> so that seeing, they should see and not behold; and hearing, they should hear and not understand, lest they should turn back and their sins should be forgiven. <sup>14</sup> And in them is fulfilled the prophecy of Isaiah, which says, 'In hearing you will hear and certainly not understand, and seeing you will see, and certainly not behold. <sup>15</sup> For the heart of this people became thick, and with the ears they heard heavily, and they closed their eyes, lest they should behold with the eyes, and they should hear with the ears, and should understand with the heart, and should turn back, and I would heal them.' <sup>16</sup> But blessed are your eyes, because they are seeing, and your ears because they are hearing. <sup>17</sup> For amen, I am saying to you that many prophets and righteous ones craved to be beholding the

things which you are seeing, and they didn't behold, and to hear the things which you are hearing, and they didn't hear."

<sup>13</sup> And He said to them, "You haven't known this analogy. And how will you know all the analogies? <sup>18</sup> "You, therefore, hear the analogy of the sower: *The seed is the word of God.* <sup>19</sup> Everyone hearing the word of the kingdom and not understanding, the evil one (*Satan, the slanderer*) is coming and is snatching that having been sown in his heart, *so that not having believed, they shouldn't be saved.* <sup>16</sup> And likewise, these are those being sown on the rocky ground, which, whenever they may hear the word, immediately with joy they are receiving it; <sup>17</sup> and they aren't having root in themselves, but are temporary. Then, affliction or persecution happening because of the word, immediately they are being snared. <sup>18</sup> And these are those being sown into the thorns: those having heard the word, <sup>19</sup> and the worries of this age, and the deceit of riches, *and pleasures of this life*, and the cravings concerning the rest of things, coming in, are strangling the word, and it is becoming fruitless. <sup>20</sup> And these are those having been sown on the good ground: *these are such who, having heard the word in a heart of quality and good, are grasping it and bearing fruit with endurance; one thirty, and one sixty, and one a hundredfold.*"

<sup>21</sup> And He was saying to them, <sup>16</sup> "But no one having lit a lamp, is covering it with a vessel or is putting it underneath a bed, but is putting it on a lampstand, so that those entering may see the light. <sup>17</sup> For there isn't anything hidden which won't become manifest, nor covered which won't be known and should come into manifestation. <sup>23</sup> If anyone is having ears to be hearing, let him be hearing."

<sup>24</sup> And He was saying to them, <sup>18</sup> "Watch therefore how you are hearing. In what measure you are measuring, it will be measured to you, and it will be added to you – those hearing! <sup>25</sup> For whoever may be having, it will be given to him, and whoever isn't having, *also what he is supposing to be having will be taken from him.*"

<sup>26</sup> And He was saying, "Thus is the kingdom of God as if a man should throw seed on the ground, <sup>27</sup> and should be sleeping, and should be rising, night and day, and the seed should be sprouting and lengthening – how, he himself doesn't know. <sup>28</sup> For by itself the earth is bearing fruit, first a blade, then a head of grain, then full wheat in the head of grain. <sup>29</sup> But whenever the fruit may deliver, immediately he is sending forth the sickle, because the harvest has come present."

<sup>24</sup> Another analogy He set before them, saying, "To what should we liken the kingdom of God, or in what kind of an analogy should we illustrate it?"

<sup>31</sup> It's like a kernel of mustard, which whenever it is sown on the earth, is smaller than all the seeds on the earth, <sup>32</sup> and whenever it is sown it is coming up and becoming greater than all the vegetables, and is making great boughs, so that the birds of the heaven are able to be settling under its shade."

<sup>24</sup> Another analogy He set before them, saying, "The kingdom of the heavens was compared to a man having sown good seed in his field. <sup>25</sup> But while the men slept, his enemy came and was sowing grainweed in the midst of the wheat and went away. <sup>26</sup> But when the grain had sprouted and produced fruit, then the grainweed also appeared. <sup>27</sup> But having approached, the slaves of the housemaster said to him, 'Lord, wasn't it good seed you sowed in your field? From where then does it have grainweed?' <sup>28</sup> But he said to them, 'An enemy man did this.' But the slaves said to him, 'Then are you wanting us, having gone off, to collect them?' <sup>29</sup> But he said 'No, lest collecting the grainweed, you may uproot the wheat with them. <sup>30</sup> Leave both to be growing together until the harvest; and in the harvest season I will say to the harvesters, "Collect first the grainweed and bind them into bundles for to burn them, but the wheat, gather into my storehouse.'"

<sup>33</sup> Another analogy He spoke to them: "The kingdom of the heavens is like yeast, which a woman having taken, hid in three sata of flour until the whole was leavened."

<sup>34</sup> Jesus spoke all these things to the crowds in analogies, and without an analogy He wasn't speaking to them, <sup>35</sup> so that that spoken through the prophet might be fulfilled, saying, "I will open My mouth in analogies. I will discharge things having been hidden from the foundation of the world."

<sup>36</sup> Then, having sent away the crowds, Jesus went into the house. And His students approached Him, saying, "Explain to us the analogy of the grainweed of the field."

<sup>37</sup> But He, having answered, said to them, "He sowing the good seed is the Son of Man. <sup>38</sup> But the field is the world. But the good seed, these are the sons of the kingdom. But the grainweeds are the sons of the evil one. <sup>39</sup> But the enemy having sown them is the slanderer. But the harvest is the consummation of the age. But the harvesters are messengers. <sup>40</sup> Therefore just as the grainweeds are collected and burned with fire, thus it will be in the consummation of this age. <sup>41</sup> The Son of Man will send forth His messengers and they will collect out of His kingdom all the snares and those doing the lawlessness, <sup>42</sup> and they will throw them into the furnace of fire. There will be the wailing and the gnashing of the teeth. <sup>43</sup> Then the righteous

will shine forth like the sun in the kingdom of their Father. The one having ears to be hearing, let him be hearing.

<sup>44</sup> “Again the kingdom of the heavens is like a treasure having been hidden in the field, which a man having found, hid, and from his joy he goes and sells all things – as many as he is having – and buys that field.

<sup>45</sup> “Again the kingdom of the heavens is like a merchant seeking beautiful pearls, <sup>46</sup> who having found one precious pearl, having gone out, he has sold all things – as much as he was having – and bought it.

<sup>47</sup> “Again the kingdom of the heavens is like a seine having been thrown into the sea and having gathered from every kind, <sup>48</sup> which when it was filled, having drawn it up on the shore and having sat down, they collected the good into containers, but the rotten they threw out. <sup>49</sup> Thus it will be in the consummation of the age. The messengers will go out and will separate the evil out of the midst of the righteous, <sup>50</sup> and they will throw them into the furnace of fire. There will be the wailing and the gnashing of the teeth.”

<sup>51</sup> Jesus said to them, “Did you understand all these things?”

They said to Him, “Yes, Lord.”

<sup>52</sup> Then He said to them, “Because of this, every scribe having become a student into the kingdom of the heavens is like a man, a housemaster, who puts out from his treasury new and old.

<sup>33</sup> And with many such analogies He would speak the word to them, just as they were able to be hearing. <sup>34</sup> But He wouldn't speak to them without an analogy. But He was expounding all things to His students in private.

(Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25)

<sup>35</sup> And evening having come, *He and His students also stepped into a boat, and He said to them, “Let us go across to the other side of the lake.”* <sup>36</sup> And having sent away the crowd, they took Him along in the boat as He was. But other little boats were also with Him. *And they launched out.* <sup>24</sup> And behold, a great earthquake occurred in the sea, *and a storm of wind descended into the lake,* and the waves were falling upon and into the boat, so that the boat was covered by the waves *and they were being completely filled with water, and were endangered.* <sup>38</sup> And He was in the hind, sleeping on the pillow.

<sup>24</sup> Now having approached, they aroused Him, saying, "Overlord, Overlord, we're being destroyed!" "Lord, save us! We are perishing!" "Teacher, doesn't it matter to You that we are being destroyed?"

<sup>39</sup> And having awakened, He said to them, "Why are you cowardly ones of little belief?" Then, having arisen, He rebuked the wind *and the waves of the water*, and said to the sea, "Be silent. Be muzzled." And the wind relaxed and a great calm occurred. <sup>40</sup> And He said to them, "Why are you thus cowardly? How are you not having belief?"

<sup>41</sup> And they feared a great fear, and *they were amazed*, and were saying to one another, "Who then is this, that He is commanding both the winds and the water, and they are obeying Him?"

(Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39)

<sup>1</sup> And they came to the other side of the sea, into the country of the Gadarenes, *which is opposite Galilee.* <sup>2</sup> And He, having gotten out of the boat, immediately *a certain man from the city*, demon-possessed with an unclean spirit met Him out from the tombs, <sup>3</sup> who was having his dwelling in the tombs, very violent, and not even with chains was anyone being able to bind him, <sup>4</sup> because he had been bound many times with foot shackles and chains, and the shackles had been broken, and no one was able to tame him, *and he wasn't wearing a garment.* <sup>5</sup> And always, night and day, he was crying out in the mountains and in the tombs, and cutting himself up with stones. <sup>6</sup> But having seen Jesus from afar, he ran and worshiped Him, *having fallen toward Him.* <sup>7</sup> And having cried out with a great voice, he said, "What, to me and to You, Jesus, Son of the Most High God? You came here before the season to torment us! I am adjuring You by God that You should not torment me."

<sup>29</sup> For He charged the unclean spirit to exit from the man, saying to him, "Go out of the man, unclean spirit." For many times it had grabbed him, and he was being bound with chains and foot-shackles, being guarded, and tearing the bonds, he was being driven into the wilderness under the demon.

<sup>30</sup> And Jesus interrogated him, saying, "What is your name?"

And he answered, saying, "Legion is my name, because we are many." <sup>10</sup> And he was imploring Him many times so that He wouldn't send them forth out of that country *into the depthless place.*

<sup>30</sup> But far from them, toward the mountain a large herd of pigs feeding. <sup>12</sup> And all the demons implored Him, saying, "If You are casting us out, send us into the pigs, so that we may enter into them."

<sup>32</sup> And He said to them, "Be going." And having gone out, the unclean spirits entered into the pigs. And behold: all the herd rushed down the steep bank into the sea (now they were about two thousand) and died in the waters, being choked in the sea. <sup>34</sup> *But having seen that having happened,* those feeding the pigs fled, and they announced it in the city and in the fields. And they went out to see what it was that had happened. <sup>15</sup> And they came to Jesus and observed the demon-possessed – the one having had the legion – sitting and having been clothed and thinking soundly, *beside the feet of Jesus.* And they were fearing. <sup>16</sup> But those having seen recounted to them how it happened to the one who had been demon-possessed, and about the pigs: *how he having been demon-possessed was saved.* <sup>37</sup> *And all the multitude of the vicinity of the Gadarenes asked Him to depart from them,* imploring Him to go away from their borders, *because they were debilitated with great fear.*

<sup>18</sup> And He, having stepped into the boat, the one having been demon-possessed was imploring Him that he might be with Him. <sup>19</sup> But Jesus didn't allow him, but said to him, "Go into your house, to your family, and announce to them as many things as the Lord has done for you, and that He showed mercy to you." <sup>20</sup> And he went away and began to be proclaiming in the Decapolis as many things as Jesus did for him; and all were amazed.

(Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56)

<sup>21</sup> And Jesus, having again crossed over to the other side in the boat, a large crowd *welcomed Him, for they were all looking for Him,* and He was beside the sea. <sup>22</sup> And behold: one of the synagogue rulers, by name Jairus, came, and having seen Him, he fell at His feet, *worshiping Him,* <sup>23</sup> and was imploring Him many times, saying, "My little daughter has come to death. Having come, might You lay hands on her, so that she may be saved and live?" <sup>42</sup> *Because he had a daughter, an only child.* <sup>19</sup> And having arisen, Jesus and His students followed him. And a large crowd was following Him, and they were pressing against Him, *stranglingly thronging Him.*

<sup>20</sup> And behold: a certain woman, being with a flow of blood for twelve years, <sup>26</sup> and having suffered many things under many physicians, and having spent all that she had and having been profited nothing, but rather having come to the worse, <sup>27</sup> having heard about Jesus, having come in the crowd from behind, she touched His garment. <sup>28</sup>

For she was saying, "If I even touch His garments, I will be saved." <sup>29</sup> And immediately the spring of her blood was dried up, and she knew in the body that she had been cured of the stroke.

<sup>30</sup> And immediately Jesus, having recognized in Himself the power having gone out from Him, having turned in the crowd, said, "Who touched My garments?"

*But all denying it, Peter and those with him said, "Overlord, the crowds are impeding and jostling You, and You are saying, 'Who is the one having touched Me?'"*

<sup>46</sup> *But Jesus said, "Someone touched Me, for I knew of power having exited from Me."* <sup>32</sup> And He was looking around to see the one having done this. <sup>47</sup> *But the woman, having seen that she wasn't escaping, came trembling, and having fallen toward Him, she reported to Him before all the people for what reason she touched Him and how she was instantly cured.*

<sup>48</sup> *But He said to her, "Be brave, daughter; your belief has saved you. Be going in peace and be healthy from your stroke."*

<sup>35</sup> While He was speaking, they came from the synagogue ruler, saying, "Your daughter died. Why are you still bothering the teacher?"

<sup>36</sup> But Jesus, having heard the word, immediately said to the synagogue ruler, "Don't be fearing. Only be believing and she will be saved."

*Now having gone into the house, He didn't permit anyone to enter except Peter and John and James, and the father of the child, and the mother. <sup>52</sup> Now all were wailing and mourning her.*

<sup>23</sup> And Jesus having come into the house of the ruler and having seen the flutists, and the crowd being made tumultuous, wailing and shouting, He said to them, "Why are you making a tumult and wailing? "Go away, for the little girl didn't die, but sleeps." And they were laughing at Him, *having known that she died.* But He, having thrown everyone out, He took the father of the child, and the mother, and those with Him, and went in where the child was lying. <sup>41</sup> And having grasped the hand of the child, He said to her, "Talitha koumi," which is, being translated, "Little girl, to you I am saying, 'Arise.'" <sup>55</sup> *And her spirit returned, and she arose instantly,* and was walking, for she was twelve years old. *And He ordered to give to her something to eat.* And they were amazed out of their senses with great ecstasy. <sup>43</sup> And He charged them with many things so that no one should know this. <sup>26</sup> And this report went out into that whole land.

## Diatessaron

(Matthew 9:27-38)

<sup>27</sup> And Jesus passing by from there, two blind men followed Him, crying out and saying, "Show mercy to us, Son of David." <sup>28</sup> But coming into the house, the blind men approached Him, and Jesus said to them, "Are you believing that I am able to do this?"

They said to Him, "Yes, Lord."

<sup>29</sup> Then He touched their eyes, saying, "According to your belief, let it happen to you." <sup>30</sup> And their eyes were opened.

And Jesus was stern to them, saying, "Look: let no one know!" <sup>31</sup> But these having exited, disseminated the report about Him in that whole land.

<sup>32</sup> Now as they were going out, behold: they presented to Him a deaf man, demon-possessed. <sup>33</sup> And the demon having been cast out, the deaf spoke.

And the crowds were amazed, saying, "Like this was never seen in Israel!"

<sup>34</sup> But the Pharisees said, "By the ruler of the demons, he casts out demons."

<sup>35</sup> And Jesus was going around all the cities and the villages, teaching in their synagogues, and proclaiming the good message of the kingdom, and healing every disease and every illness among the people. <sup>36</sup> But having seen the crowds, He had pity concerning them, because they were flayed and downcast, like sheep not having a shepherd. <sup>37</sup> Then he said to His students, "The harvest is indeed bountiful, but the workers few. <sup>38</sup> Therefore, request the Lord of the harvest that He may cast forth workers into His harvest."

(Matthew 13:53-58; Mark 6:1-6)

<sup>1</sup> And He went out from there and went to His hometown. And His students followed Him. <sup>2</sup> And Sabbath having come, He began to be teaching in the synagogue. And many hearing were being astonished, saying, "From where did this man get these things? And what is the wisdom having been given to him? And such powers are coming about through his hands! <sup>3</sup> Isn't this the carpenter, the son of Mary, and the brother of James, and Joses, and Judas, and Simon? And aren't His sisters here with us?" And they were being snared in Him.

## Diatessaron

<sup>4</sup> But Jesus was saying to them, “A prophet isn’t dishonored, except in his hometown, and among his relatives, and in his house.” <sup>5</sup> And He wasn’t able to do any miracle there, except having laid hands on a few sick, He healed them. <sup>6</sup> And He was amazed because of their unbelief. And He was going around in a circle, teaching.

(Matthew 10:1-11:1; Mark 6:7-13; Luke 9:1-6)

<sup>7</sup> And He summoned the twelve students and began to be sending them forth two by two. <sup>2</sup> *And He sent them forth to be proclaiming the kingdom of God, and He gave them power and authority over unclean spirits so as to cast them out and to be healing all disease and all illness.*

<sup>5</sup> These, the twelve, Jesus sent forth, having charged them, saying, “Don’t go off into a way of nations and don’t enter into a city of Samaritans. <sup>6</sup> But be going rather to the destroyed sheep of the house of Israel. <sup>7</sup> But going, be proclaiming, saying, ‘The kingdom of the heavens has drawn near.’ <sup>8</sup> Be healing the sick, be cleansing lepers, be casting out demons. You received freely; give freely. <sup>9</sup> Don’t possess gold, nor silver, nor copper for your belts, <sup>10</sup> nor a knapsack for the way, nor two tunics, nor sandals, nor rods; for the worker is worthy of his food.

<sup>11</sup> “But into whatever city or village you may enter, inquire who in it is worthy, and stay there until you exit. <sup>12</sup> But entering into the house, greet it. <sup>13</sup> And if indeed the house should be worthy, let your peace come upon it; but if it should not be worthy, let your peace return to you. <sup>14</sup> And whoever might not receive you nor hear your words, exiting from that house or that city, shake out the dust from your feet. <sup>15</sup> Amen, I am saying to you, it will be more tolerable for the land of Sodom and Gomorrah in a day of judgment than for that city.

<sup>16</sup> “Behold: I am sending you forth as sheep in the midst of wolves. Therefore be becoming prudent as the snakes and pure as the doves. <sup>17</sup> But beware of men; for they will deliver you to councils and they will flog you in their synagogues. <sup>18</sup> And you will be brought before governors – but also kings – because of Me, for a testimony to them and to the nations. <sup>19</sup> But whenever they may deliver you over, don’t worry how or what you should speak. For it will be given to you in that hour, what you should speak. <sup>20</sup> For you aren’t the ones speaking, but the Spirit of your Father is the One speaking in you.

<sup>21</sup> “And a brother will deliver a brother for death, and a father a child, and children will rise up against parents and will put them to death. <sup>22</sup> And you will be

hated by all because of My name. But the one enduring to the end, this one shall be saved. <sup>23</sup> But whenever they may be persecuting you in this city, be fleeing to the other. For amen, I am saying to you, you certainly won't complete the cities of Israel until the Son of Man comes. <sup>24</sup> A student isn't above the teacher, nor a slave above his lord. <sup>25</sup> Sufficient for the student that he may become as his teacher, and the slave as his lord. If they labeled the Housemaster Beelzebul, how much more His householders!

<sup>26</sup> "Therefore, you may not fear them. For nothing is concealed which won't be revealed, and secret which won't be known. <sup>27</sup> What I am saying to you in the dark, speak in the light; and what you are hearing in the ear, proclaim upon the housetops. <sup>28</sup> And don't have fear from those killing the body, but not being able to kill the soul. But rather, fear the One being able to destroy both the soul and the body in Gehenna! <sup>29</sup> Aren't two small sparrows sold for an assarion? And one of them won't fall to the ground without the permission of your Father. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Therefore, don't fear; you are differing as more than many small sparrows.

<sup>32</sup> "Therefore, everyone who will confess Me before men, I also will confess him before My Father Who is in the heavens. <sup>33</sup> But whoever may deny Me before men, I also will deny him before My Father Who is in the heavens.

<sup>34</sup> "You may not assume that I came to cast peace upon the earth. I didn't come to cast peace, but a sword. <sup>35</sup> For I came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, <sup>36</sup> and the man's enemies those of his household.

<sup>37</sup> "The one loving father or mother above Me isn't worthy of Me. And the one loving son or daughter above Me isn't worthy of Me. <sup>38</sup> And the one who isn't taking his cross and following after Me isn't worthy of Me. <sup>39</sup> He having found his life will destroy it, and he destroying his life because of Me will find it.

<sup>40</sup> "The one receiving you, receives Me, and the one receiving Me receives the One having sent Me. <sup>41</sup> The one receiving a prophet in the name of a prophet, will receive the wages of a prophet, and the one receiving a righteous person in the name of a righteous person will receive the wages of a righteous person. <sup>42</sup> And whoever gives only a cup of a cold drink to one of these little ones to drink, in the name of a student, amen, I am saying to you, he will certainly not destroy his wages."

<sup>12</sup> And having gone out, *they were going through each of the villages*, proclaiming that people should change their minds. <sup>13</sup> And they were casting out many demons, and anointing many sick people with oil, and healing.

(Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9)

<sup>1</sup> In that season, Herod the tetrarch heard the report about Jesus, – *of all the things coming about by Him* – for His name became famous; and he was confused because of that being said by some: that John had been raised from the dead; <sup>8</sup> but by some that Elijah appeared; but of others that one of the ancient prophets rose. But others said, “He is a prophet, like one of the prophets.”

<sup>16</sup> But having heard, Herod said, to his servants, “*John I beheaded; but who is this, about whom I am hearing such?*” This is John the Immerser; he was raised from the dead and because of this the powers are operating in him.” *And he was seeking to see Him.*

<sup>17</sup> For Herod himself, having sent, laid hold of John and bound him in prison on account of Herodias, the wife of Philip his brother, because he married her.

<sup>18</sup> For John was saying to Herod, “It isn’t permissible for you to be having the wife of your brother.” <sup>19</sup> Herodias held it against him, and was wanting to kill him, and she wasn’t able; <sup>20</sup> for Herod was fearing John, having known him to be a righteous and holy man, and was protecting him. <sup>5</sup> And wanting to kill him, he feared the crowd, because they were counting him a prophet. And having heard, he did many things, and he was hearing him with pleasure.

<sup>21</sup> And an opportune day arrived when Herod, at his birthday party, held a dinner for his magistrates, and the chiliarchs, and the chief men of Galilee. <sup>22</sup> And Herodias’ daughter herself, having entered and danced and pleased Herod and those reclining with him, the king said to the girl, “Ask me whatever you may want, and I will give it to you.”

<sup>23</sup> And he swore to her, “Whatever you may ask, I will give you, up to half of my kingdom.”

<sup>24</sup> But having gone out, she said to her mother, “What should I ask?”  
And she said, “The head of John the Immerser.”

<sup>25</sup> And immediately, with diligence, having entered to the king, she asked, saying, “I want that you should give me, quickly, on a platter, the head of John the Immerser.”

<sup>26</sup> And the king, having become intensely sorrowful, because of the oaths and those reclining with him, didn’t want to refuse her. <sup>27</sup> And immediately, the king, having sent forth a sentinel, he commanded his head to be brought. And having departed, he beheaded him in the prison, <sup>28</sup> and brought his head on a platter, and gave it to the girl,

and the girl gave it to her mother. <sup>29</sup> And his students, having heard, they came and took up his corpse and put it in a tomb, and having gone, they reported it to Jesus.

(Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14)

<sup>10</sup> *And having returned*, the apostles gathered to Jesus and announced all things to Him, and as much as they did and as much as they taught. *And having taken them aside*, He said to them, "Come on – you yourselves, privately – into a deserted place, and be refreshed a little." For many were those coming and those going, and they weren't even having opportunity to eat. <sup>32</sup> And they went away to a deserted place *of a city being called Bethsaida* privately in the boat **beyond the Sea of Galilee, that is the Sea of Tiberias.** <sup>11</sup> *But the crowds having known*, they ran together on foot from all the cities there, and preceded them, and came together to Him, **because they were viewing His signs which He was doing upon those being sick.** <sup>34</sup> And having come out, Jesus saw a large crowd, *and having received them*, He had pity on them, because they were like sheep not having a shepherd, and He began to be teaching them many things, *speaking to them about the kingdom of God, and curing those having need of healing.* <sup>3</sup> And Jesus went up into the mountain and He sat there with His students. <sup>4</sup> Now the Passover, the feast of the Jews was near. <sup>12</sup> *But the day began to decline. So having approached, the twelve said to Him, "Dismiss the crowd, so that having gone away into the surrounding villages and the fields, they may lodge and find provisions, because we are in a deserted place here. For they aren't having anything to eat."*

<sup>16</sup> But Jesus said to them, "They don't have need to go away. You give them something to eat."

And they said to Him, "Having gone away, should we buy two hundred denarii of bread and give them to eat?"

<sup>5</sup> Then Jesus, lifting up His eyes and observing that a large crowd was coming toward Him, said to Philip, "Where may we buy bread, so that these may eat?" <sup>6</sup> Now He was saying this, testing him, for He Himself had known what He was about to do.

<sup>7</sup> Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them so that each of them may receive a little."

<sup>38</sup> But He said to them, "How many loaves are you having? Be going and seeing."

<sup>8</sup> One of His students, Andrew, the brother of Simon Peter, said to Him, <sup>9</sup> "There is a little boy here who has five barley loaves and two small fish, but what are these for so many?" <sup>14</sup> *For there were about five thousand men,* apart from women and children.

<sup>18</sup> But He said, "Bring them here to Me." <sup>10</sup> And Jesus said, "Cause the people to recline. *Make them lie down in dining companies of fifties.*" Now there was much grass in the place.

<sup>40</sup> And they reclined as flower beds by flower beds; each hundred and each fifty. <sup>41</sup> And having taken the five loaves and the two fish, having looked up into the heaven, and having given thanks, He blessed and broke up the loaves, and was giving them to His students, so that they should set them before them, and the two fish He divided to all, as much as they were desiring. <sup>42</sup> And they all ate and were filled. <sup>12</sup> And when they were full, He said to His students, "Gather the remaining fragments, so that nothing may be wasted." <sup>13</sup> Therefore they gathered them and loaded twelve baskets of fragments from the five loaves of barley and from the fish which were left from those having eaten. <sup>14</sup> Therefore the people, having seen the sign which Jesus did, were saying, "This is truly the Prophet coming into the world."

(Matthew 14:22-36, Mark 6:45-55, John 6:15-21)

<sup>45</sup> And immediately He compelled His students to step into the boat and to go ahead to the other side to Bethsaida, until He should dismiss the crowd. <sup>46</sup> And Jesus, having known that they were about to come and seize Him so that they might make Him king, withdrew into the mountain, Himself alone to pray. And late evening having come on, only He was there. <sup>18</sup> And the sea was aroused by a great wind blowing. <sup>48</sup> And He saw them being tormented in the rowing, for the wind was against them.

<sup>25</sup> And in the fourth watch of the night Jesus went out to them, walking upon the sea, and was wanting to pass by them. <sup>19</sup> Therefore, having rowed about twenty-five or thirty stadia, they observed Jesus walking upon the sea and coming near the boat; and they were afraid. <sup>26</sup> And the students seeing Him

walking upon the sea, were troubled, saying, "It's a ghost!" And they cried out from the fear.

<sup>27</sup> But Jesus immediately spoke to them, saying, "Be brave. I am. Don't be fearing." <sup>21</sup> Then they wanted to receive Him into the boat.

<sup>28</sup> But having answered Him, Peter said, "Lord, if it's You, order me to come to You upon the waters."

<sup>29</sup> And He said, "Come." And having stepped down from the boat, Peter walked upon the waters to go toward Jesus.

<sup>30</sup> But seeing the strong wind, he feared, and having begun to sink, he cried out, saying, "Lord, save me!"

<sup>31</sup> And immediately Jesus, having stretched out His hand, laid hold of him and said to him, "One of little belief, why did you waver?"

<sup>32</sup> And when they had stepped into the boat, the wind relaxed, **and immediately the boat was at the land to which they were going.** And they were very much in excess astounded out of their senses among themselves, and were amazed. <sup>52</sup> For they didn't understand concerning the loaves, for their heart had been hardened. <sup>33</sup> And those in the boat came and worshiped Him, saying, "Truly, You are Son of God!"

<sup>34</sup> And having crossed over, they came into the land of Gennesaret and anchored. <sup>54</sup> And they, having come out of the boat, immediately having recognized Him, <sup>55</sup> having run around the whole of that vicinity, they began to be carrying about on pallets those having sickness, wherever they were hearing that He was, <sup>36</sup> and they were begging Him, so that they might only touch the edge of His garment. And as many as touched were completely delivered.

(John 6:22-71)

<sup>22</sup> On the next day the crowd which had stood across the sea, seeing that there wasn't another little boat there besides that one in which His students embarked, and that Jesus didn't enter into the little boat with His students, but only His students - <sup>23</sup> but other little boats came from Tiberias, near the place where they ate the bread after the Lord giving thanks - <sup>24</sup> when therefore the crowd saw that Jesus wasn't there, nor His students, they got into the boats and came to Capernaum, seeking Jesus.

<sup>25</sup> And finding Him across the sea they said to Him, "Rabbi, when did you get here?"

<sup>26</sup> Jesus answered them and said, "Amen, amen, I am saying to you, you are seeking Me, not because you saw signs, but because you ate from the loaves and were filled. <sup>27</sup> Don't work for the perishing food, but for the food remaining into eternal life, which the Son of Man will give to you, for God the Father sealed this One.

<sup>28</sup> Then they said to Him, "What might we be doing so that we might be working the works of God?"

<sup>29</sup> Jesus answered and said to them, "This is the work of God: that you should believe in the One Whom He sent."

<sup>30</sup> Therefore they said to Him, "Then what sign are you doing, so that we may see it and may believe you? What do you work? <sup>31</sup> Our fathers ate the manna in the wilderness, just as it is written, 'He gave them bread from heaven to eat.'"

<sup>32</sup> Then Jesus said to them, "Amen, amen, I am saying to you, Moses hasn't given you the bread from heaven, but My Father is giving you the true bread from heaven. <sup>33</sup> For the bread of God is the One descending from heaven and giving life to the world."

<sup>34</sup> Then they said to Him, "Lord, always give us this bread."

<sup>35</sup> And Jesus said to them, "I am the bread of the life. The one coming to Me shall certainly not hunger, and the one believing in Me shall certainly not thirst ever. <sup>36</sup> But I said to you that you have both seen Me and do not believe. <sup>37</sup> All whom the Father is giving to Me will come to Me, and the one coming to Me I will certainly not cast out. <sup>38</sup> Because I have descended from heaven, not so that I might be doing My will, but the will of Him having sent Me. <sup>39</sup> Now this is the will of the Father having sent Me, so that of all which He has given to Me, I should not destroy from it, but I will raise him up on the last day. <sup>40</sup> And this is the will of the One having sent Me, so that everyone observing the Son and believing in Him should be having eternal life, and I will raise him up on the last day."

<sup>41</sup> Therefore the Jews were complaining about Him because He said, "I am the bread having descended from heaven." <sup>42</sup> And they were saying, "Isn't this Jesus, the son of Joseph, whose father and mother we have known? How then is this man saying, 'I have descended from heaven?'"

<sup>43</sup> Therefore Jesus answered and said to them, "Don't be murmuring with one another. <sup>44</sup> No one is able to come to Me, unless the Father having sent Me should pull him, and I will raise him up on the last day. <sup>45</sup> It has been written in the Prophets, 'And all will be taught of God.' Therefore everyone hearing from the Father and having learned is coming to Me.

<sup>46</sup> Not that anyone has seen the Father, except the One being from God; He has seen the Father. <sup>47</sup> Amen, amen, I am saying to you, the one believing in Me has eternal life. <sup>48</sup> I am the bread of the life. <sup>49</sup> Your fathers ate the manna in the wilderness and they died. <sup>50</sup> This is the bread descending from heaven, so that anyone may eat of it and not die. <sup>51</sup> I am the living bread, having descended from heaven. If anyone may eat from this bread, he will live into the age. And also the bread which I shall give is My flesh, which I shall give for the life of the world."

<sup>52</sup> Therefore the Jews were fighting with one another, saying, "How is this man able to give us the flesh to eat?"

<sup>53</sup> Then Jesus said to them, "Amen, amen, I am saying to you, unless you eat the flesh of the Son of Man and drink His blood, you aren't having life in yourselves. <sup>54</sup> The one feeding on My flesh and drinking My blood is having eternal life, and I will raise him up on the last day. <sup>55</sup> For My flesh truly is food, and My blood truly is drink. <sup>56</sup> The one feeding on My flesh and drinking My blood is continuing in Me and I in him. <sup>57</sup> Just as the living Father sent Me, and I am living because of the Father, also the one feeding on Me, that one also will live through Me. <sup>58</sup> This is the bread having descended from heaven, not as our fathers ate the manna and died. The one feeding on this bread will live into the age." <sup>59</sup> These things He said in synagogue, teaching in Capernaum.

<sup>60</sup> Therefore many of His students, having heard, said, "This word is hard; who is able to hear it?"

<sup>61</sup> And Jesus, having known in Himself that His students were complaining about this, said to them, "This is tripping you up! <sup>62</sup> What then if you should see the Son of Man ascending where He was before? <sup>63</sup> The Spirit is the One enlivening. The flesh isn't profiting at all. The words which I am saying to you are spirit and are life. <sup>64</sup> But there are of you some who aren't believing." For Jesus had known from the beginning who those were certainly not believing, and who was the one who would deliver Him over. <sup>65</sup> And He said, "Because of this I have said to you that no one is able to come to Me unless it has been given to him from My Father."

<sup>66</sup> From this many of His students went away to the things behind and were walking with Him no longer. <sup>67</sup> Therefore Jesus said to the twelve, "You aren't also wanting to go away, are you?"

<sup>68</sup> Therefore Simon Peter answered Him, "Lord, to whom shall we go away? You are having words of eternal life. <sup>69</sup> And we have believed and have known that You are the Christ, the Son of the living God."

<sup>70</sup> He answered them, "Didn't I choose you, the twelve? And of you, one is a slanderer." <sup>71</sup> Now He was speaking of Judas Iscariot, son of Simon, for this one was about to deliver Him over, being one of the twelve.

(Matthew 15:1-20; Mark 7:1-23)

<sup>1</sup> And having come from Jerusalem, the Pharisees and some of the scribes gathered to Him. <sup>2</sup> And having seen some of His students eating bread with defiled hands (that is, unwashed), they found fault. <sup>3</sup> For the Pharisees and all the Jews aren't eating unless they wash their hands with the fist, holding to the tradition of the elders. <sup>4</sup> And coming from the marketplace, they aren't eating unless they immerse themselves. And there are many other things which they received to be holding: immersions of cups, and utensils, and copper pots, and pallets. <sup>5</sup> Then the Pharisees and the scribes asked Him, "Why aren't your students walking according to the tradition of the elders, but are eating their bread with unwashed hands?"

<sup>2</sup> Why are your students transgressing the tradition of the elders?"

<sup>3</sup> But He, having answered, said to them, "Why are you also transgressing the commandment of God through your tradition? "Isaiah prophesied well about you – the hypocrites – as it has been written: 'This people honors Me with the lips, but their heart is distant from Me. <sup>7</sup> But futilely are they venerating Me, teaching teachings: commandments of men.' <sup>8</sup> For having abandoned the commandment of God, you are holding to the tradition of men: immersions of utensils, and cups, and many other such similar things you are doing."

<sup>9</sup> And He was saying to them, "Nicely do you set aside the commandment of God, so that you should keep your tradition! <sup>10</sup> For Moses said, 'Honor your father and your mother'; and 'The one talking badly about father or mother, let his end be death.' <sup>11</sup> But you are saying, 'If a man should say to his father or his mother, "Whatever you might be profited by me is Korban" (that is, "a gift"), <sup>12</sup> you are no longer allowing him to do anything for his father or his mother, <sup>13</sup> invalidating the word of God by your tradition which you handed down! And many such similar things you are doing."

<sup>14</sup> And having summoned all the crowd, He was saying to them, "Hear Me, all of you, and be understanding: <sup>15</sup> There is nothing outside the man, entering into him, which is able to defile him; but those exiting from him, those are the things defiling a man. <sup>16</sup> If anyone is having ears to be hearing, let him be hearing."

<sup>17</sup> And when He entered from the crowd, into a house, His students said to Him, "Have You known that the Pharisees having heard the word, were snared?"

<sup>13</sup> But He, having answered, said, "Every plant which My heavenly Father didn't plant will be uprooted. <sup>14</sup> Dismiss them. They are blind guides of blind people. But if a blind person may be guiding a blind person, both will fall into a hole."

<sup>15</sup> But having answered, Peter said to Him, "Explain to us this analogy."

<sup>16</sup> But Jesus said, "Thus you also are without understanding. You aren't comprehending that everything outside, entering into the man, isn't able to defile him, <sup>19</sup> because it isn't entering into the heart but into the stomach, and is exiting into the toilet, cleansing all foods." <sup>20</sup> But He said, "That exiting out from the man, that is defiling the man. <sup>21</sup> For from inside, out of the heart of men, the evil reasonings are exiting: adulteries, fornications, murders, <sup>22</sup> thefts, covetousnesses, evils, deceit, licentiousness, an evil eye, false testimonies, defamation, arrogance, foolishness. <sup>23</sup> All these evil things are exiting from inside, and are defiling the man. But the eating with unwashed hands doesn't commonize the man."

(Matthew 15:21-28; Mark 7:24-30)

<sup>24</sup> And having risen up, going out from there, Jesus withdrew into the parts of Tyre and Sidon. And having entered into a house, He was wanting no one to know. And He wasn't able to escape notice. <sup>25</sup> For a Canaanite woman from those borders whose little daughter had an unclean spirit, having heard about Him, having come, fell down before Him at His feet.

<sup>26</sup> But the woman was a Greek, a Syro-Phoenician by kindred, and she was asking Him that He would cast out the demon from her daughter, saying, "Show mercy to me, Lord, Son of David! My daughter is badly demon-possessed!"

<sup>23</sup> But He didn't answer her a word.

And having approached, His students were requesting of Him, saying, "Get rid of her, because she's crying out after us."

<sup>24</sup> But He, having answered, said, "I haven't been sent except to the destroyed sheep of the house of Israel."

<sup>25</sup> But she, having come, worshiped Him, saying, "Lord, be helping me!"

<sup>26</sup> But He, having answered, said, "Allow the children to be filled first, for it isn't good to take the bread of the children and to throw it to the little dogs."

## Diatessaron

<sup>28</sup> But she answered and said to Him, "Yes, Lord, for even the little dogs underneath the table are eating from the crumbs of the little children."

<sup>28</sup> Then, having answered, Jesus said to her, "O woman, great is your belief. Because of this word, be going. Let it happen for you as you want. The demon has gone out from your daughter." <sup>30</sup> And having gone away into her house, she found the demon having gone out, and her daughter having been cast on the bed, healed from that hour.

(Mark 7:31-37)

<sup>31</sup> And again, having gone out of the borders of Tyre and Sidon, He went to the Sea of Galilee, in the midst of the borders of Decapolis. <sup>32</sup> And they brought to Him a deaf man, of thick speech, and they were imploring Him that He would lay His hand upon him. <sup>33</sup> And having taken him privately, away from the crowd, He thrust His fingers into his ears, and having spit, He touched his tongue. <sup>34</sup> And having looked up into the heaven, He groaned and said to him, "Ephphatha," (that is, "Open up.") <sup>35</sup> And immediately his ears were opened up, and the bond of his tongue was loosed, and he was speaking plainly. <sup>36</sup> And He charged them that they should tell no one; but as much as He was charging them, the much more exceedingly they were proclaiming it. <sup>37</sup> And they were super-abundantly astonished, saying, "He has done all things well. He makes both the deaf to be hearing and the mute to be speaking."

(Matthew 15:29-39; Mark 8:1-10)

<sup>1</sup>In those days Jesus went along the Sea of Galilee, and having gone up into the mountain, He was sitting there. <sup>30</sup> And large crowds approached Him, having with them lame, blind, mute, crippled, and many others, and they cast them down beside the feet of Jesus, and He cured them, <sup>31</sup> so that the crowds were amazed, seeing mutes speaking, crippled healthy, lame walking, and blind seeing; and they glorified the God of Israel.

There being an immense crowd, and not having anything to eat, Jesus, having summoned His students, said to them, <sup>2</sup>“I am having pity on the crowd, because they already are staying with Me three days and aren’t having anything to eat. <sup>3</sup> And if I dismiss them to their house fasting, they will be exhausted on the way, for some of them are hearing from afar.”

<sup>4</sup> And His students answered Him, “From where will anyone be able to fill these people with bread here in a deserted place?”

<sup>5</sup> And He was asking them, “How many loaves do you have?”

“And they said “Seven, and a little bit of small fish.”

<sup>35</sup> And He ordered the crowds to recline on the ground. <sup>36</sup> And taking the seven loaves and the fish, having given thanks He broke them and gave to His students, and the students to the crowd; and they set them before the crowd.

<sup>8</sup> And they ate and were filled. And they took up an abundance of fragments: seven hampers full. <sup>38</sup> And those eating were four thousand men, besides women and children. <sup>39</sup> And having dismissed the crowds, He immediately went up into the boat with His students and came into the borders of Magdala (the parts of Dalmanutha).

(Matthew 16:1-4; Mark 8:11,12)

<sup>1</sup> And the Pharisees and Sadducees having approached, began to be questioning Him, testing Him, seeking from Him a sign from heaven. <sup>12</sup> And having intensely groaned in His spirit, having answered, He said, “[Late evening having begun, you are saying, ‘Fair weather, for the sky is fiery red’; <sup>3</sup> and in the morning, ‘Today will be bad weather, for the sky is fiery red while gloomy.’ Hypocrites! You are knowing to distinguish the face of the sky, but the signs of the seasons you can’t. “Why is this generation seeking a sign? <sup>4</sup> An evil and adulterous generation is seeking a sign, and a sign won’t be given to it, except the sign of Jonah the prophet.”

(Matthew 16:5-12; Mark 8:13-21)

<sup>13</sup> And having sent them away, having again stepped into a boat, He went away to the other side. <sup>14</sup> And they forgot to take bread, and except for one loaf, they weren’t having any with them in the boat. <sup>15</sup> And He was charging them, saying, “Look out and beware of the yeast of the Pharisees and Sadducees and the yeast of Herod.”

<sup>16</sup> And they were reasoning with one another, saying, “We aren’t having bread.”

<sup>8</sup> But having known, Jesus said to them, “Why are you reasoning among yourselves, ones of little belief, that you didn’t take bread? <sup>9</sup> Aren’t you yet comprehending nor remembering the five loaves and the five thousand and how many baskets you took? <sup>10</sup> Nor the seven loaves and the four thousand and how many hampers you took? You are still having your heart hardened. <sup>18</sup> Having eyes, you aren’t seeing; and having ears, you aren’t hearing. And you aren’t remembering. <sup>19</sup> When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?”

They said to Him “Twelve.”

<sup>20</sup> “But when the seven for the four thousand, how many hampers full of fragments did you take up?”

And they said “Seven.”

<sup>21</sup> And He was saying to them, “How aren’t you understanding? <sup>11</sup> How are you not comprehending that it’s not about bread that I told you to beware of the yeast of

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the Pharisees and Sadducees?" <sup>12</sup> Then they understood that He didn't say to beware of the yeast of bread, but of the doctrine of the Pharisees and Sadducees.

(Mark 8: 22-26)

<sup>22</sup> And He came to Bethsaida. And they brought to Him a blind man, and implored Him that He might touch him. <sup>23</sup> And having grasped the hand of the blind man, He led him out, outside the village, and having spit into his eyes, having laid hands upon him, He was asking him if he saw anything.

<sup>24</sup> And having looked up, he said, "I'm seeing people; that I see them like trees walking."

<sup>25</sup> Then again, He put His hands on his eyes and made him to look up. And he was restored and saw everyone clearly from a distance. <sup>26</sup> And He sent him forth to his house, saying, "Neither may you enter into the village, nor say anything in the village."

(Matthew 16:13-23; Mark 8:27-33; Luke 9:18-22)

<sup>27</sup> And Jesus and His students went out into the villages of Caesarea Philippi. <sup>28</sup> *And it happened in His praying by Himself, that the students were with Him.* And on the road He was questioning His students, saying to them, "Who are people saying that I, the Son of Man, am?"

<sup>14</sup> And they said, "Some John the Immerser, but others Elijah, but different ones Jeremiah; *but others that a certain prophet of the ancient ones arose.*"

<sup>15</sup> And He said to them, "But you – who are you saying Me to be?"

<sup>16</sup> And having answered, Simon Peter said, "You are the Christ, the Son of the living God."

<sup>17</sup> And having answered, Jesus said to him, "Blessed are you, Simon Bar-Jonah, because flesh and blood didn't reveal this to you, but My Father Who is in the heavens. <sup>18</sup> But I also am saying to you, that you are Peter, and upon this rock I will build My assembly, and the gates of Hades won't overpower it. <sup>19</sup> And I will give you the keys of the kingdom of the heavens, and whatever you may bind on the earth will have been bound in the heavens, and whatever you may loose on the earth will have been loosed in the heavens." <sup>20</sup> Then He charged His students that they should tell no one that He was Jesus the Christ.

<sup>21</sup> From that time Jesus began to show His students that it was necessary for Him to go off to Jerusalem and to suffer much from the elders and chief priests and

scribes, and to be killed, and to be raised on the third day, <sup>22</sup> *having said, "It is necessary for the Son of Man to suffer many things and to be rejected by the elders and high priests and scribes, and to be killed, and to be raised on the third day."* <sup>32</sup> And He was speaking the word openly.

<sup>22</sup> And having taken Him to himself, Peter began to be rebuking Him, saying, "Propitious favors to You, Lord! This shall certainly not be to You!"

<sup>23</sup> But He, having turned and seen His students, He rebuked Peter, saying, "Go away behind Me, Satan! You are a snare to Me, because you aren't minding the things of God, but those of men."

(Matthew 16:24-28; Mark 8:34-9:1; Luke 9:23-27)

<sup>34</sup> And having summoned the crowd, together with His students, He said to them, "Whoever is wanting to follow behind Me, let him deny himself, and take up his cross, and be following Me. <sup>35</sup> For whoever wants to save his soul will destroy it; but whoever destroys his own soul for My sake and that of the good message, this one will save it. <sup>36</sup> For what will it profit a man if he gains the whole world, and loses his soul? <sup>37</sup> Or what will a man give as a trade for his soul? <sup>38</sup> For whoever might be embarrassed of Me and My words in this adulterous and sinful generation, the Son of Man also will be embarrassed at him when He should come in *His glory, even of the Father with the holy messengers.* <sup>27</sup> For the Son of Man is about to be coming in the glory of His Father with His messengers, and He will recompense each according to his practice. <sup>28</sup> Amen, I am saying to you, there are some standing here who shall certainly not taste of death until they see the Son of Man coming in His kingdom in power."

(Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36)

<sup>2</sup> And after six days, Jesus took Peter and James and John aside, and brought them up into a high mountain *to pray* in private alone. *And it happened in His praying that* He was transformed before them, and His face shone like the sun, and His clothes became very white as the light, like snow, like no launderer on the earth is able to whiten, *flashing forth, glowing.* <sup>30</sup> *And behold: two men were speaking with Him, who were Moses and Elijah,* <sup>31</sup> *who, having appeared in glory, were talking about His*

departure which He was about to fulfill in Jerusalem. <sup>32</sup> But Peter and those with him were weighed down with sleep. But having become totally awake, they saw His glory and the two men – those having stood with Him. <sup>33</sup> And it happened in their parting from Him, Peter said to Jesus, “Overlord, Rabbi, it is good for us to be here; if You want, we should make three tents; one for You, and one for Moses, and one for Elijah,” not having known what he was saying, <sup>6</sup> for he hadn’t been knowing what he should say, for they were terrified.

<sup>5</sup> While he was still speaking, behold, a shining cloud overshadowed them. *But they feared in their entering into the cloud.*

<sup>35</sup> *And a voice occurred out of the cloud, saying, “This is My Son, the Beloved, in Whom I am well-pleased. Be hearing from Him!”*

<sup>6</sup> And the students having heard, they fell on their faces and they feared extremely. <sup>7</sup> And having approached, Jesus touched them and said, “Rise, and don’t be fearing.” <sup>8</sup> **And suddenly,** having lifted up their eyes, **having looked around, they no longer saw anyone, except Jesus only.**

<sup>9</sup> And they, descending out of the mountain, Jesus commanded them saying, “Tell none the vision until the Son of Man be risen from the dead.” <sup>10</sup> **And they held the word to themselves, questioning together what the rising from the dead was. And they were silent and they announced to no one in those days any of those things which they had seen.**

<sup>10</sup> And His students questioned Him, saying, “Why then are the scribes saying that it is necessary for Elijah to come first?”

<sup>11</sup> **But Jesus having answered, said to them, “Elijah indeed comes first, and is restoring all. And how has it been written concerning the Son of Man that He should suffer many things and be discounted? <sup>13</sup> But I am saying to you that also Elijah has come, and they didn’t recognize him, and they did to him as many things as they wanted to, just as it has been written concerning him. Thus also the Son of Man is about to be suffering under them.” <sup>15</sup> Then the students understood that He spoke to them about John the Immerser.**

(Matthew 17:14-21, Mark 9:14-32, Luke 9:37-45)

<sup>37</sup> But it happened on the next day, they, having descended from the mountain, having come to the students, He saw a large crowd around them, and scribes questioning them. <sup>15</sup> And immediately, having seen Him, all the crowd was intensely awestruck, and running toward Him, they were greeting Him. <sup>16</sup> And He asked the scribes, "What are you questioning about with them?"

<sup>17</sup> And having answered, a man approached Him, kneeling to Him and saying, <sup>15</sup> "Lord, show mercy to my son, because he is moonstruck and is suffering badly; for many times he is falling into the fire and many times into the water. Teacher, I'm begging you: look on my son, because he is my only child. <sup>39</sup> And behold: a mute spirit is taking him and unexpectedly he's crying out, and it's tearing him with foaming, and it's departing from him with difficulty, breaking him, and he is sapped of energy. And I spoke to Your students, so that it should be cast out, and they couldn't."

<sup>41</sup> But having answered, Jesus said, "O generation, unbelieving and distorted! How long shall I be with you and put up with you? Bring your son here." <sup>20</sup> And they carried him to Him. And having seen Him, immediately the spirit convulsed him, and having fallen on the ground, he was rolled, foaming at the mouth. <sup>21</sup> And He asked his father, "How long a time is it that it has happened to him like this?"

And he said, "From childhood. <sup>22</sup> And it often threw him into both the fire and into waters so that it might destroy him. But if you are able to do anything, having pity on us, help us!"

<sup>23</sup> But Jesus said to him, "If you are able to believe, all things are possible to those believing."

<sup>24</sup> And immediately the father of the child, having cried out with tears, said, "I am believing, Lord. Be helping my unbelief!"

<sup>25</sup> But Jesus, having seen that a crowd was running together upon them, rebuked the unclean spirit, saying to him, "Mute and deaf spirit, I command you, exit out of him, and no longer enter into him." <sup>26</sup> And having cried out and convulsed him much, it exited. And he became like a dead person, so that many were saying that he died. <sup>27</sup> But Jesus, having grasped him by the hand, raised him up and he stood up. <sup>43</sup> So all were astonished upon the greatness of God.

But all being amazed upon all which Jesus did, He said to His students, <sup>44</sup> "You put these words into your ears, for the Son of Man is about to be delivered over into the hands of men." <sup>45</sup> But they weren't comprehending this word, and it was concealed from them, so that they shouldn't discern it, and they were fearing to ask Him about this saying.

<sup>28</sup> And He, having entered into a house, His students were asking Him privately, "Why weren't we able to be casting it out?"

<sup>20</sup> And Jesus said to them, "Because of your unbelief. For amen, I am saying to you, if you are having belief like a kernel of mustard you will say to this mountain, 'Pass from here to there,' and it will pass; and nothing will be impossible to you. <sup>21</sup> But this kind doesn't go out, except by prayer and fasting." <sup>30</sup> And having gone out from there, they were passing by through Galilee, and He didn't want that anyone should know. <sup>31</sup> For He was teaching His students and saying to them, "The Son of Man is being delivered over into the hands of men, and they will kill Him, and having been killed, on the third day He will rise."

<sup>32</sup> But they weren't comprehending the saying, and were afraid to ask Him.

(John 7:2-10:21)

<sup>2</sup> And the Jews' Feast of Tabernacles was near.

<sup>3</sup> Therefore His brothers said to Him, "Move from here and go into Judea, so that also your students will observe your works which you are doing. <sup>4</sup> For no one is doing anything in secret and seeking publicity for himself. If you are doing these things, manifest yourself to the world."

<sup>5</sup> For even His brothers weren't believing in Him.

<sup>6</sup> Therefore Jesus said to them, "My season is not yet present, but your time is always ready. <sup>7</sup> The world isn't able to hate you, but Me it hates, because I am testifying about it, that its works are evil. <sup>8</sup> You go up to this feast. I am not yet going up to this feast, because My season has not yet been fulfilled." <sup>9</sup> And saying these things to them, He remained in Galilee.

<sup>10</sup> But when His brothers went up, then He also went up to the feast, not manifestly, but as in secret. <sup>11</sup> Then the Jews were seeking Him at the feast, and they were saying, "Where is he?" <sup>12</sup> And there was much complaining about Him among the crowds. Some were saying, "He is good"; others were saying, "No, but he is deceiving the crowd." <sup>13</sup> However no one was speaking about Him publicly, through fear of the Jews.

<sup>14</sup> But the feast already being at the midpoint, Jesus went up into the temple and was teaching. <sup>15</sup> And the Jews were amazed, saying, "How has this man known letters, not having been educated?"

<sup>16</sup> Therefore Jesus answered them and said, "My doctrine is not Mine, but of the One having sent Me. <sup>17</sup> If anyone wants to be doing His will, he will know about the doctrine, whether it is from God or whether I am speaking from Myself. <sup>18</sup> The one speaking from himself is seeking his own glory, but the One seeking the glory of the One having sent Him, this One is

true, and there isn't unrighteousness in Him. <sup>19</sup> Hasn't Moses given you the law, and no one of you is keeping the law? Why are you seeking to kill Me?"

<sup>20</sup> The crowd answered and said, "You have a demon. Who is seeking to kill you?"

<sup>21</sup> Jesus answered and said to them, "I did one work, and all are amazed. <sup>22</sup> Because of this Moses has given you the circumcision (not that it is from Moses, but from the fathers), and on a Sabbath you are circumcising a man. <sup>23</sup> If a man receives circumcision on a Sabbath so that the law of Moses might not be broken, are you enraged because I made a whole man well on a Sabbath? <sup>24</sup> Don't judge according to sight, but judge with righteous judgment."

<sup>25</sup> Therefore some of the Jerusalemites were saying, "Isn't this the one they are seeking to kill? <sup>26</sup> And behold! He is speaking publicly, and they're saying nothing to him. The rulers don't really know that this is truly the Christ, do they? <sup>27</sup> But we have known where this one is from; but when the Christ comes, no one is knowing where he is from."

<sup>28</sup> Therefore Jesus cried out, teaching in the temple and saying, "You have both known Me, and you have known where I am from; and I haven't come from Myself, but the One having sent Me is true, Whom you haven't known. <sup>29</sup> I know Him, because I am from Him, and He sent Me."

<sup>30</sup> Therefore they were seeking to arrest Him. And no one laid a hand upon Him, because His hour hadn't yet come.

<sup>31</sup> But many of the crowd believed in Him, and were saying, "When the Christ should come, he won't do more signs than these which this man did, will he?"

<sup>32</sup> The Pharisees heard the crowd murmuring these things about Him, and the Pharisees and chief priests sent attendants, so that they might arrest Him.

<sup>33</sup> Then Jesus said, "Yet a little time I am with you and I go to the One having sent Me. <sup>34</sup> You will seek Me and you will not find Me, and where I am you aren't able to come."

<sup>35</sup> Therefore the Jews said among themselves, "Where is this man about to be going that we will not find him? He isn't about to be going into the Dispersion of the Greeks, and to be teaching the Greeks? <sup>36</sup> What is this word which he said, 'You will seek Me and you will not find Me, and where I am you aren't able to come'?"

<sup>37</sup> Now on the great last day of the feast Jesus had stood and cried out saying, "If anyone is thirsting, be coming to Me and be drinking. <sup>38</sup> The

one believing in Me, just as the Scripture said, rivers of living water will flow out of his belly. <sup>39</sup> (But He said this about the Spirit, Whom those believing in Him were about to receive, for the Holy Spirit wasn't given yet, because Jesus wasn't yet glorified.)

<sup>40</sup> Therefore, having heard the word, many from the crowd were saying, "This is truly the Prophet!"

<sup>41</sup> Others were saying, "This is the Christ!"

Others said, "But the Christ isn't coming from Galilee. <sup>42</sup> Didn't the Scripture say that the Christ is coming from the seed of David, and from the village of Bethlehem, where David was from?" <sup>43</sup> Therefore a division occurred in the crowd because of Him. <sup>44</sup> And some of them were wanting to arrest Him, but no one laid a hand on Him.

<sup>45</sup> Then the attendants came to the chief priests and Pharisees and they said to them, "Why didn't you bring him?"

<sup>46</sup> The attendants answered, "Never thus spoke a man, like this man!"

<sup>47</sup> Therefore the Pharisees answered them, "You haven't also been deceived? <sup>48</sup> No one of the rulers believed in him, nor of the Pharisees!

<sup>49</sup> But this crowd which isn't knowing the law is cursed!"

<sup>50</sup> Nicodemus (the one having come to Him by night, being one of them) said to them, <sup>51</sup> "Our law doesn't judge a man, unless it first hears from him, and knows what he is doing."

<sup>52</sup> They answered and said to him, "You aren't also from Galilee, are you? Search and see that a prophet hasn't arisen out of Galilee."

<sup>53</sup> And each one went out to his house.

## John 8

<sup>1</sup> And Jesus went into the Mount of Olives. <sup>2</sup> And at deep dawn Jesus came again into the temple, and all the people were coming to Him; and having sat, He was teaching them.

<sup>3</sup> And the scribes and the Pharisees brought to Him a woman having been apprehended upon adultery. And having stood her in the midst, <sup>4</sup> they said to Him, "Teacher, we found this woman caught in the act, committing adultery. <sup>5</sup> Now in our law Moses commanded to be stoning such. You therefore, what are you saying about her?" <sup>6</sup> But they were saying this, testing Him, so that they might be having an accusation against Him.

But Jesus, having stooped down, was writing with His finger in the earth. <sup>7</sup> And while they were continuing interrogating Him, looking up, He said to them, "Let the sinless one among you throw a stone at her first."  
<sup>8</sup> And again stooping down, He was writing in the ground. <sup>9</sup> And those hearing were going out one by one, beginning from the older ones until the last ones. And only Jesus was left, and the woman, being in the midst. <sup>10</sup> And having straightened up, Jesus saw her and said, "Woman, where are your accusers? Did no one condemn you?"

<sup>11</sup> And she said, "No one, Lord."

And Jesus said to her, "Neither am I condemning you. Be going, and from now on no longer sin."

<sup>12</sup> Then Jesus spoke again to them, saying, "I am the light of the world. The one following Me will certainly not walk in the darkness, but will be having the light of the life."

<sup>13</sup> Therefore the Pharisees said to Him, "You are testifying about yourself. Your testimony isn't true."

<sup>14</sup> Jesus answered and said to them, "Even if I am testifying about Myself, My testimony is true, because I have known from where I came, and where I am departing. But you haven't known from where I come, and where I am departing. You are judging according to the flesh. I am not judging anyone. <sup>16</sup> But even if I am judging, My judgment is true; because I am not alone, but I and the Father having sent Me. <sup>17</sup> But also it has been written in your law that the testimony of two men is true. <sup>18</sup> I am the One testifying about Myself, and the Father having sent Me is testifying about Me."

<sup>19</sup> Then they were saying to Him, "Where is your father?"

Jesus answered, "You have known neither Me, nor My Father. If you had been knowing Me, you would have known My Father also." <sup>20</sup> Jesus spoke these words in the treasury, teaching in the temple; and no one arrested Him, because His hour had not yet come.

<sup>21</sup> Then Jesus said to them again, "I am departing, and you will be seeking Me, and you will die in your sin. Where I am departing, you aren't able to come."

<sup>22</sup> Therefore the Jews said, "He won't kill himself, since he is saying, 'Where I am departing, you aren't able to come?'"

<sup>23</sup> And He said to them, "You are from the below; I am from the above. You are from this world; I am not from this world. <sup>24</sup> Therefore I said to you that you will die in your sins, for if you don't believe that I am, you will die in your sins."

<sup>25</sup> Then they were saying to Him, "Who are you?"

And Jesus said to them, "What I am also speaking to you from the beginning. <sup>26</sup> I have many things to speak and to judge concerning you, but the One having sent Me is true; and the things I heard from Him, these I am saying to the world." <sup>27</sup> They didn't know that He was speaking to them about the Father. <sup>28</sup> Therefore Jesus said to them, "When you lift up the Son of Man, then you will know that I am and I am doing nothing from Myself, but just as My Father taught Me, I am speaking these things. <sup>29</sup> And the One having sent Me is with Me. The Father hasn't left Me alone, because I am always doing the things pleasing to Him."

<sup>30</sup> While He was saying these things, many believed in Him.

<sup>31</sup> Then Jesus said to the Jews having believed Him, "If you continue in My word, you are truly My students. <sup>32</sup> And you will know the truth, and the truth will free you."

<sup>33</sup> They answered Him, "We are seed of Abraham, and have been enslaved to no one ever. How are you saying, 'You will become free?'"

<sup>34</sup> Jesus answered them, "Amen, amen, I am saying to you, that everyone doing sin is a slave to the sin. <sup>35</sup> And the slave doesn't continue in the house into the age; the Son continues into the age. <sup>36</sup> If therefore the Son frees you, you will be really free.

<sup>37</sup> "I have known that you are seed of Abraham, but you are seeking to kill Me, because My word has no space in you. <sup>38</sup> I am speaking what I have seen from My Father. You also, therefore, are doing what you have seen from your father."

<sup>39</sup> They answered and said to Him, "Our father is Abraham."

Jesus said to them, "If you were children of Abraham, you would be doing the works of Abraham. <sup>40</sup> But now you are seeking to kill Me, a Man Who has spoken the truth to you, which I heard from God. Abraham didn't do this. <sup>41</sup> You are doing the works of your father."

Then they said to Him, "We haven't been born from fornication. We are having one father - God."

<sup>42</sup> Therefore Jesus said to them, "If God were your Father, you would be devoted to Me, for I came forth from God, and I am here. For I have not come from Myself, but that One sent Me. <sup>43</sup> Why aren't you knowing My speech? Because you aren't able to hear My word. <sup>44</sup> You are from the slanderer-father, and the cravings of your father you are wanting to do. That one was a murderer from the beginning and hasn't stood in the truth, because truth isn't in him. Whenever he is speaking the lie, he speaks from

his own, because he is a liar, and the father of it. <sup>45</sup> But because I am saying the truth, you aren't believing Me. <sup>46</sup> Which of you rebukes Me about sin? But if I am saying the truth, why aren't you believing Me? <sup>47</sup> The one who is from God is hearing the words of God; on account of this you aren't hearing, because you aren't from God."

<sup>48</sup> Then the Jews answered and said to Him, "Aren't we saying well that you are a Samaritan and you have a demon?"

<sup>49</sup> Jesus answered, "I don't have a demon, but I am honoring My Father, and you are dishonoring Me. <sup>50</sup> But I am not seeking My glory. There is One seeking and judging. <sup>51</sup> Amen, amen, I am saying to you, if anyone is keeping My word, he shall certainly not see death into the age."

<sup>52</sup> Therefore the Jews said to Him, "Now we have known that you are having a demon. Abraham died, and the prophets, and you are saying, 'If anyone is keeping My word, he shall certainly not taste death into the age.' <sup>53</sup> You aren't greater than our father Abraham, who died. Also, the prophets died. Who are you making yourself?"

<sup>54</sup> Jesus answered, "If I am glorifying Myself, My glory is nothing. It is My Father Who is glorifying Me, of Whom you are saying 'He is our God.' <sup>55</sup> And you haven't known Him, but I have known Him, and if I should say that I haven't known Him, I would be like you - a liar - but I have known Him, and I am keeping His word. <sup>56</sup> Abraham, 'your father' was glad that he should see My day, and he saw and rejoiced."

<sup>57</sup> Then the Jews said to Him, "You aren't yet fifty years old, and you've seen Abraham?"

<sup>58</sup> Jesus said to them, "Amen, amen, I am saying to you, before Abraham began to be, I am." <sup>59</sup> Therefore they picked up stones so that they might throw them at Him; but Jesus was hidden, and went out of the temple, having gone through their midst; and thus went away.

## John 9

<sup>1</sup> And passing by, He saw a man blind from birth. <sup>2</sup> And His students asked Him saying, "Rabbi, who sinned, this man or his parents, so that he was born blind?"

<sup>3</sup> Jesus answered, "Neither this man sinned, nor his parents. But so that the works of God should be manifested in him, <sup>4</sup> it is necessary for Me to be working the works of the One having sent Me while it is day. Night is coming, when no one is able to be working. <sup>5</sup> Whenever I am in the world, I

am the light of the world." <sup>6</sup> Having said these things, He spat on the ground and made clay from the saliva, and spread clay upon the eyes of the blind man. <sup>7</sup> And He said to him, "Be going. Wash in the swimming pool of Siloam" (which is, being translated, Being sent). So he went and washed, and he came seeing.

<sup>8</sup> Therefore the neighbors and those previously observing that he was blind were saying, "This is not the man sitting and begging."

<sup>9</sup> Others were saying, "This is he."

But others, "He is like him."

He was saying, "I am he."

<sup>10</sup> Therefore they were saying to him, "How were your eyes opened?"

<sup>11</sup> The man answered and said, "A man called Jesus made clay and spread it on my eyes and said to me, 'Be going into the swimming pool of Siloam and wash.' And having gone and washed, I received sight."

<sup>12</sup> Then they said to him, "Where is that man?"

He said, "I haven't known."

<sup>13</sup> They brought him who was formerly blind to the Pharisees. <sup>14</sup> And it was a Sabbath when Jesus made the clay and opened his eyes. <sup>15</sup> Then again the Pharisees also were asking him how he received sight.

And he said to them, "He put clay on my eyes, and I washed, and I am seeing."

<sup>16</sup> Therefore some of the Pharisees were saying, "This man is not from God, because he isn't keeping the Sabbath."

Others were saying, "How is a sinful man able to be doing such signs?" And there was a division among them.

<sup>17</sup> They said again to the blind man, "What are you saying about him, because he opened your eyes?"

And he said, "He is a prophet." <sup>18</sup> Therefore the Jews didn't believe concerning him, that he was blind and received sight until they called the parents of him who had received sight. <sup>19</sup> And they asked them saying, "Is this your son whom (you are saying) was born blind? How then is he now seeing?"

<sup>20</sup> And his parents answered them and said, "We know that this is our son, and that he was born blind; <sup>21</sup> but how he is now seeing, we haven't known or who opened his eyes we haven't known. He is of age. Ask him. He will speak about himself." <sup>22</sup> These things his parents said because they were fearing the Jews, for the Jews had already agreed that if anyone should

confess Him Christ, he would be excommunicated. <sup>23</sup> On account of this his parents said, "He is of age. Ask him."

<sup>24</sup> Therefore they called a second time the man who was blind and said to him, "Give glory to God. We have known that this man is a sinner."

<sup>25</sup> Therefore he answered and said, "Whether he is a sinner I have not known. One thing I have known: that being blind, now I am seeing."

<sup>26</sup> And they said to him again, "What did he do to you?" How did he open your eyes?"

<sup>27</sup> He answered them, "I told you already and you didn't hear. Why are you wanting to hear it again? You don't want to become his students too, do you?"

<sup>28</sup> They reviled him and said, "You are a student of that one, but we are students of Moses. <sup>29</sup> We have known that God has spoken to Moses; but we have not known where this one is from."

<sup>30</sup> The man answered and said to them, "In this is a wonder, that you haven't known where he is from; and he opened my eyes! <sup>31</sup> And we have known that God doesn't hear sinners, but if anyone is God-reverencing and is doing His will, He is hearing. <sup>32</sup> From the age it has been unheard of that anyone opened the eyes of one having been born blind. <sup>33</sup> If this man wasn't from God, he wouldn't be able to do anything."

<sup>34</sup> They answered and said to him, "You were wholly born in sins, and you are teaching us?" And they threw him out.

<sup>35</sup> Jesus heard that they threw him out; and having found him, He said to him, "Are you believing in the Son of God?"

<sup>36</sup> He answered and said, "And who is He, Lord, so that I may believe in Him?"

<sup>37</sup> And Jesus said to him, "You have both seen Him, and the One speaking with you is 'that One'."

<sup>38</sup> And the man affirmed, "I am believing, Lord!" And he worshiped Him.

<sup>39</sup> And Jesus said, "For judgment I came into this world, so that those not seeing may see, and those seeing may become blind."

<sup>40</sup> And some from the Pharisees who were with Him heard these things, and said to Him, "We aren't also blind?"

<sup>41</sup> Jesus said to them, "If you were blind, you wouldn't have sin; but now you are saying, 'We are seeing.' Therefore your sin continues."

<sup>1</sup> "Amen, amen, I am saying to you, the one not entering through the door into the enclosure of the sheep, but going up another way, that one is a thief and a robber. <sup>2</sup> But the one entering through the door is shepherd of the sheep. <sup>3</sup> To this one the doorkeeper is opening, and the sheep are hearing his voice; and he is calling his own sheep by name and is leading them out. <sup>4</sup> And whenever he puts his own sheep out, he is going before them, and the sheep are following for him, because they know his voice. <sup>5</sup> But another they will certainly not follow, but they will flee from him because they don't know the voice of others." <sup>6</sup> Jesus said this similitude to them, but they didn't know what the things were which He was speaking to them.

<sup>7</sup> Then Jesus said to them again, "Amen, amen, I am saying to you, that I am the door of the sheep. <sup>8</sup> All - as many as came - are thieves and robbers, but the sheep didn't hear them. <sup>9</sup> I am the door. If anyone enters through Me, he will be saved, and will go in and go out, and will find pasture. <sup>10</sup> The thief isn't coming except to steal, and slay, and destroy. I came so that they may be having life, and may be having it abundantly. <sup>11</sup> I am the good shepherd. The good shepherd is laying down His soul on behalf of the sheep. <sup>12</sup> But the wage-earner, not being a shepherd, the sheep not being his own, is observing the wolf coming, and is leaving the sheep, and is fleeing; and the wolf is snatching them, and is scattering the sheep. <sup>13</sup> And the wage-earner is fleeing because he is a wage-earner, and it doesn't matter to him about the sheep. <sup>14</sup> I am the good shepherd, and I am knowing Mine, and I am known by Mine. <sup>15</sup> Just as the Father is knowing Me and I am knowing the Father, I am also laying down My soul on behalf of the sheep. <sup>16</sup> And I am having other sheep, which aren't from this enclosure. It is necessary for Me to bring those also, and they will hear My voice, and it will be one flock, one Shepherd. <sup>17</sup> On account of this the Father is devoted to Me, because I lay down My soul so that I may take it again. <sup>18</sup> No one lifts it from Me, but I lay it down of Myself. I am having authority to lay it down, and I am having authority to take it again. This command I received from My Father."

<sup>19</sup> Therefore a division occurred again among the Jews through these words. <sup>20</sup> And many of them were saying, "He has a demon and is insane. Why are you hearing him?"

<sup>21</sup> Others were saying, "These aren't the words of one demon-possessed. A demon isn't able to open the eyes of the blind."

(Matthew 17:22-27)

<sup>22</sup> But conducting themselves in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men, <sup>23</sup> and they will kill Him, and on the third day He will be raised." And they sorrowed extremely.

<sup>24</sup> But they having come into Capernaum, those receiving the double drachma approached Peter and said, "Your teacher doesn't fulfill the double drachma?"

<sup>25</sup> He said, "Yes."

And when he entered into the house, Jesus preceded him to the issue, saying, "How does it seem to you, Simon? The kings of the earth – from whom are they taking taxes or census tax? From their sons, or from the others?"

<sup>26</sup> Peter said to Him, "From the others."

Jesus said to him, "Consequently, the sons are free! <sup>27</sup> But so that we may not snare them, having gone to the sea, cast a hook, and take the first fish coming up. And having opened its mouth, you will find a stater; having taken that, give it to them for Me and you."

(John 10:22-41)

<sup>22</sup> Now it was the Initiation in Jerusalem and it was winter. <sup>23</sup> And Jesus was walking in the temple in Solomon's porch. <sup>24</sup> Therefore the Jews surrounded Him and were saying, "How long are you holding up our souls? If you are the Christ, tell us plainly."

<sup>25</sup> Jesus answered them, "I told you, and you aren't believing. The works which I am doing in the name of My Father, these are testifying about Me. <sup>26</sup> But you aren't believing, for you aren't of My sheep, just as I said to you. <sup>27</sup> My sheep are hearing My voice, and I am knowing them, and they are following Me. <sup>28</sup> And I am giving to them eternal life, and into the age they certainly can't perish, and no one will snatch them out of My hand. <sup>29</sup> My Father, Who has given to Me, is greater than all, and no one is able to snatch out of the hand of My Father. <sup>30</sup> I and the Father are one."

<sup>31</sup> Therefore the Jews again picked up stones so that they might stone Him. <sup>32</sup> Jesus answered them, "I showed you many good works from My Father. For which work of them are you stoning Me?"

<sup>33</sup> The Jews answered Him saying, "We aren't stoning you about a good work, but for blasphemy, namely because you, being a man, are making yourself God."

<sup>34</sup> Jesus answered them, "Isn't it written in your law, 'I said, "You are gods"'? <sup>35</sup> If He called those 'gods' to whom the word of God came (and the Scripture isn't able to be destroyed) of the One Whom the Father consecrated and sent into the world do you say, 'You are blaspheming' because I said, 'I am the Son of God'? <sup>37</sup> If I am not doing the works of My Father, don't believe Me. <sup>38</sup> But if I am doing them, even if you may not believe Me, believe in the works, so that you may know and believe that the Father is in Me and I in Him." <sup>39</sup> Therefore they were seeking again to arrest Him, and He went out, out from their hand.

<sup>40</sup> And He went away again beyond the Jordan into the place where John was immersing at first, and He remained there. <sup>41</sup> And many came to Him and were saying, "John did no sign, yet all things, as many as John said about this man, were true." <sup>42</sup> And many there believed in Him.

(Matthew 18; Mark 9:33-50; Luke 9:46-50)

<sup>46</sup> *Now a dispute entered in among them, that which might be greatest among them. And while in the house, Jesus, seeing the disputation of their heart, was asking them, "What were you discussing with one another on the way?"* <sup>34</sup> But they were silent, for on the way they discussed with one another about who was greatest.

<sup>1</sup> In that hour, having sat, He called the twelve, and the students approached Jesus, saying, "Who consequently is greater in the kingdom of the heavens?"

<sup>2</sup> And Jesus having called forth a child, He set him in their midst, <sup>3</sup> and He said, "Amen, I am saying to you, if you aren't turned and become as the children, you will certainly not enter into the kingdom of the heavens. <sup>4</sup> Therefore whoever will humble himself like this child, this one is the greater in the kingdom of the heavens. "If anyone is wanting to be first, he will be last of all and servant of all." And taking it in His arms, He said to them, <sup>37</sup> "Whoever might receive one of such little children upon My name, is receiving Me; and whoever might receive Me, is receiving, not Me, but the One having sent Me."

<sup>38</sup> But John answered Him, saying, "Teacher, we saw someone casting out demons in Your name who isn't following with us, and we hindered him, because he isn't following with us."

<sup>39</sup> But Jesus said, "Don't be hindering him, for there is no one who will do a miracle upon My name and will be able quickly to speak evil of Me.

<sup>40</sup> For he who isn't against you is for you.

<sup>41</sup> "For whoever should give you a cup of water to drink in My name, because you are of Christ, amen, I am saying to you, he will certainly not destroy his wages.

<sup>6</sup> “But whoever snares one of these little ones – those believing in Me – it is profitable for him that a millstone of a donkey be hanged on his neck and he be drowned in the ocean of the sea. <sup>7</sup> Woe to the world because of the snares! For there is a necessity for the snares to come, nevertheless, woe to that man through whom the snare is coming! And if your hand snares you, cut it from you. It is good for you to enter into the life crippled, than having the two hands to be going away into the everlasting fire, the Gehenna, into the inextinguishable fire, <sup>44</sup> where their worm isn’t dying and the fire isn’t extinguished. <sup>45</sup> And if your foot snares you, cut it from you. It is good for you to enter into the life lame, than having two feet to be thrown into the Gehenna, into the inextinguishable fire, <sup>46</sup> where their worm isn’t dying and the fire isn’t extinguished. <sup>47</sup> And if your eye snares you, tear it out. It is good for you to enter into the kingdom of God, the life, one-eyed, than having two eyes to be thrown into the Gehenna of fire, <sup>48</sup> where their worm isn’t dying and the fire isn’t extinguished.

<sup>49</sup> For everyone will be salted with fire, and every sacrifice will be salted with salt. <sup>50</sup> Salt is good; but if the salt should become unsalty, by what will you season it? Be having salt in yourselves, and be at peace among each other.”

<sup>10</sup> Be seeing to it that you don’t look down on one of these little ones, for I am saying to you that through all things their messengers in the heavens are seeing the face of My Father in the heavens. <sup>11</sup> For the Son of Man came to save the destroyed. <sup>12</sup> How does it seem to you? If there happen to be to a certain man a hundred sheep, and one from them may wander, won’t he leave the ninety-nine on the mountains, having gone seeking the wandering? <sup>13</sup> And if he happens to find it, amen, I am saying to you, that he is rejoicing over it more than over the ninety-nine which hadn’t wandered. <sup>14</sup> Thus it isn’t a desire before your Father in the heavens that one of these little ones should be destroyed.

<sup>15</sup> And if your brother sins against you, be going and reprove him between you and him alone. If he hears you, you gained your brother. <sup>16</sup> But if he doesn’t hear, take along with you yet one or two, so that upon the mouth of two witnesses or three every word may stand. <sup>17</sup> But if he refuses to hear them, tell the assembly. But if he even refuses to hear the assembly, let him be to you just like the Gentile and the tax collector. <sup>18</sup> Amen, I am saying to you, as many things as you may bind on the earth will have been bound in heaven, and as many as you may loose on the earth will have been loosed in heaven. <sup>19</sup> Again, amen, I am saying to you, that if two of you may agree on the earth about every matter – whatever they may ask – it will happen for them from My Father Who is in the heavens. <sup>20</sup> For where there are two or three having been gathered together in My name, there I am in their midst.”

## Diatessaron

<sup>21</sup> Then having approached Him, Peter said, "Lord, how many times shall my brother sin against me and I forgive him? Until seven times?"

<sup>22</sup> Jesus said to him, "I'm not saying until seven, but until seventy times seven.

<sup>23</sup> On account of this the kingdom of the heavens was compared to a man, a king, who wanted to be settling up accounts with his slaves. <sup>24</sup> And having begun to settle up, one debtor for ten thousand talants was brought to him. <sup>25</sup> But as he wasn't having anything with which to repay, his lord ordered him to be sold, and his wife, and the children, and all things, as many as he was having, and to be repaid. <sup>26</sup> Therefore, having fallen down, the slave worshipped to him, saying, 'Lord, be patient with me, and I will repay everything to you.' <sup>27</sup> And having pity, the lord of that slave released him and forgave him the loan.

<sup>28</sup> "But having gone out, that slave found one of his fellow-slaves who was owing him a hundred denarii. And having taken hold of him, he was choking him, saying, 'Pay me back if you owe me anything!'" <sup>29</sup> Therefore, having fallen down at his feet, the fellow-slave was begging him, saying, 'Be patient with me and I will pay you back.' <sup>30</sup> But he wasn't willing, and having gone off, he threw him into prison until he should pay back what was owed. <sup>31</sup> But his fellow-slaves, beholding the things happening, sorrowed greatly, and having come, they made clear to their lord the things having happened.

<sup>32</sup> "Then, having summoned him, his lord said to him, 'Evil slave, all that debt I forgave you, since you begged me. <sup>33</sup> Wasn't it necessary for you also to show mercy to your fellow-slave, as I also showed mercy to you?' <sup>34</sup> And having been enraged, his lord handed him over to the torturers until he should repay all that was owed to him. <sup>35</sup> Thus also My heavenly Father will do to you if you don't forgive each his brother their trespasses from your hearts."

(John 11:1-53)

<sup>1</sup> Now there was a certain man who was sick, Lazarus from Bethany, of the village of Mary and her sister Martha. <sup>2</sup> Now it was Mary, the one having anointed the Lord with myrrh and having wiped His feet with her hair whose brother Lazarus was sick. <sup>3</sup> Therefore the sisters sent to him saying, "Lord, behold, he whom You are loving is sick."

<sup>4</sup> And having heard, Jesus said, "This, the sickness, is not unto death, but for the glory of God, so that the Son of God may be glorified through

it." <sup>5</sup> Now Jesus was devoted to Martha and her sister and Lazarus. <sup>6</sup> When, therefore, He heard that he was sick then He stayed in the place in which He was two days. <sup>7</sup> Then after this He said to the students, "Let's go into Judea again."

<sup>8</sup> The students said to Him, "Rabbi, the Jews were seeking to stone You now, and You're going there again?"

<sup>9</sup> Jesus answered, "Aren't there twelve hours in the day? If anyone is walking in the day he doesn't stumble, because he is seeing the light of the world. <sup>10</sup> But if anyone is walking in the night, he is stumbling, because the light isn't in him." <sup>11</sup> These things He said, and after this He said to them, "Lazarus, our friend, has fallen asleep, but I am departing so that I may awaken him."

<sup>12</sup> Then His students said, "Lord, if he has fallen asleep, he will get well." <sup>13</sup> But Jesus had spoken about his death, but they supposed that He was speaking about the resting of sleep.

<sup>14</sup> So then Jesus said to them openly, "Lazarus died, <sup>15</sup> and I am rejoicing for your sakes that I was not there, so that you may believe. But let's go to him."

<sup>16</sup> Then Thomas, who is called Twin, said to his fellow students, "Let's go also, so that we may die with Him."

<sup>17</sup> Therefore, having come, Jesus found him already having been in the tomb four days. <sup>18</sup> Now Bethany was near Jerusalem, about fifteen stadia away. <sup>19</sup> And many from the Jews had come to the women, around Martha and Mary, so that they might comfort them concerning their brother.

<sup>20</sup> Then Martha, when she heard that Jesus came, met Him, but Mary was sitting in the house.

<sup>21</sup> Then Martha said to Jesus, "Lord, if You were here, my brother wouldn't have died. <sup>22</sup> But even now I know that as many things soever You might ask God, He is giving You."

<sup>23</sup> Jesus said to her, "Your brother will rise again."

<sup>24</sup> Martha said to Him, "I know that he will rise again in the resurrection in the last day."

<sup>25</sup> Jesus said to her, "I am the resurrection and the life. The one believing in Me, though he may die, he will live. <sup>26</sup> And everyone living and believing in Me will certainly not die, into the age. You are believing this?"

<sup>27</sup> She said to Him, "Yes, Lord, I have believed that You are the Christ, the Son of God, the One coming into the world."

<sup>28</sup> And saying these things, she went out and called Mary her sister secretly, saying, "The Teacher is here and is calling you." <sup>29</sup> She arose quickly when she heard and came to Him. <sup>30</sup> Now Jesus had not yet come into the village, but was in the place where Martha met Him. <sup>31</sup> Then the Jews (those being with her in the house and comforting her), having seen that Mary arose quickly and went out, followed her, saying, "She is going to the tomb, so that she may wail there." <sup>32</sup> Then Mary, when she came where Jesus was, beholding Him, fell at His feet saying to Him, "Lord, if You were here, my brother wouldn't have died."

<sup>33</sup> Therefore Jesus, when He saw her wailing, and the Jews having come with her wailing, He was indignant in the Spirit and agitated Himself.

<sup>34</sup> And He said, "Where have you put him?"

They said to Him, "Lord, come and see."

<sup>35</sup> Jesus wept.

<sup>36</sup> Therefore the Jews were saying, "Behold how he was loving him."

<sup>37</sup> But some of them said, "Wasn't this man - the one having opened the eyes of the blind - able to do something so that this one also might not have died?"

<sup>38</sup> Then Jesus, again being indignant in Himself, came to the tomb. Now it was a cave, and a stone was lying upon it. <sup>39</sup> Jesus said, "Take away the stone."

Martha, the sister of the one having died, said to Him, "Lord, already he stinks, for it is the fourth day."

<sup>40</sup> Jesus said to her, "Didn't I say to you that if you believe, you will see the glory of God?" <sup>41</sup> Then they took away the stone from where the one having died was lying. And Jesus lifted His eyes upward and said, "Father, I am thanking You that You heard Me. <sup>42</sup> And I have known that You are always hearing Me, but because of the crowd having stood around I am saying this, so that they may believe that You sent Me forth. <sup>43</sup> And saying these things, He cried out with a great voice, "Lazarus, out here!" <sup>44</sup> And the one having died came out, having been bound, feet and hands, with swathings, and his face had been bound around with a handkerchief. Jesus said to them, "Loose him and release him to go."

<sup>45</sup> Therefore many of the Jews who had come to Mary and had observed what Jesus did, believed in Him. <sup>46</sup> But some of them went away to the Pharisees and told them the things that Jesus did.

<sup>47</sup> Therefore the chief priests and Pharisees gathered a council and said, "What are we doing? Because this man is doing many signs. <sup>48</sup> If we

thus let him alone, all will believe in him, and the Romans will come and take away both our place and our nation."

<sup>49</sup> And a certain one of them, Caiaphas, being high priest that year, said to them, "You don't know anything, <sup>50</sup> nor do you reason that it is advantageous for us, so that one man should die in place of the people, and the whole nation shouldn't perish." <sup>51</sup> Now he didn't say this from himself, but being high priest that year, he prophesied that Jesus was about to die in the place of the nation, <sup>52</sup> and not in place of the nation only, but also so that He might gather into one the scattered children of God. <sup>53</sup> Therefore from that day, they counseled together so that they might kill Him.

(Luke 9:51-18:14)

<sup>51</sup> But it happened in the approach of the days of His being received up that He set His face for to go to Jerusalem, <sup>52</sup> and sent forth messengers before His face. And having gone, they entered into a village of Samaritans so as to prepare for Him. <sup>53</sup> And they didn't receive Him, because His face was going toward Jerusalem. <sup>54</sup> But having seen, His students, James and John said, "Lord, are You wanting that we should speak fire to descend from the heaven and consume them, as Elijah also did?"

<sup>55</sup> But having turned, He rebuked them and said, "You haven't known of what sort of spirit you are. <sup>56</sup> For the Son of Man didn't come to destroy the souls of men, but to save." And they went into a different village.

<sup>57</sup> But as they were going on the way, it happened that someone said to Him, "I will follow You wherever You depart, Lord."

<sup>58</sup> And Jesus said to him, "The foxes are having burrows, and the birds of the heaven nests, but the Son of Man isn't having anywhere to be laying His head."

<sup>59</sup> But He said to another, "Be following Me."

But he said, "Lord, permit me, having departed, first to bury my father."

<sup>60</sup> But Jesus said to him, "Leave the dead to bury their own

dead. But you, having departed, be declaring the kingdom of God.”

<sup>61</sup> And a different one also said, “I will follow You, Lord. But first permit me to take leave of those in my house.”

<sup>62</sup> But Jesus said to him, “No one, having grasped with his hand upon a plow, and looking to the things behind, is well-placed for the kingdom of God.”

### Luke 10

<sup>1</sup> But after these things the Lord appointed seventy others also, and sent them forth by twos before His face into every city and place where He was about to be going. <sup>2</sup> Then He was saying to them, “The harvest indeed is bountiful, but the workers few. Therefore request the Lord of the harvest that He may cast forth workers into His harvest. <sup>3</sup> Be going. Behold: I am sending you forth as lambs in the midst of wolves. <sup>4</sup> Don’t be carrying a money-bag, nor knapsack, nor sandals, and you may greet no one on the road. <sup>5</sup> But into whichever house you should enter, first be saying, ‘Peace to this house.’ <sup>6</sup> And if a son of peace is there, your peace will rest upon it; but if not, it will even return upon you. <sup>7</sup> But be staying in that very house, eating and drinking the things they have, for the worker is worthy of his pay. Don’t be passing from house to house. <sup>8</sup> And into whichever city you should enter and they are receiving you, be eating those things being set before you. <sup>9</sup> And be healing the sick in it, and be saying to them, ‘The kingdom of God has drawn near upon you.’ <sup>10</sup> But into whichever city you should enter and they aren’t receiving you, having exited into its streets, say, <sup>11</sup> ‘Even the dust clinging to us from your city, we are wiping off to you. Nevertheless, be knowing this: that the kingdom of God has drawn near upon you.’ <sup>12</sup> I am saying to you that it will be more tolerable for Sodom in that day than for that city.

<sup>13</sup> “Woe to you Chorazin! Woe to you, Bethsaida! Because if those works of power having been done in you were done in Tyre and Sidon, long ago they would have changed their minds, sitting in sackcloth and ashes. <sup>14</sup> Nevertheless, for Tyre and Sidon it will be more tolerable in the judgment than for you. <sup>15</sup> And you, Capernaum, the one having been lifted up to heaven, you will be brought down into Hades.

<sup>16</sup> The one hearing you is hearing Me; and the one setting you aside is setting Me aside. But the one setting Me aside is setting aside the One having sent Me forth.”

<sup>17</sup> So the seventy returned with joy, saying, “Lord, even the demons are submitting to us in Your name.”

<sup>18</sup> But He said to them, “I was observing Satan having fallen from the heaven like lightning.

<sup>19</sup> Behold: I am giving you the authority to be treading upon snakes and scorpions, and on all the power for the enemy, and absolutely nothing may harm you. <sup>20</sup> Nevertheless, don’t be rejoicing in this, that the spirits are submitting to you; but be rejoicing that your names were written in the heavens.”

<sup>21</sup> In that very hour Jesus was glad in the Spirit and said, “I am acknowledging You, Father, Lord of the heaven and the earth, that You hid these things from wise and intelligent, and revealed them to children. Yes, Father, for so it became good pleasure before You.” <sup>22</sup> And having turned toward the students, He said, “All things were delivered to Me by My Father, and no one is knowing Who the Son is except the Father, and Who the Father is except the Son and the one to whom the Son determines to reveal Him.” <sup>23</sup> And having turned toward the students, He said privately, “Blessed are the eyes seeing the things which you are seeing. <sup>24</sup> For I am saying to you that many prophets and kings wanted to behold the things which you are seeing, and didn’t behold them, and to hear the things which you are hearing, and didn’t hear them.”

<sup>25</sup> And behold: a certain scholar of the law stood up, testing

Him and saying, "Teacher, by having done what, shall I inherit everlasting life?"

<sup>26</sup> And He said to him, "What has been written in the law? How are you reading?"

<sup>27</sup> So he, having answered, said, "You shall love the Lord your God from your whole heart, and from your whole soul, and from your whole might, and from your whole mind, and, your neighbor as yourself."

<sup>28</sup> So He said to him, "You answered straightly. Be doing this and you will live."

<sup>29</sup> But he, wanting to make himself righteous, said to Jesus, "And who is my neighbor?"

<sup>30</sup> So having undertaken, Jesus said, "A certain man was going down from Jerusalem to Jericho, and fell among robbers, who, having both stripped him and put wounds upon him, departed, having left him (as it obtained) half dead. <sup>31</sup> But according to coincidence, a certain priest was going down on that road, and beholding him, he went by on the opposite side. <sup>32</sup> But likewise also a Levite happening at the place, having come and beheld, went by on the opposite side. <sup>33</sup> But a certain Samaritan, traveling, came upon him and, beholding him, had pity, <sup>34</sup> and approaching, bound up his bruises, pouring on oil and wine. But having mounted him on his own animal, he led him to a hotel and took care of him. <sup>35</sup> And upon the next day, having gone out, having taken out two denarii; he gave them to the hotel manager and said to him, 'Take care of him; and whatever you should spend beyond, I, in my returning, will repay you.'

<sup>36</sup> Which of these, the three, is it seeming to you had become a neighbor to the one having fallen among the robbers?"

<sup>37</sup> So he said, "The one having done the mercy with him."

Therefore Jesus said to him, "Be going, and you be doing likewise."

<sup>38</sup> Now it happened in their going, that He entered into a certain village. Now a certain woman, Martha by name, received

Him into her house. <sup>39</sup> And to this woman was a sister called Mary, who also, having sat beside at the feet of Jesus, was hearing His word. <sup>40</sup> But Martha was distracted about much service. So having stood before Him, she said, "Lord, doesn't it matter to You that my sister has left me to serve alone? Tell her therefore that she should help on her part."

<sup>41</sup> But having answered, Jesus said to her, "Martha, Martha, you are worried and disturbed about many things. <sup>42</sup> But one thing is a need. So Mary chose the good part which won't be taken away from her."

### Luke 11

<sup>1</sup> And it happened in His being in a certain place praying, when He ceased, a certain one of His students said to Him, "Lord, teach us to be praying, just as John also taught his students."

<sup>2</sup> So He said to them, "Whenever you might be praying, be saying, 'Our Father in the heavens, let Your name be hallowed. Let Your kingdom come. Let Your will be brought about, as in heaven, also on the earth. <sup>3</sup> Be giving us daily our bread for the day. <sup>4</sup> And forgive us our sins, for we ourselves also forgive everyone being indebted to us. And don't bring us into temptation, but rescue us from the evil.'"

<sup>5</sup> And He said to them, "Which of you will have a friend and will go to him at midnight and say to him, 'Friend, loan to me three loaves, <sup>6</sup> since a friend came to me from a trip and I'm not having anything to set before him.' <sup>7</sup> And having answered from within, he would say, 'Don't be giving me toilings; the door has already been shut, and my children are with me in the bed; I'm not able to be rising to give to you?' <sup>8</sup> I am saying to you, even if he won't give to him, having arisen, because he is his friend, yet because of his shamelessness, having arisen, he will give to him as many as he is needing.

<sup>9</sup> “And I am saying to you, be asking, and it will be given to you; be seeking, and you will find; be knocking, and it will be opened to you. <sup>10</sup> For everyone asking is receiving, and the one seeking is finding, and to the one knocking it will be opened. <sup>11</sup> But which father of you, if his son will ask for bread, would hand him a stone? Or also a fish, he won’t hand him a snake instead of a fish. <sup>12</sup> Or also if he should ask for an egg, he won’t hand him a scorpion. <sup>13</sup> If then, you, being evil, have known to give good gifts to your children, how much more will the Father of heaven give the Holy Spirit to those asking Him?”

<sup>14</sup> And He was casting out a demon, and it was mute. But it happened, the demon having come out, the mute spoke. And the crowds were amazed. <sup>15</sup> But some of them said, “In Beelzeboul, the ruler of the demons, he is casting out the demons.” <sup>16</sup> But different ones, testing Him, were seeking from Him a sign from heaven.

<sup>17</sup> But He, having known their conclusions, said to them, “Every kingdom having been divided up upon itself is being brought to desolation, and a house upon a house is falling. <sup>18</sup> But if Satan also is divided up upon himself, how will his kingdom stand? Because you are saying Me to be casting out the demons in Beelzeboul. <sup>19</sup> But if I am casting out the demons in Beelzeboul, in whom are your sons casting them out? On account of this, they will be your judges. <sup>20</sup> But if I am casting out the demons by the finger of God, then the kingdom of God came upon you. <sup>21</sup> When the mighty, having been fully armed, should be guarding his own courtyard, his possessions are in peace. <sup>22</sup> But when the one mightier than he, having come upon him, should overcome him, he takes away his full armor, upon which he had trusted, and is distributing his spoils. <sup>23</sup> The one not being with Me is against Me, and the one not gathering with Me is scattering.

<sup>24</sup> “When the unclean spirit exits from the man, he is going through waterless places, seeking refreshment, and not finding any, he is saying, ‘I will return into my house from where I

exited.' <sup>25</sup> And having come, he is finding it, having been swept and ordered. <sup>26</sup> Then he is going, and takes along seven different spirits, more evil than himself, and having come, he is dwelling there, and the last state of that man becomes worse than the first."

<sup>27</sup> But it happened in His speaking these things, a certain woman from the crowd, having raised her voice, said to Him, "Blessed is the womb which bore You, and the breasts which nursed You!"

<sup>28</sup> But He said, "Rather indeed, blessed are those hearing the word of God and guarding it!"

<sup>29</sup> But the crowds, densely congregating, He began to be saying, "This generation is evil. It is seeking a sign, and a sign won't be given to it, except the sign of Jonah the prophet. <sup>30</sup> For even as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation. <sup>31</sup> The queen of the South will be raised in the judgment with the men of this generation, and will condemn them, because she came out of the ends of the earth to hear the wisdom of Solomon, and behold: something more than Solomon is here. <sup>32</sup> Men of Nineveh will arise in the judgment with this generation and will condemn it, because they changed their minds at the proclamation of Jonah, and behold: something more than Jonah is here.

<sup>33</sup> "But no one, having lit a lamp, is putting it into a hidden place or under the measuring vessel, but on the lampstand, so that those entering may be seeing the radiance. <sup>34</sup> The lamp of the body is the eye. Therefore, when your eye is generous, your whole body is shining. But when it is evil, your body also is dark. <sup>35</sup> Be looking out therefore, lest the light which is in you be darkness. <sup>36</sup> If therefore, your whole body is shining, not having any part dark, the whole will be shining, as when the lamp, by its lightening, should be enlightening you."

<sup>37</sup> But in His speaking, a certain Pharisee was asking Him that He might eat breakfast with him. So having entered, He

reclined. <sup>38</sup> But the Pharisee, having seen, was amazed because He didn't first immerse before the breakfast.

<sup>39</sup> But the Lord said to him, "Now you, the Pharisees, are cleansing the outside of the cup and of the platter, but the inside of you is full of grasping and evil. <sup>40</sup> Non-thinkers! Didn't the One having made the outside also make the inside?"

<sup>41</sup> Nevertheless, give the internal things as acts of mercy, and behold: all things are clean to you.

<sup>42</sup> "But woe to you, the Pharisees! Because you are tithing of the mint and the rue and every vegetable, and are passing by the judgment and the devotion of God. These it was necessary to do, and not to be dismissing those.

<sup>43</sup> "Woe to you, the Pharisees! Because you are devoted to the first seat in the synagogues and the greetings in the marketplaces.

<sup>44</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you are like the indistinct graves, and the men walking over them haven't known."

<sup>45</sup> But having answered, a certain one of the scholars of the law said to Him, "Teacher, saying these things, you insultingly treat us also."

<sup>46</sup> But He said, "And woe to you 'scholars of the law.' Because you are loading men with loads hard to bear, and yourselves aren't touching the loads with one of your fingers.

<sup>47</sup> "Woe to you, because you are building the tombs of the prophets, but your fathers killed them. <sup>48</sup> Then you are testifying and consenting to the works of your fathers; because they indeed killed them, so you are building their tombs.

<sup>49</sup> Because of this the wisdom of God also said, 'I will send to them prophets and apostles, and of them they will kill and thoroughly persecute,' <sup>50</sup> so that the blood of all the prophets which has been spilled from the foundation of the world will be sought out from this generation, <sup>51</sup> from the blood of Abel until the blood of Zechariah, having been destroyed between the

sacrificial altar and the house. Yes, I am saying to you, it will be sought out from this generation.

<sup>52</sup> “Woe to you, the ‘scholars of the law,’ because you took away the key of the knowledge. You didn’t enter yourselves, and those entering you hindered.”

<sup>53</sup> But He saying these things to them, the scribes and the Pharisees began to hold it against Him terribly, and to cross-examine Him about many things, <sup>54</sup> lying in wait for Him, seeking to catch something out of His mouth, so that they should accuse Him.

## Luke 12

<sup>1</sup> In the crowd’s having been gathered together in tens of thousands, so as to be trampling one another, He began to be saying to His students first, “Take heed to yourselves against the yeast of the Pharisees, which is hypocrisy. <sup>2</sup> But there is nothing having been covered up which won’t be revealed, and hidden which won’t be known. <sup>3</sup> Correspondingly, as many things as you said in the dark will be heard in the light, and what you spoke in the ear in the private room, will be proclaimed on the housetops.

<sup>4</sup> “But I am saying to you, My friends, you may not fear from those killing the body, and after these things not having anything to do in excess. <sup>5</sup> But I will show you Whom you should fear: you should fear the One, after killing, having authority to throw into Gehenna; yes, I am saying to you, you should fear this One! <sup>6</sup> Aren’t five small sparrows sold for two assaria? And not one of them is having been forgotten before God. <sup>7</sup> But even the hairs of your head are all numbered. Therefore don’t be fearing. You are differing as more than many small sparrows.

<sup>8</sup> “But I am saying to you, everyone who should confess Me before men, the Son of Man also will confess him before the messengers of God. <sup>9</sup> But the one having denied Me before men

will be thoroughly denied before the messengers of God. <sup>10</sup> And everyone who will speak a word against the Son of Man, it will be forgiven him; but the one having defamed against the Holy Spirit, it won't be forgiven. <sup>11</sup> But whenever they bring you before the synagogues and the rulers and authorities, don't be worrying how or what you should defend yourselves, or what you should say. <sup>12</sup> For the Holy Spirit will teach you in that selfsame hour the things which it is necessary to be saying."

<sup>13</sup> But someone out of the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

<sup>14</sup> But He said to him, "Man, who appointed Me a judge or divider over you?" <sup>15</sup> But He said to them, "Be watching out and guarding from this greed, because no one's life is the abundance of his possessions."

<sup>16</sup> So He told an analogy to them, saying, "A field of a certain rich man bore well. <sup>17</sup> And he was reasoning in himself, saying, 'What will I do, because I'm not having anywhere I will gather my fruits.' <sup>18</sup> And he said, 'I will do this: I will demolish my storehouses and build greater ones, and I will gather all my crops and my good things. <sup>19</sup> And I will say to my soul, "Soul, you are having many good things laid away for many years. Be refreshed. Eat. Drink. Be happy!"' <sup>20</sup> But God said to him, 'Non-thinker, in this very night they are asking your soul back from you, so the things you prepared, to whom will they be?' <sup>21</sup> So is he treasuring up for himself, and not being rich toward God."

<sup>22</sup> But He said to His students, "Because of this, I am saying to you, don't be worrying about your life, what you might eat, nor the body, what you might put on. <sup>23</sup> Life is more than food, and the body than clothing. <sup>24</sup> Consider the crows, because they aren't sowing or reaping, to which isn't private room nor storehouse, and God is feeding them. By how much more are you differing from the birds? <sup>25</sup> But which of you, worrying, is able

to add one forearm upon his stature? <sup>26</sup> If, therefore, you aren't able to do the least, why are you worrying about the rest?

<sup>27</sup> Consider the lilies, how they are growing: they aren't toiling or spinning; but I am saying to you that Solomon in all his glory wasn't arrayed like one of these. <sup>28</sup> But if God is thus dressing the grass in the field, which exists today, and tomorrow is being thrown into an oven, by how much rather you, ones of little belief? <sup>29</sup> And don't you be seeking what you should eat or what you should drink, and don't be scared. <sup>30</sup> For the nations of the world are seeking out all these. But your Father has known that you are needing these things. <sup>31</sup> Nevertheless, be seeking the kingdom of God, and all these will be added to you.

<sup>32</sup> "Don't be fearing, little flocklet, because your Father was well-pleased to give the kingdom to you. <sup>33</sup> Sell your possessions and give acts of mercy. Make for yourselves money bags not becoming old, an inexhaustible treasure in the heavens, where a thief doesn't near nor does a moth make decay. <sup>34</sup> For where your treasure is, there also your heart will be.

<sup>35</sup> "Let your waist be girded and the lamps burning, <sup>36</sup> and yourselves like men anticipating their Lord, when He may depart from the wedding preparations, so that having come and knocked, immediately they may open to Him. <sup>37</sup> Blessed are those slaves whom, having come, the Lord will find them watching. Amen, I am saying to you, that He will gird Himself, and they will recline, and having come alongside, He will serve them. <sup>38</sup> And if He should come in the second watch, and if He should come in the third watch, and should find so, blessed are those slaves. <sup>39</sup> But you are knowing this: that if the housemaster had known in what hour the thief was coming, he would have watched and wouldn't have permitted his house to be dug through. <sup>40</sup> Therefore, you also, become prepared, because the Son of Man is coming in which hour you are not supposing."

<sup>41</sup> But Peter said to Him, "Lord, are You speaking this analogy to us, or also to all?"

<sup>42</sup> But the Lord said to him, "Who then is the faithful and prudent steward, whom his Lord will appoint over His patients, to give the rations of food in season?" <sup>43</sup> Blessed is that slave, whom his Lord, upon His coming will find doing so. <sup>44</sup> Truly I am saying to you, that He will appoint him over all that is His. <sup>45</sup> But if that slave should say in his heart, 'My master is taking a long time to come,' and should begin to be striking the male servants and the female servants, and to be both eating and drinking, and to be drunk, <sup>46</sup> the Lord of that slave will come in a day which he isn't looking for Him, and in an hour which he isn't knowing, and will cut him in two and will put his part with the unfaithful. <sup>47</sup> But that slave having known the will of his Lord, and not having prepared nor having done according to His will, will be thrashed many times. <sup>48</sup> But he not having known but doing worthy of strokes will be thrashed little. But everyone to whom much was given, much will be sought from him; and to whom much was entrusted, they will ask abundantly from him.

<sup>49</sup> "I came to throw fire to the earth, and how I wish if it were already kindled! <sup>50</sup> But I am having an immersion to be immersed with, and how I am being constrained until it should be completed!

<sup>51</sup> You are supposing that I came to give peace in the earth. Not at all, I tell you, but rather division. <sup>52</sup> For from now on, five in one house will have been divided: three against two and two against three. <sup>53</sup> A father will be divided against a son and a son against a father, a mother against a daughter and a daughter against a mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law."

<sup>54</sup> And He was saying also to the crowds, "Whenever you might see a cloud rising from the west, immediately you are saying, 'A rainstorm is coming,' and it is happening thus. <sup>55</sup> And whenever a southern breeze, you are saying that there will be scorching heat, and it happens. <sup>56</sup> Hypocrites! You have known

to assess the face of the earth and of the heaven, but how are you not assessing this season?

<sup>57</sup> "But why aren't you, from yourselves, judging that which is righteous?" <sup>58</sup> For as you are going with your adversary to a ruler, give effort to be reconciled with him on the way, lest he be dragging you down to the judge, and the judge should deliver you to the exactor of penalties, and the exactor of penalties should throw you into prison. <sup>59</sup> I am saying to you, you will certainly not exit there until you pay even the last lepton."

### Luke 13

<sup>1</sup> And some were present in that very season, reporting to Him about the Galileans whose blood Pilate mixed with their sacrifices. <sup>2</sup> And having answered, Jesus said to them, "You are supposing that these Galileans became sinners beyond all the Galileans, because they have suffered such.

<sup>3</sup> Not at all, I am telling you, but unless you should change your minds, you will all similarly be destroyed. <sup>4</sup> Or those eighteen on whom the tower fell in Siloam and killed them, are you supposing that they became debtors beyond all men who are dwelling in Jerusalem? <sup>5</sup> Not at all, I am telling you, but unless you should change your minds, you will all likewise be destroyed."

<sup>6</sup> But He was telling this analogy: "A certain man was having a fig tree, having been planted in his vineyard, and he came seeking fruit on it, and found none. <sup>7</sup> So he said to the vinedresser, 'Behold: three years I am coming, seeking fruit on this fig tree, and I'm not finding any. Cut it down. For what purpose is it also wasting the ground?'

<sup>8</sup> But he, having answered, said to him, 'Lord, pardon it this year also, until I should dig around it and throw manure on it. <sup>9</sup> And if it produces fruit...but if not, then in the coming year, you will cut it down.'"

<sup>10</sup> Now He was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And behold: there was a woman having a spirit of infirmity eighteen years, and she was bowed over and not able to straighten up to the fullest. <sup>12</sup> So beholding her, Jesus called her to Himself and said to her, "Woman, you have been loosed from your infirmity." <sup>13</sup> And He laid hands on her and instantly she was made erect again, and was glorifying God.

<sup>14</sup> But having answered, the synagogue ruler, being indignant that Jesus healed on the Sabbath, was saying to the crowd, "There are six days in which it is necessary to be doing work. Coming therefore on these, be healed, and not on the day of the Sabbath."

<sup>15</sup> Therefore the Lord answered him and said, "Hypocrites! Aren't each of you, on the Sabbath, loosing his ox or donkey from the feeding trough, and leading it away, letting it drink? <sup>16</sup> But this woman, being a daughter of Abraham, whom Satan bound – behold: eighteen years – wasn't it necessary to be loosed from this bond on the day of the Sabbath?" <sup>17</sup> And He saying these things, all those opposing Him were humiliated; and all the crowd was rejoicing over all the glorious things, those taking place by Him.

<sup>18</sup> But He was saying, "What is the kingdom of God like, and to what will I liken it? <sup>19</sup> It is like a kernel of mustard, which a man having taken, threw into a garden of his, and it grew and became a great tree, and the birds of the heaven settled in its boughs."

<sup>20</sup> Again He said, "To what will I liken the kingdom of God? <sup>21</sup> It is like yeast, which a woman, having taken, hid in three sata of flour, until the whole was leavened."

<sup>22</sup> And He was going through each of the cities and villages, teaching and making journey to Jerusalem.

<sup>23</sup> Now someone said to Him, "Lord, are those being saved few?"

So He said to them, <sup>24</sup> "Be striving to enter through the narrow gate, because many, I am saying to you, will seek to enter

and won't be mighty to. <sup>25</sup> From whichever time the housemaster should rise and shut the door, you also will begin to have stood outside and knock on the door, saying, 'Lord, Lord, open to us!' And having answered, He will say to you, 'I haven't known you, where you are from.' <sup>26</sup> Then you will begin to be saying, 'We ate and drank before You, and You taught in our streets.' <sup>27</sup> And He will say, 'I am saying to you, I haven't known you, where you are from. Depart from Me, all those workers of unrighteousness.' <sup>28</sup> There will be the wailing and the gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you being thrown outside.

<sup>29</sup> And they will come from the rising of the sun and from the sunsetting and north and south and will recline in the kingdom of God. <sup>30</sup> And behold: there are last who will be first, and there are first who will be last."

<sup>31</sup> On that very day, some Pharisees approached, saying to Him, "Exit and go from here, because Herod is wanting to kill you."

<sup>32</sup> And He said to them, "Having gone, tell the fox this: 'Behold: I am casting out demons and accomplishing cures today and tomorrow, and the third day I am being finished.' <sup>33</sup> Nevertheless, I need to travel today and tomorrow and the following; because it's not admissible for a prophet to be destroyed outside Jerusalem!"

<sup>34</sup> Jerusalem, Jerusalem! The one killing the prophets and stoning those having been sent forth to her! How many times I wanted to gather your children, in which manner a hen does her brood under the wings, and you weren't willing!

<sup>35</sup> Behold: your house is left to you a wilderness. But I am saying to you, that you may certainly not see Me until it should come when you should say, 'Blessed is the One coming in the name of the Lord.'"

<sup>1</sup> And it happened in His going into a house of a certain of the rulers of the Pharisees on a Sabbath to eat bread, they also were watching Him intently. <sup>2</sup> And behold: a certain man was edematous before Him. <sup>3</sup> And having answered, Jesus spoke to the experts in the law and Pharisees, saying, "Is it permissible to be healing on the Sabbath?" <sup>4</sup> But they were silent. And having laid hold of him, He cured him and let him go. <sup>5</sup> And having answered, He said to them, "Which of you whose son or ox will fall into a well on the day of the Sabbath won't also immediately pull him up?" <sup>6</sup> And they weren't mighty to answer back to Him regarding these things.

<sup>7</sup> But He was speaking an analogy to those having been invited, realizing how they were choosing the first places of reclining, saying to them, <sup>8</sup> "Whenever you might be invited by someone to a wedding, you shouldn't recline in the first place of reclining, lest one more honorable than you should have been invited by him, <sup>9</sup> and having come, the one having invited you and he will say to you, 'Give place to this man,' and then you should begin with shame to be taking hold of the last place. <sup>10</sup> But whenever you should be invited, having gone, sit in the last place, so that when the one having invited you should come, he may say to you, 'Friend, come up higher.' Then there will be glory for you before those reclining with you. <sup>11</sup> Because everyone exalting himself will be lowered, and the one lowering himself will be exalted."

<sup>12</sup> But He also was saying to the one having invited Him, "Whenever you might make a breakfast or dinner, don't be calling your friends, nor your brethren, nor your relatives, nor rich neighbors, lest they also should invite you back, and it should become a repayment to you. <sup>13</sup> But whenever you might make a reception, be inviting poor, crippled, lame, blind; <sup>14</sup> and you will be blessed, because they aren't having anything to repay

you, for it will be repaid to you in the resurrection of the righteous.”

<sup>15</sup> But having heard, one of those reclining said these things to Him: “Blessed is he who will eat breakfast in the kingdom of God.”

<sup>16</sup> But He said to him, “A certain man was making a great dinner, and invited many, <sup>17</sup> and he sent forth his slave at the hour of the dinner to say to those having been invited, ‘Be coming, because now all things have been prepared.’

<sup>18</sup> And they all began from one mindset to be refusing. The first said to him, ‘I bought a field and I’m having need to go out and see it. I’m requesting you, have me excused.’ <sup>19</sup> And a different one said, ‘I bought five yoke of oxen, and I’m going to test them. I’m requesting you, have me excused.’ <sup>20</sup> And a different one said, “I married a wife, and on account of this I’m not able to come.’ <sup>21</sup> And having come, that slave reported these things to his lord. Then, having become wrathful, the housemaster said to his slave, ‘Go out speedily into the streets and alleys of the city, and bring in here the poor, and crippled, and lame, and blind.’ <sup>22</sup> And the slave said, ‘Lord, it has happened as you commanded, and still there is room.’ <sup>23</sup> And the lord said to the slave, ‘Go out into the roads and fences, and compel them to enter, so that my house should be filled. <sup>24</sup> For I am saying to you that none of those men – those having been invited – will taste my dinner.”

<sup>25</sup> But large crowds were coming together to Him. And having turned, He said to them, <sup>26</sup> “If anyone is coming to Me, and isn’t hating his father, and mother, and wife, and children, and brothers, and sisters, but yet even his own soul, he isn’t able to be My student. <sup>27</sup> And whoever isn’t carrying his own cross and coming after Me isn’t able to be My student. <sup>28</sup> For which of you who is wanting to build a tower, having first sat down, isn’t counting the expense, if he is having the things for completion? <sup>29</sup> Lest, perhaps, having placed him a foundation, and not being mighty to fully finish, all those observing should begin to be

mocking him, <sup>30</sup> saying, 'This man began to be building and wasn't mighty to fully finish.'

<sup>31</sup> "Or what king, going to encounter a different king in war, having sat down first, isn't determining if he is able with ten thousand to meet the one with twenty thousand coming upon him? <sup>32</sup> But if not, yet being distant from him, sending forth an ambassage, he is requesting the things toward peace. <sup>33</sup> Therefore, so everyone of you who isn't taking leave of all his possessions, isn't able to be My student.

<sup>34</sup> "The salt is good; but if the salt should become foolish, with what will it be salted?

<sup>35</sup> Neither for ground or for manure is it well-placed. They are throwing it outside. The one having ears to be hearing, let him be hearing."

#### Luke 15

<sup>1</sup> Now all the tax collectors and the sinners were drawing near to Him to be hearing Him.

<sup>2</sup> And the Pharisees and the scribes were greatly complaining, saying, "This man is receiving sinners and eating with them."

<sup>3</sup> So He told to them this analogy, saying,

<sup>4</sup> "What man of you having a hundred sheep, and losing one of them, doesn't leave the ninety-nine in the wilderness, and go after the one having been lost until he should find it? <sup>5</sup> And having found it, he lays it on his own shoulders, rejoicing. <sup>6</sup> And coming into the house, he is calling together the friends and the neighbors, saying to them, "Rejoice with me, because I found my sheep having been lost.' <sup>7</sup> I am saying to you that thus there will be joy in the heaven over one sinner changing his mind, more than over ninety-nine righteous who aren't having need of a change of mind.

<sup>8</sup> "Or what woman having ten drachmas, if she loses one drachma, doesn't light a lamp and sweep the house and seek

carefully until she should find it? <sup>9</sup> And having found, she is calling together the friends and the neighbors, saying, 'Rejoice with me, because I found the drachma which I lost.' <sup>10</sup> Thus, I am saying to you, joy occurs before the messengers of God over one sinner changing his mind."

<sup>11</sup> So He was saying, "A certain man was having two sons. <sup>12</sup> And the younger of them was saying to the father, 'Father, give to me the part of the substance coming to me.' And he distributed to them his livelihood. <sup>13</sup> And after not many days, having gathered everything together, the younger son went abroad into a far away region, and there he scattered his substance, living profligately.

<sup>14</sup> So he, having spent all, a mighty famine occurred throughout that region, and he began to lack. <sup>15</sup> And having gone, he joined himself to one of the citizens of that region, and he sent him into his fields to be feeding pigs. <sup>16</sup> And he was craving to fill his stomach with the carob pods which the pigs were eating, and no one was giving to him. <sup>17</sup> But having come to himself, he said, 'How many employees of my father are having abundance of bread, but I am being destroyed with hunger. <sup>18</sup> Having arisen, I will go to my father and say to him, "Father, I sinned against heaven and before you, <sup>19</sup> and I'm no longer worthy to be called your son. Make me like one of your employees.'" <sup>20</sup> And having arisen, he went to his father. But he, still being far away, his father saw him and had pity, and running, he fell upon his neck and ardently kissed him. <sup>21</sup> But the son said to him, 'Father, I sinned against heaven and before you, and I'm no longer worthy to be called your son.' <sup>22</sup> But the father said to his slaves, 'Bring out the first robe, and clothe him, and give a ring to his hand, and sandals to his feet. <sup>23</sup> And bring in the wheat-fed calf; slaughter it, and having eaten, we should be happy, <sup>24</sup> because this my son was dead and lived again, and was lost and was found.' And they began to be happy.

<sup>25</sup> "But the older son of his was in the field. And as he came and drew near to the house, he heard music and dancing. <sup>26</sup> And having summoned one of the servants, he was inquiring what these things might be. <sup>27</sup> So he said to him, 'Your brother is come, and your father slaughtered the wheat-fed calf, because he received him back healthy.' <sup>28</sup> But he was wrathful, and wasn't wanting to enter. Then his father, having come out, was urging him. <sup>29</sup> But he, having answered, said to the father, 'Behold: so many years I am serving you, and never passed by your command; and you never gave to me a little goat so that I should be happy with my friends. <sup>30</sup> But when this your son came – the one having eaten up your livelihood with fornicatrices – you slaughtered the wheat-fed calf for him.' <sup>31</sup> But he said to him, 'Child, you always are with me, and all that is mine is yours. <sup>32</sup> But it was necessary to be happy and to rejoice, because this your brother was dead and lived again, and was lost and was found.'"

## Luke 16

<sup>1</sup> But He was also saying to His students, "A certain man was rich who was having a steward, and this one was accused to him as scattering his possessions. <sup>2</sup> And having called him, he said to him, 'What is this I am hearing about you? Render the account of your stewardship, for you won't be able to still be steward.' <sup>3</sup> But the steward said within himself, 'What will I do, because my lord is taking the stewardship from me? I'm not strong to be digging. I am ashamed to be begging. <sup>4</sup> I know what I will do, so that when I may be removed from the stewardship, they may receive me into their houses.' <sup>5</sup> And having summoned each one of the debtors of his own lord, he was saying to the first, 'How much are you owing my lord?' <sup>6</sup> So he said, 'A hundred baths of oil.' And he said to him, 'Take your note, and having sat down, speedily write fifty.' <sup>7</sup> Then he said to another, 'But you, how much are you owing?' So he said, 'A hundred kors of wheat.'

And he said to him, 'Take your note and write eighty.' <sup>8</sup> And the lord greatly praised the unrighteous steward, because he did prudently. Because the sons of this age are more prudent in their own generation over the sons of the light. <sup>9</sup> And I am saying to you, make friends for yourselves from the unrighteous mammon, so that whenever you should fail, they may receive you into the eternal tabernacles. <sup>10</sup> The one faithful in the least is faithful also in much, and the one unrighteous in the least is unrighteous also in much. <sup>11</sup> If, therefore, you haven't become faithful in the unrighteous mammon, who will entrust to you the true? <sup>12</sup> And if you haven't become faithful in that of another, who will give to you yours? <sup>13</sup> No domestic servant is able to be slaving for two lords; for either he will hate the one and be devoted to the other, or he will support the one and despise the other. You aren't able to slave for God and mammon.'

<sup>14</sup> But the Pharisees, being lovers of money, were hearing all these things, and were thoroughly scorning Him. <sup>15</sup> And He said to them, "You are those making yourselves righteous before men, but God is knowing your hearts. Because that which is exalted among men is abomination before God. <sup>16</sup> The law and the prophets were until John. From then the kingdom of God is announced as a good message, and all are doing violence into it. <sup>17</sup> But it is easier for the heaven and the earth to pass away than for one horn of the law to fall. <sup>18</sup> Everyone putting away his wife and marrying a different one is committing adultery; and everyone marrying a divorcee from a husband is committing adultery.

<sup>19</sup> "Now a certain man was rich, and was wearing purple and bussos cloth, being brightly happy every day. <sup>20</sup> But there was a certain poor man, Lazarus by name, who had been thrown toward his gate, having been covered with sores, <sup>21</sup> and craving to be satisfied from the crumbs – those falling from the table of the rich man. But even the dogs coming, were licking off his sores. <sup>22</sup> But it happened that the poor man died, and he was carried

away by the messengers into the bosom of Abraham. But the rich man also died and was buried. <sup>23</sup> And in Hades, having lifted up his eyes, being in tortures, he saw Abraham from far away and Lazarus in his bosom. <sup>24</sup> And he, having called, said, 'Father Abraham, be merciful to me and send Lazarus so that he should dip the extremity of his finger in water and should cool down my tongue; because I am in anguish in this flame.' <sup>25</sup> But Abraham said, 'Child, remember that you received your good in your life, and likewise Lazarus the bad; but now here he is encouraged, but you are in anguish. <sup>26</sup> And on top of all these things, between us and you a great chasm has been established, in order that those wanting to cross from here to you aren't able, neither those from there should pass over to us.' <sup>27</sup> But he said, 'I am requesting of you, therefore, father, that you would send him to the house of my father, <sup>28</sup> for I'm having five brothers, in order that he should thoroughly testify to them, lest they also may come to this place of torture.' <sup>29</sup> Abraham said to him, 'They are having Moses and the prophets; let them hear them.' <sup>30</sup> But he said, 'No, father Abraham; but if someone from the dead should go to them, they will change their minds.' <sup>31</sup> But he said to him, 'If they aren't hearing Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

### Luke 17

<sup>1</sup> Now He said to the students, "It's inadmissible for the snares not to come, but woe to he through whom they are coming!  
<sup>2</sup> It is advantageous for him if a millstone of a donkey be laid

around his neck and cast into the sea, than that he should snare one of these little ones. <sup>3</sup> Be taking heed to yourselves. But if your brother should sin against you, rebuke him; and if he should change his mind, you shall forgive him. <sup>4</sup> And if seven times in the day he should sin against you, and seven times in the day he should return, saying, 'I am changing my mind,' you shall forgive him."

<sup>5</sup> And the apostles said to the Lord, "Add belief to us."

<sup>6</sup> But the Lord said, "If you are having belief like a kernel of mustard, you could say to this sycamine tree, 'Be uprooted and planted in the sea,' and it would obey you.

<sup>7</sup> "But which of you having a slave, plowing or shepherding, having entered from the field, who will say immediately, 'Having come along, sit:'?"

<sup>8</sup> But won't he say to him, 'Prepare something that I may dine, and having girded yourself, be serving me until I should eat and drink, and after these things you will eat and drink.' <sup>9</sup> He isn't having thanks for that slave because he did the things having been ordered, is he? I suppose not. <sup>10</sup> Thus also you, whenever you should do all the things having been ordered you, be saying, 'We are useless slaves, because we have done what we were obligated to do.'"

<sup>11</sup> And it happened in His going into Jerusalem, that He was going through the midst of Samaria and Galilee. <sup>12</sup> And He, entering into a certain village, there met Him ten men, lepers, who stood at a distance. <sup>13</sup> And they lifted their voices, saying, "Jesus, Overlord, show mercy to us."

<sup>14</sup> And having seen, He said to them, "Having gone, show yourselves to the priests." And it happened, in their going away, they were cleansed. <sup>15</sup> So one of them, having seen that he was cured, returned, glorifying God with great voice. <sup>16</sup> And he fell on his face beside His feet, thanking Him. And he was a Samaritan. <sup>17</sup> So having answered, Jesus said, "Weren't the ten cleansed? But where are the nine? <sup>18</sup> Were none found having

returned to give glory to God except this foreigner?" <sup>19</sup> And He said to him, "Having arisen, be going. Your belief has saved you."

<sup>20</sup> But having been questioned by the Pharisees when the kingdom of God was coming, He answered them and said, "The kingdom of God doesn't come with observation; <sup>21</sup> nor will they say, 'Behold: here!' or 'Behold: there!' For behold: the kingdom of God is inside you."

<sup>22</sup> But He said to the students, "Days will come when you will crave to see one of the days of the Son of Man, and you won't see it. <sup>23</sup> And they will say to you, 'Behold: here!' or 'Behold: there.' You may not go forth or pursue. <sup>24</sup> For as the flashing lightening is shining from the one side under heaven to the other side under heaven, thus the Son of Man will be in His day. <sup>25</sup> But first it is necessary for Him to suffer much and be rejected by this generation. <sup>26</sup> And just as it happened in the days of Noah, thus it will be also in the days of the Son of Man: <sup>27</sup> they were eating, they were drinking, they were marrying, they were being given in marriage, until which day Noah entered into the ark and the flood came and destroyed all. <sup>28</sup> Likewise also, as it happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; <sup>29</sup> but in which day Lot exited from Sodom, it rained fire and sulfur from heaven and destroyed all. <sup>30</sup> It will be accordingly in which day the Son of Man is revealed. <sup>31</sup> In that day, he who shall be on the housetop and his vessels in the house, let him not descend to get them. And the one in the field, likewise, let him not turn back for the things behind. <sup>32</sup> Remember the wife of Lot.

<sup>33</sup> Whoever may seek to save his soul will destroy it, and whoever may destroy it will preserve it alive. <sup>34</sup> I am saying to you, in that night two will be in one bed; one will be taken and the other will be left. <sup>35</sup> Two will be grinding on the same implement; one will be taken and the other will be left."

<sup>37</sup> And having answered, they said to Him, "Where, Lord?"

So He said to them, "Where the body is, there the eagles will be gathered."

Luke 18

<sup>1</sup> Now He was also speaking an analogy to them with a view to the necessity to be praying always, and not to be despairing, <sup>2</sup> saying, "A certain judge was in a certain city, who wasn't fearing God and wasn't respecting men. <sup>3</sup> But a widow was in that city, and she was coming to him, saying, 'Avenge me against my adversary.'

<sup>4</sup> And he didn't want to for a time; but after these things he said in himself, 'Since indeed I'm not fearing God and not respecting men, <sup>5</sup> yet because this widow gives me toiling, I will avenge her, so that she shouldn't beat me under the eye, coming till the end of time.'" <sup>6</sup> But the Lord said, "Hear what the unjust judge is saying. <sup>7</sup> But shouldn't God certainly do avenging for His chosen ones, those shouting to Him day and night, even being patient over them? <sup>8</sup> I am saying to you that He will do the avenging for them with speed. Nevertheless, the Son of Man having come, will He then find the faith on the earth?"

<sup>9</sup> But He spoke this analogy to some having been confident in themselves that they were righteous and despising the rest. <sup>10</sup> "Two men went up into the temple to pray, the one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee, having stood, was praying these things to himself: 'O God, I am thanking You that I'm not just like the rest of men: robbers, unrighteous, adulterers, or also like this, the tax collector. <sup>12</sup> I am fasting twice on the Sabbath. I am tithing all, as much as I'm possessing.' <sup>13</sup> And the tax collector, having stood far away, wasn't even wanting to lift up his eyes to the heaven, but was striking at his chest, saying, 'O, God, be propitious to me, the sinner!' <sup>14</sup> I am saying to you, this man went down into his house having been made righteous,

*rather than that other; because everyone exalting himself will be lowered, but the one lowering himself will be exalted.”*

(Matthew 19:1-12; Mark 10:1-12)

<sup>1</sup> And having risen up from there, He came into the borders of Judea by the other side of the Jordan. And many crowds again came together to Him, and as He had been accustomed, He was again teaching them. And He healed them there.

<sup>2</sup> And having approached, Pharisees asked Him if it is permissible for a man to put away his wife, testing Him and saying to Him, “Is it permissible for a man to put away his wife over any issue?”

<sup>3</sup> But He, having answered, said to them, “What did Moses command you?”

<sup>4</sup> So they said, “Moses permitted to write a scroll of a document of divorce and to put her away.”

<sup>4</sup> And having answered, He said to them, “Didn’t you read that He Who made them, from the beginning made them male and female? <sup>5</sup> And He said, ‘On account of this a man shall leave father and mother and adhere to his wife, and the two shall be for one flesh.’ <sup>6</sup> So then, no longer are they two, but one flesh. Therefore, that which God yoked together, let not man separate.”

<sup>7</sup> They said to Him, “Why then did Moses command to give a scroll of a document of divorce and to put her away?”

<sup>8</sup> He said to them, “Moses permitted you to put away your wives with a view to your hard-heartedness, but from the beginning it hasn’t happened thus. <sup>9</sup> But I am saying to you that whoever may put away his wife, not upon fornication, and marries another is committing adultery; and the man marrying a divorcee is committing adultery.”

<sup>10</sup> And in the house, His students asked Him again concerning the same. <sup>11</sup> And He said to them, “Whoever puts away his wife and marries another is committing adultery against her. <sup>12</sup> And if a wife puts away her husband and marries another, she is committing adultery.”

<sup>10</sup> His students said to Him, “If thus is the issue of the man with his wife, it isn’t profitable to marry.”

<sup>11</sup> But He said to them, “Not all are making room for this word, but those to whom it has been given. <sup>12</sup> For there are eunuchs who from mother’s womb were born thus, and there are eunuchs who were made eunuchs under men, and there are

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eunuchs who made themselves eunuchs for the kingdom of the heavens. He being able to make room for this, let him make room.”

(Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17)

<sup>15</sup> Now they also were carrying infants to Him so that He should touch them and pray. But having seen, the students rebuked them. <sup>16</sup> But Jesus, having summoned them, said “Allow the little children to be coming to Me, and don’t be hindering them; for of such is the kingdom of God. <sup>17</sup> Amen, I am saying to you, whoever doesn’t receive the kingdom of God like a little child will certainly not enter into it.” <sup>16</sup> And having taken them in His arms, laying hands on them, He blessed them.

(Matthew 19:16–20:16; Mark 10:17-31; Luke 18:18 -30)

<sup>17</sup> And He, going out into the road, a certain ruler, having run toward and knelt before Him, asked Him, “Good teacher, what good thing shall I do so that I will inherit eternal life?”

<sup>18</sup> But Jesus said to him, “Why are you calling Me good? None is good except One – God! But if you are wanting to enter into the life, keep the commandments.”

<sup>18</sup> He said to Him, “Which?”

But Jesus said, <sup>19</sup> “You have known the commandments: ‘You may not commit adultery,’ ‘You may not murder,’ ‘You may not steal,’ ‘You may not testify falsely,’ ‘You may not deprive,’ ‘Honor your father and mother.’ And you shall be devoted to your neighbor as yourself.”

<sup>20</sup> The young man, having answered, said to Him, “Teacher, these all I guarded from my youth. What am I still lacking?”

<sup>22</sup> So having heard these things, Jesus, having looked at him, was devoted to him, and said to him, “One thing is lacking to you. If you’re wanting to be perfect, be going. Sell as many things as you have and give to the poor, and you will have treasure in heaven; and here – having taken up the cross, be following Me.” <sup>22</sup> But he, having become gloomy upon the word, became intensely sorrowful, for he was extremely rich, having many possessions.

<sup>23</sup> And Jesus, having looked around, having seen him become intensely sorrowful, said, to His students, “Amen, I am saying to you, that with

difficulty a rich person will enter into the kingdom of the heavens. <sup>24</sup> And again I am saying to you, it is easier for a camel to go through an eye of a needle, than for a rich person to enter into the kingdom of God.”

<sup>25</sup> And having heard, His students were greatly astonished, saying, “Who then is able to be saved?”

<sup>26</sup> But having looked on them, Jesus said to them, “With men this is impossible. But not with God. *“The things impossible with men are possible with God.”*”

<sup>27</sup> Then Peter, having answered, said to Him, “Behold: we left all and followed You. What then shall be to us?”

<sup>29</sup> But having answered, Jesus said, “Amen, I am saying to you, that you – those having followed Me – in the regeneration, when the Son of Man will sit on a throne of His glory, you also will sit upon twelve thrones, judging the twelve tribes of Israel. “Amen, I am saying to you, there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields for My sake and the sake of the good message, <sup>30</sup> who won’t receive a hundredfold now, in this season, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the coming age, life eternal. <sup>31</sup> But many first will be last, and last first.”

<sup>1</sup> “For the kingdom of the heavens is like a man, a housemaster, who went out with the morning to hire workers for his vineyard. <sup>2</sup> And having agreed with the workers for a denarius a day, he sent them forth into his vineyard. <sup>3</sup> And having gone out about the third hour, he saw others having been standing idle in the marketplace. <sup>4</sup> And he said to those, ‘You also be going into the vineyard, and whatever may be just I will give you.’ So they went off. <sup>5</sup> Again, going out about the sixth and ninth hour, he did likewise. <sup>6</sup> But about the eleventh hour, going out, he found others standing idle, and he said to them, ‘Why have you stood here idle the whole day?’ <sup>7</sup> They said to him, ‘Because no one hired us.’ He said to them, ‘You also be going into the vineyard, and whatever may be just you will receive.’ <sup>8</sup> But evening having come, the lord of the vineyard said to his superintendent, ‘Call the workers and pay them the wage, having begun from the last to the first.’

<sup>9</sup> “And those having come about the eleventh hour each received a denarius. <sup>10</sup> But having come, the first ones assumed that they would receive more; and they each also received a denarius. <sup>11</sup> But having received it, they were complaining against the housemaster, <sup>12</sup> saying, ‘These – the last – did one hour, and you made them equal to us – the ones having carried the weight of the day and the scorching heat!’ <sup>13</sup> But

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he, having answered, said to one of them, ‘Companion, I am doing you no injustice. Didn’t you agree with me for a denarius? <sup>14</sup> Take that which is yours and be going. But I’m wanting to give to this, the last, just as also to you. <sup>15</sup> Or isn’t it permissible for me to do what I’m wanting to with my things? Is your eye evil because I am good?’ <sup>16</sup> Thus the last shall be first, and the first last. For many are called, but few chosen.”

(Matthew 20:17-19; Mark 10:32-34)

<sup>32</sup> And they were on the road going up to Jerusalem, and Jesus was going ahead of them; and they were astonished. And following, they were fearing. And again, having taken the twelve aside privately, He began to tell them the things about to be happening to Him: <sup>33</sup> “Behold: we are going up to Jerusalem, and the Son of Man will be delivered over to high priests and scribes, and they will condemn Him to death and deliver Him over to the Gentiles; <sup>34</sup> and they will mock Him, and flog Him, and spit on Him, and kill Him, and on the third day He will rise.”

(Matthew 20:20-28; Mark 10:35-45)

<sup>20</sup> Then the mother of the sons of Zebedee approached Him with her sons, James and John, worshiping and asking something from Him, saying, “Teacher, we want that you should do for us whatever we may ask.”

<sup>36</sup> But He said to them, “What are you wanting Me to do for you?”

She said to Him, “Say that these my two sons may sit one at Your right and one at Your left, in Your kingdom.”

<sup>22</sup> But having answered, Jesus said, “You don’t know what you are asking. Are you able to be drinking the cup which I am about to be drinking, or to be immersed with the immersion with which I am to be immersed?”

They said to Him, “We are able.”

<sup>23</sup> And He said to them, “You will indeed drink My cup, and you will be immersed with the immersion with which I am immersed; but to sit at My right and at My left isn’t Mine to give, but is for whom it has been prepared by My Father.”

<sup>24</sup> And having heard, the ten were indignant about the two brothers. <sup>25</sup> But Jesus, having summoned them, said, “You know that the rulers of the nations exercise lordship over them and the great exercise authority over them. <sup>26</sup> But it shall not be so among you; but whoever is wanting to become great among you shall be your servant. <sup>27</sup> And whoever is wanting to be first among you, let him be your slave – <sup>28</sup> just as the

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Son of Man didn't come to be served, but to serve, and to give His soul a ransom instead of many."

(Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43)

<sup>35</sup> Now it happened in His drawing near to Jericho, a certain blind man, a son of Timaeus, Bartimaeus the blind, was sitting beside the road, begging. <sup>36</sup> So having heard a crowd going by, he was inquiring what this might be. <sup>37</sup> So they reported to him that Jesus the Nazarene was passing by. <sup>38</sup> And he shouted, saying, "Jesus, Lord, Son of David, show mercy to me." <sup>39</sup> And many preceding Him were rebuking him that he should be quiet; but he was crying out much more, "Son of David, show mercy to me."

<sup>40</sup> So having stood, Jesus ordered him to be brought toward Him. And they called the blind man, saying to him, "Be brave. Rise. He is calling you." <sup>50</sup> So he, having thrown off his garment, having arisen, went toward Jesus.

<sup>51</sup> And having answered, Jesus said to him, "What are you wanting that I should do for you?"

So the blind man said to Him, "Lord, Rabboni, that I should see again."

<sup>42</sup> And Jesus said to him, "Be going. See again. Your belief has saved you." <sup>43</sup> And instantly he saw again, and was following Him, glorifying God. And all the people, having beheld, gave praise to God.

(Luke 19:1-10)

<sup>1</sup> And having entered, He was going through Jericho. <sup>2</sup> And behold: a man, by name, called Zacchaeus, and he was a chief tax collector, and this man was rich. <sup>3</sup> And he was seeking to see Jesus - who He was - and wasn't able from the crowd, because he was small in stature. <sup>4</sup> And having run ahead in front, he went up into a sycamore tree, so that he should see Him, because He was about to go through that way.

<sup>5</sup> And when He came upon the place, having looked up, Jesus saw him and said to him, "Zacchaeus, having hastened, come down, for it is necessary for Me to stay in your house today."

<sup>6</sup> And having hastened, he descended and received Him, rejoicing.

<sup>7</sup> And having seen, all were greatly complaining, saying that He entered to lodge with a sinful man.

<sup>8</sup> But having stood, Zacchaeus said to the Lord, "Behold: the half of my possessions, Lord, I am giving to the poor, and if I got anything from anyone by acting as an informant, I am repaying fourfold."

<sup>9</sup> So Jesus said to him, "Today salvation occurred in this house, according as he also is a son of Abraham. <sup>10</sup> For the Son of Man came to seek and save that having been destroyed."

(Luke 19:11-27)

<sup>11</sup> But as they heard these things, having added to them, He spoke an analogy, because of His being near to Jerusalem and their supposing that the kingdom of God was about to appear instantly. <sup>12</sup> Therefore He said, "A certain noble man went into a far region to receive a kingdom for himself and to return. <sup>13</sup> But having called ten of his slaves, he gave them ten minas and said to them, 'Do business until I am coming.' <sup>14</sup> But his citizens were hating him, and sent forth an ambassage after him, saying, 'We aren't wanting this man to reign over us.' <sup>15</sup> And it happened in his returning, having received the kingdom, he also said for those slaves to be called to him to whom he gave the silver, so that he should know who gained what by doing business. <sup>16</sup> So the first came, saying, 'Lord, your mina generated ten minas.' <sup>17</sup> And he said to him, 'Well done, good slave; because you became faithful in a least thing, be having authority over ten cities.' <sup>18</sup> And the second came, saying, 'Lord, your mina made five minas.' <sup>19</sup> So he said also to this one, 'And you, be over five cities.' <sup>20</sup> And a different one came, saying, "Lord, behold: your mina, which I

was having laid away in a facecloth. <sup>21</sup> For I was fearing you, because you are a harsh man. You are picking up what you didn't set down, and reaping what you didn't sow.' <sup>22</sup> But he said to him, 'Out of your mouth I will judge you, evil slave. You had known that I am a harsh man, picking up what I didn't set down, and reaping what I didn't sow. <sup>23</sup> And on account of what didn't you give my silver to a bank, and I, having come, would have used it with what it bore?' <sup>24</sup> And to those having stood by he said, 'Take away from him the mina and give it to the one having the ten minas.' <sup>25</sup> And they said to him, 'Lord, he is having ten minas.'  
<sup>26</sup> For I am saying to you that to everyone having, it will be given; but from the one not having, what he has will also be taken away from him.  
<sup>27</sup> 'Nevertheless, those, my enemies, those not having wanted me to reign over them, bring here and slaughter them before me.'"

(John 11:54-57)

<sup>54</sup> Therefore Jesus was no more walking publicly among the Jews, but went away from there into the country near the wilderness, into a city called Ephraim. And there He abode with His students. <sup>55</sup> And the Passover of the Jews was near, and many went up to Jerusalem, out of the country before the Passover so that they might purify themselves. <sup>56</sup> Then they were seeking Jesus, and they were speaking with one another, having stood in the temple, "What do you suppose - that he will certainly not come to the feast?" <sup>57</sup> Now both the chief priests and Pharisees had given command, that if anyone might know where He was he should disclose it, so that they might arrest Him.

(John 12:1)

<sup>1</sup> Then, six days before the Passover, Jesus went to Bethany, where Lazarus was, who had died, whom He raised from the dead

(John 12:9-11)

<sup>9</sup> So a great crowd from the Jews knew that He was there; and they came, not on account of Jesus only, but so that they might also see Lazarus, whom He raised from the dead. <sup>10</sup> But the chief priests also decided that they should put Lazarus to death also, <sup>11</sup> because on account of him many of the Jews were going away and believing in Jesus.

(Matthew 21:1-11; Mark 11:1-11; Luke 19:28-44; John 12:12-19)

On the next day when they drew near to Jerusalem, to Bethsphage and Bethany, toward the Mountain of Olives, He sent two of His students <sup>2</sup> and said to them, "Be going into the village over against you, and entering into it, immediately you will find a donkey having been tied and a foal with her *upon which no one of men ever sat.* Having loosed them, lead them to Me. <sup>3</sup> And if anyone says anything to you, you shall say, 'The Lord is having need of them,' and immediately he will send them." <sup>4</sup> But all this has happened so that that having been spoken through the prophet might be fulfilled **just as it has been written,** <sup>5</sup> "Say to the daughter of Zion, 'Behold: Your King is coming to you, gentle and mounted upon a donkey, even a foal, the son of a beast of burden.'"

<sup>16</sup> But His students didn't know these things at the first; but when Jesus was glorified, then they were reminded that these things had been written about Him.

<sup>32</sup> So having gone away, those having been sent forth found it just as He said to them: a foal, having been tied up, toward the door, outside, on the encompassing road, and they loosed him. <sup>5</sup> And some of those having stood there were saying to them, "What are you doing, loosing the foal?"

<sup>34</sup> So they said, "The Lord is having need of him." And they gave leave. <sup>7</sup> And they led the donkey and the foal to Jesus. And having cast their garments on the foal, they set Jesus upon it. <sup>8</sup> But the large crowd which was coming to the feast, having heard that Jesus was coming into Jerusalem, <sup>13</sup> took the palm branches of the palm trees and went out to meet Him. <sup>8</sup> But many spread their garments in the road; but others cut leafy branches from the trees, and were spreading them in the road.

<sup>37</sup> But He, now nearing to the descent of the Mountain of Olives, all the multitude of the students going before and those following began to be praising God, rejoicing with a great voice concerning all the miracles which they saw, crying out, <sup>38</sup> saying, , "Hosanna to

the Son of David! Blessed is the One coming in the name of the Lord! **The king of Israel!** <sup>10</sup> Blessed is the coming kingdom in the name of the Lord of our father David! Hosanna in the highest! *Blessed is the coming King in the name of the Lord! Peace in heaven, and glory in the heights!*"

<sup>39</sup> And some of the Pharisees from the crowd said to Him, "Teacher, rebuke your students."

<sup>40</sup> And having answered, He said to them, "I am saying to you, that if these will be quiet, the stones will shout."

<sup>41</sup> And as He neared, having seen the city, He wailed over it, <sup>42</sup> saying, "If you knew, even you, and even in this your day, the things toward your peace! But now they were hidden from your eyes. <sup>43</sup> Because days will come upon you, and your enemies will throw a palisade around you, and encircle you, and constrain you on all sides, <sup>44</sup> and level you and your children in you, and they won't leave in you stone upon stone, against which you didn't know the season of your overseeing."

<sup>10</sup> And He, having entered into Jerusalem, and into the temple, all the city was shaken, saying, "Who is this?"

<sup>11</sup> But the crowds were saying, "This is Jesus, the prophet from Nazareth in Galilee."

<sup>17</sup> Therefore the crowd which was with Him was testifying when He called out Lazarus from the tomb and raised him from the dead. <sup>18</sup> For this reason also the crowd met Him, because they heard this sign to have been done by Him.

<sup>19</sup> Therefore the Pharisees said to themselves, "You are observing that you aren't profiting anything. Behold! The world went off after Him."

And having looked around at all things, the hour already being late evening, He went out into Bethany with the twelve.

(Matthew 21:18,19; Mark 11:12-14)

<sup>12</sup> And on the next day, they having come out from Bethany, having launched out into the city in early morning, He was hungry. <sup>13</sup> And having seen from afar a fig tree having leaves, He went then to see if He would find something on it. And having gone, He found nothing on it except leaves, for it wasn't the season for figs. <sup>14</sup> And having answered, Jesus said to it, "No longer may anyone eat fruit from you into the age." And His students were listening.

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(Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48)

<sup>15</sup> And they came to Jerusalem. And Jesus, having entered into the temple, He began to throw out those buying and selling in the temple, and He overturned the tables of the moneychangers and the seats of those selling the doves. <sup>16</sup> And He wasn't allowing that anyone should carry a vessel through the temple. <sup>17</sup> And He was teaching, saying to them, "Hasn't it been written, 'My house shall be called a house of prayer for all the nations'? But you made it a cave of robbers."

<sup>18</sup> And the scribes and the high priests heard, and they were seeking how they might destroy Him; for they were fearing Him, because all the crowd was being astonished at His teaching.

<sup>14</sup> And lame and blind approached Him in the temple, and He healed them.

<sup>15</sup> But having seen the amazing things which He did and the children crying out in the temple and saying, "Hosanna to the Son of David," the chief priests and the scribes were indignant <sup>16</sup> and said to Him, "You are hearing what these children are saying?"

But Jesus said to them, "Yes. You never read, 'Out of the mouth of babies and sucklings You adjusted praise'?"

<sup>47</sup> And He was teaching daily in the temple. And the high priests and the scribes and the principal men of the people were seeking to destroy Him, <sup>48</sup> and they weren't finding that what they might do, for all were hanging on Him, listening.

<sup>19</sup> And when it became evening, having left them, He went out outside the city into Bethany and lodged there.

(Matthew 21:20-22; Mark 11:20-26)

<sup>20</sup> And in the morning, passing by, they saw the fig tree, having been withered from the roots. <sup>21</sup> And having remembered, Peter said to Him, "Rabbi, behold: the fig tree which You cursed has withered!"

<sup>22</sup> And having answered, Jesus said to them, "Be holding belief from God. <sup>23</sup> For amen, I am saying to you, if you are having belief and don't doubt, not only will you do that of the fig tree, but whoever says to the mountain, 'Be taken up and thrown into the sea', and doesn't doubt in his heart, but believes that those things which he is saying are happening, whatever he says will be to him. <sup>24</sup> Because of this I am saying to you, all

things, as many as, praying, you should ask, believe that you will receive them, and they will be to you.

<sup>25</sup> “And whenever you are standing praying, be forgiving, if you are having anything against anyone, so that your Father Who is in the heavens should also forgive you your trespasses. <sup>26</sup> But if you aren’t forgiving, neither will your Father Who is in the heavens forgive your trespasses.”

(Matthew 21:23-32; Mark 11:27-33; Luke 20:1-8)

<sup>27</sup> And they came again to Jerusalem. And as He was walking in the temple, *He teaching the people in the temple and announcing the good message, the priests and the scribes and the elders* of the people approached Him, saying, “In what kind of authority are you doing these things? And who gave you this authority, that you should do these things?”

<sup>29</sup> But having answered, Jesus said to them, “I also will ask you one word, and you answer Me, and I will tell you in what kind of authority I am doing these things. <sup>30</sup> The immersion of John: Where was it from? Was it from heaven or from men? Answer Me.”

<sup>31</sup> And they were reasoning among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Why then didn’t you believe him?’ <sup>32</sup> But should we say ‘From men...’” – they were fearing the people, for all were holding that John was truly a prophet.

<sup>32</sup> And having answered, they said to Jesus, “We don’t know.”

<sup>33</sup> And having answered, Jesus said to them, “Neither am I telling you in what kind of authority I am doing these things.”

<sup>28</sup> “But what does it seem to you? A man was having two children. And having approached the first, he said, ‘Child, be going today. Be working in my vineyard.’

<sup>29</sup> But he, having answered, said, ‘I’m not wanting to.’ But later, having regretted it, he went. <sup>30</sup> And having approached the other, he said likewise. But he, having answered, said, ‘I will, lord.’ And he didn’t go. <sup>31</sup> Which out of the two did the will of the father?”

They said to Him, “The first.”

Jesus said to them, “Amen, I am saying to you that the tax collectors and the prostitutes are preceding you into the kingdom of God. <sup>32</sup> For John came to you in a way of righteousness, and you didn’t believe him. But the tax collectors and prostitutes believed him. But you, having seen that, didn’t later regret it so as to believe him.

(Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19)

<sup>1</sup> And He began to be speaking to them in analogies: <sup>33</sup> Hear another analogy: There was a certain man, a housemaster, who planted a vineyard and put a fence around it, and dug in it a winepress, and built a tower, and he gave it out to farmers and went abroad *for sufficient times*. <sup>34</sup> But when the season of the fruits neared, he sent forth a slave to the farmers to receive his fruits *of the vineyard*. <sup>3</sup> But they, having taken him, thrashed him and sent him forth empty-handed. <sup>11</sup> And he added to send a different slave, and having stoned that one, they beat him on the head and sent him forth having been dishonored. <sup>12</sup> And he added to send a third; but they, having bruised this one also, threw him out, and many others; thrashing some, killing others. <sup>6</sup> Therefore still having one son, his beloved, the lord of the vineyard said 'What will I do? I will send my son – the beloved. Maybe, having seen this one, they will respect him. They will respect my son!' <sup>14</sup> But having seen him, the farmers were reasoning to themselves, saying, 'This is the heir. Come. We should kill him, so that the inheritance should become ours.' <sup>8</sup> And having taken him, they killed him, and threw him out, outside of the vineyard. <sup>40</sup> Therefore, when the lord of the vineyard comes, what will he do to those farmers?"

<sup>41</sup> They said to Him, "He will badly destroy those bad people, and he will give out the vineyard to other farmers, who will render to him the fruits in their seasons."

<sup>42</sup> Jesus said to them, "He will come and destroy the farmers, and give the vineyard to others."

*But having heard, they said, "May it never happen!"*

<sup>17</sup> But He, having looked at them, said, <sup>10</sup> "Haven't you read this Scripture: 'A stone which those building rejected, this became for the head of a corner; <sup>11</sup> this came about by the Lord, and it is amazing in our eyes?'"

<sup>43</sup> "Because of this I am saying to you that the kingdom of God will be taken away from you and will be given to a nation producing the fruits of it. <sup>44</sup> And the one falling on this stone will be shattered; but on whomever it falls, it will pulverize him."

<sup>45</sup> And the chief priests and the Pharisees *and the scribes*, having heard His analogies, they knew that He was speaking about them. <sup>46</sup> And seeking to seize Him *in that very hour*, they were afraid of the crowds, since they were holding Him as a prophet. And having left Him, they went away.

(Matthew 22:1-14)

<sup>1</sup> And having answered, Jesus again spoke to them in analogies, saying,  
<sup>2</sup> “The kingdom of the heavens is likened to a man, a king, who made wedding  
preparations for his son. <sup>3</sup> And he sent forth his slaves to call those having been  
called to the wedding preparations, and they didn’t want to come. <sup>4</sup> Again he sent  
forth other slaves, saying, ‘Say to those having been called, “Behold: my breakfast is  
prepared; my bulls and the fatlings have been slaughtered, and all is ready. Come to  
the wedding preparations.”’ <sup>5</sup> But those, having not cared, went away, one to his own  
field, one to his merchandise. <sup>6</sup> But the rest, having grabbed his slaves, insultingly  
treated them and killed them. <sup>7</sup> And the king hearing that, he was wrathful, and having  
sent his troops, he destroyed those murderers and set their city on fire.

<sup>8</sup> “Then he said to his slaves, ‘The wedding is ready, but those having been  
called were not worthy. <sup>9</sup> Therefore be going on the outlets of the roads, and as many  
as you may find, invite to the wedding preparations.’ <sup>10</sup> And those slaves, having gone  
out into the roads, gathered together all, as many as they found, both evil and good.  
And the wedding was filled with those reclining. <sup>11</sup> But the king, having entered to  
observe those reclining, saw there a man not having been clothed with wedding clothes.  
<sup>12</sup> And he said to him, ‘Companion, how did you enter here, not having wedding  
clothes?’ But the man was muzzled.

<sup>13</sup> Then the king said to the servants, ‘Having bound him, feet and hands, take  
him away and throw him out into the farther out darkness. There will be the wailing  
and the gnashing of the teeth.’ <sup>14</sup> For many are called, but few chosen.”

(Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26)

<sup>15</sup> And having gone, the Pharisees took counsel how they might ensnare Him  
in word. <sup>20</sup> *And having watched Him intently, they sent forth spies,*  
of the Pharisees and the Herodians, *pretending themselves to be righteous,*  
*so that they should lay hold of a word of His, toward their*  
*delivering Him over to the rule and the authority of the governor.*  
<sup>21</sup> *And they interrogated Him, saying, “Teacher, we know that you are*  
*truthful, and it doesn’t matter to you about anyone, for you aren’t looking at the person*  
*of men, but upon truth you are teaching the way of God. <sup>17</sup> Therefore tell to us: What*

do you suppose? Is it permissible to give census tax to Caesar or not? <sup>15</sup> Should we give, or shouldn't we give?"

<sup>18</sup> But Jesus, having known their evil hypocrisy, having considered their craftiness, He said to them, "Why are you testing Me, hypocrites? <sup>19</sup> Show Me the currency of the census tax. Be bringing Me a denarius, so that I may see it." <sup>16</sup> So they brought it. And He said to them, "Whose is this image and the inscription?"

So they said to Him, "Caesar's."

<sup>17</sup> And having answered, Jesus said to them, "So render to Caesar the things of Caesar, and the things of God to God." <sup>26</sup> And they weren't mighty to lay hold of a saying of His in front of the people. And having been amazed upon His answer, they were quiet. And having left Him, they went away.

(Matthew 22:23-33; Mark 12:18-27; Luke 20:27-38)

<sup>23</sup> On that day Sadducees came to Him, those who are saying there is no resurrection. And they asked Him, saying, <sup>19</sup> "Teacher, Moses wrote to us that if someone's brother should die and should leave a wife, and shouldn't leave children, that his brother should take his wife, and should raise up seed for his brother. <sup>20</sup> There were seven brothers. And the first took a wife, and dying, didn't leave seed. <sup>21</sup> And the second took her and died; and neither did he leave seed. And the third likewise. <sup>22</sup> And the seven took her and didn't leave seed. Last of all, the woman died. <sup>23</sup> In the resurrection, whenever they should rise, whose wife of them will she be? For the seven had her as wife."

<sup>24</sup> And having answered, Jesus said to them, "Aren't you deceived because of this: not having known the Scriptures or the power of God? "The sons of this age are marrying and are given in marriage. <sup>35</sup> But those having been counted entirely worthy to obtain that age and the resurrection of the dead are neither marrying nor being given in marriage. <sup>36</sup> For neither are they yet able to die, for they are equal to messengers and they are sons of God, being sons of the resurrection. <sup>26</sup> But concerning the dead, that they are rising, you didn't read in the Scroll of Moses, at the bush, how God spoke to him, saying, "I am the God of Abraham and the God of Isaac and the God of Jacob'? <sup>27</sup> He isn't the God of dead people, but of living, for all are living to Him. Therefore you are greatly deceived." And the crowds having heard, they were being astonished at His doctrine.

## Diatessaron

(Matthew 22:34-40; Mark 12:28-41)

<sup>34</sup> But the Pharisees, having heard that He muzzled the Sadducees, gathered upon the same. <sup>35</sup> And one of them, a scholar of the Law, having heard them questioning, having known that He answered them well, asked Him, testing Him and saying, <sup>36</sup> “Teacher, which is the great commandment in the Law? Which is the first commandment of all?”

<sup>29</sup> So Jesus answered him, “The first of all commandments: ‘Be hearing, Israel: the Lord our God, the Lord is one; <sup>30</sup> and you shall be devoted to the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole might.’ This is the first and great commandment. <sup>31</sup> And the second like it: ‘You shall be devoted to your neighbor, as to yourself.’ There is no other commandment greater than these.” <sup>40</sup> On these – the two commandments – the whole Law and the Prophets are hanging.”

<sup>32</sup> And the scribe said to Him, “Well done, teacher. You said in truth that He is one, and there isn’t another except Him. <sup>33</sup> And to be devoted to Him from the whole heart, and from the whole understanding, and from the whole soul, and from the whole might, and to be devoted to the neighbor as oneself is more than all the whole burnt offerings and sacrifices.”

<sup>34</sup> And Jesus, having seen that he answered thoughtfully, said to him, “You aren’t far from the kingdom of God.” And no one dared to question Him any longer.

<sup>39</sup> *But having answered, some of the scribes said, “Teacher, you spoke well.”* <sup>40</sup> *But they no longer dared to interrogate Him on anything.*

(Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44)

<sup>41</sup> But the Pharisees having been gathered together, Jesus questioned them, <sup>35</sup> And having answered, teaching in the temple, Jesus said, “What do you suppose about the Christ? Whose Son is He?”

They said to Him, “David’s.”

<sup>41</sup> *But He said to them, “How are they, the scribes saying that the Christ is the Son of David? <sup>36</sup> For David himself said in the Holy Spirit, in the Scroll of Psalms, ‘The Lord said to my Lord, “Sit at My right, until I put Your enemies as a footstool for Your feet.””*

<sup>37</sup> Therefore David himself calls Him ‘Lord,’ and how is He his son?” And the large crowd was hearing Him pleurably.

## Diatessaron

(Matthew 23; Mark 12:38-40; Luke 20:45-47)

### Matthew 23

<sup>1</sup> Then Jesus spoke to the crowds and to His students, <sup>2</sup> saying, "The scribes and Pharisees sat on the seat of Moses. <sup>3</sup> All things, therefore, whatever they may say to you to keep, be keeping and doing. But don't be doing according to their works; for they are saying and not doing. <sup>4</sup> For they are binding weighty loads and hard to bear, and they are putting them on the shoulders of men, but they aren't wanting to move them with their finger.

<sup>5</sup> "But they are doing all their works toward being observed by men. And they are broadening their phylacteries, and are enlarging the edges of their garments, <sup>6</sup> and they are loving the first places of reclining at the dinners, and the first seats in the synagogues, <sup>7</sup> and the greetings in the marketplaces, and to be called, 'Rabbi, Rabbi' by men.

<sup>8</sup> "But you may not be called 'Rabbi'; for One is your instructor: the Christ; but you are all brothers. <sup>9</sup> And you may not call someone on earth your father; for One is your Father: the One in the heavens. <sup>10</sup> Neither may you be called instructors; for One is your instructor: the Christ. <sup>11</sup> But the greater of you shall be your servant. <sup>12</sup> But whoever shall lift himself up will be humbled, and whoever will humble himself will be lifted up.

<sup>13</sup> "But woe to you, scribes and Pharisees, hypocrites! Because you are eating up the houses of the widows and are praying long for a pretence. Because of this you will receive more abundant judgment.

<sup>14</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you are shutting the kingdom of the heavens before men; for you aren't entering, nor are you giving leave to those entering to enter.

<sup>15</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you are going around the sea and the dry to make one proselyte, and whenever he becomes one, you are making him twice as much a son of Gehenna as you.

<sup>16</sup> "Woe to you, blind guides, those saying, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple is obligated.' <sup>17</sup> Fools and blind! For which is greater, the gold, or the temple making the gold holy? <sup>18</sup> And

‘Whoever swears by the sacrificial altar, it is nothing; but whoever swears by the gift which is upon it is obligated.’<sup>19</sup> Fools and blind! For which is greater, the gift, or the sacrificial altar making the gift holy?<sup>20</sup> Therefore, the one having sworn by the sacrificial altar is swearing by it and by all the things upon it.<sup>21</sup> And the one having sworn by the temple is swearing by it and by the One residing in it.<sup>22</sup> And the one having sworn by the heaven is swearing by the throne of God and by the One sitting upon it.

<sup>23</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are tithing of the mint and the anethum and the cummin, and you dismissed the heavier issues of the law: the judgment, and the mercy, and the belief. These it was necessary to do, and not to be dismissing those.<sup>24</sup> Blind guides, those thoroughly filtering out the gnat, but drinking down the camel.

<sup>25</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are cleaning the outside of the cup and of the dish, but inside they are full of grasping and unrighteousness.<sup>26</sup> Blind Pharisee! First clean the inside of the cup and of the dish so that the outside of them may be clean also.

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are resembling dusted graves, which outwardly indeed are appearing beautiful, but inside are full of bones of dead people and all uncleanness.<sup>28</sup> Thus also, you indeed outwardly are appearing righteous to men, but inside you are full of hypocrisy and lawlessness.

<sup>29</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are building the graves of the prophets, and you are adorning the tombs of the righteous,<sup>30</sup> and you are saying, ‘If we were in the days of our fathers, we wouldn’t be sharers with them in the blood of the prophets.’<sup>31</sup> So then, you are testifying yourselves that you are sons of those having murdered the prophets.<sup>32</sup> And you, fill the measure of your fathers.

<sup>33</sup> “Snakes! Offspring of venomous snakes! How may you flee from the judgment of Gehenna?<sup>34</sup> For this reason, behold: I am sending forth to you prophets and wise people and scribes; and of them you will kill and crucify, and of them you will flog in your synagogues, and you will persecute from city to city,<sup>35</sup> in order that all the righteous blood being spilled on the earth may come on you, from the blood of righteous Abel up to the blood of Zechariah, son of Berechiah, whom you

murdered between the temple and the sacrificial altar. <sup>36</sup> Amen, I am saying to you, that all these things will come on this generation.

<sup>37</sup> "Jerusalem, Jerusalem! The one killing the prophets and stoning those having been sent forth to her! How many times I wanted to gather your children in which manner a hen is gathering her brood under the wings, and you weren't willing. <sup>38</sup> Behold: your house is left to you a wilderness. <sup>39</sup> For I am saying to you, you will certainly not see Me from now on, until you say, 'Blessed is the One coming in the name of the Lord.'"

(Mark 12:41-44; Luke 21:1-4)

<sup>41</sup> And Jesus, having sat over against the treasury, was observing how the crowd threw copper into the treasury. And many rich were throwing in much. <sup>42</sup> And having come, one poor *impoverished* widow threw in two lepta, which is a kordrans. <sup>43</sup> And having summoned His students, He said to them, "Amen, I am saying to you, that this poor widow has thrown in more than all those throwing in to the treasury. <sup>44</sup> For all threw *into the gifts for God* out of that abounding to them, but she threw in out of her lack, all, as much as she was having, her whole living."

(John 12:20-50)

<sup>20</sup> And there were some Greeks from those going up, so that they might worship at the feast. <sup>21</sup> Then these approached Philip, who was from Bethsaida of Galilee, and they were asking him, saying, "Lord, we are wishing to see Jesus." <sup>22</sup> Philip came and spoke to Andrew, and again Andrew and Philip spoke to Jesus.

<sup>23</sup> But Jesus was answering them saying, "The hour has come so that the Son of Man should be glorified. <sup>24</sup> Amen, amen, I am saying to you, unless the kernel of grain has fallen into the earth and has died, it is continuing alone; but if it has died, it is bearing much fruit. <sup>25</sup> The one loving his soul will destroy it, and the one hating his soul in this world, will guard it for eternal life. <sup>26</sup> If anyone serves Me, let him follow Me, and where I am, there also My servant will be. And if anyone serves Me, the Father will honor him.

<sup>27</sup> "Now My soul has become agitated, and what might I say? 'Father, save Me from this hour?' But for this reason I came to this hour. <sup>28</sup> Father, glorify Your name."

Then came a voice out of the heaven: "I both glorified it and I will glorify it again." <sup>29</sup> Therefore the crowd that stood by and heard were saying that there was thunder. Others were saying, "A messenger has spoken to him."

<sup>30</sup> Jesus answered and said, "This voice hasn't come about for My sake, but for your sake. <sup>31</sup> Now is the judgment of this world; now the ruler of this world will be cast out. <sup>32</sup> And I, if I am lifted up from the earth, I will pull all to Myself. <sup>33</sup> "Now this He said, signifying by what kind of death He was about to die.

<sup>34</sup> The crowd answered Him, "We heard from the law that the Christ continues into the age; and how are you saying, 'It is necessary for the Son of Man to be lifted up'? Who is this: the Son of Man?"

<sup>35</sup> Therefore Jesus said to them, "Yet a little time the light is with you. Be walking while you are having the light so that darkness apprehend you not. And the one walking in the darkness hasn't known where he is going. <sup>36</sup> While you are having the light, be believing in the light, so that you may become sons of light."

Jesus spoke these things and, departing, He was hidden from them. <sup>37</sup> But He, having done so many signs before them, they weren't believing in Him, <sup>38</sup> so that the word of Isaiah the prophet might be fulfilled which he said: "Lord, who has believed our report? And to whom was the arm of the Lord revealed?" <sup>39</sup> For this reason they weren't able to be believing, because again Isaiah said, <sup>40</sup> "He has blinded their eyes, and He hardened their heart, so that they shouldn't see with the eyes and understand with the heart and turn and I would heal them." <sup>41</sup> These things Isaiah said when he saw His glory and spoke about Him.

<sup>42</sup> Nevertheless, despite this, even many of the rulers believed in Him, but because of the Pharisees they weren't confessing, so that they shouldn't be excommunicated. <sup>43</sup> For they were devoted to the glory of men, more than the glory of God.

<sup>44</sup> But Jesus cried out and said, "The one believing in Me isn't believing in Me, but in the One having sent Me. <sup>45</sup> And the one observing Me is observing the One having sent Me. <sup>46</sup> I have come, a light into the world, so that everyone believing in Me shouldn't continue in the darkness. <sup>47</sup> And if anyone hear My words and doesn't believe, I am not judging him, for I didn't come so that I might judge the world, but so that I will save the world. <sup>48</sup> The one rejecting Me and not receiving My words is having the one judging him - the word which I spoke will judge him on the last day. <sup>49</sup> Because I

didn't speak from Myself, but the Father having sent Me, He has given to Me a command, what I should say and what I should speak. <sup>50</sup> And I have known that His command is eternal life. Therefore the things I am speaking, I thus am speaking: just as the Father has told Me.

(Matthew 24,25; Mark 13; Luke 21:5-38)

<sup>1</sup> And having exited, Jesus was going out from the temple, and His students approached to show Him the buildings of the temple. One of His students said to Him, "Teacher, behold: what kind of stones and what kind of buildings!"

<sup>2</sup> And Jesus, having answered, said to him, "You are seeing these great buildings. Amen, I am saying to you, *days will come in which a stone will not be left upon a stone which won't be destroyed.*"

<sup>3</sup> And He, sitting on the Mountain of Olives, over against the temple, Peter and James and John and Andrew were asking Him privately, "Teacher, tell us when these things will be. *And what is the sign when these things should be about to be happening,* and what will be the sign of Your coming, and of the consummation of the age?"

<sup>4</sup> And having answered, Jesus said to them, "See to it that no one may deceive you. *For many will come in My name, saying, 'I am the Christ' and 'The season has drawn near,'* and they will deceive many. <sup>9</sup> *But whenever you should hear of wars and disruptions, you may not be terrified; for it is necessary for these things to happen first, but the end is not immediate.*"

<sup>10</sup> Then He said to them, "*Nation will rise against nation and kingdom against kingdom.*

<sup>11</sup> *And there will be great earthquakes in places, and famines and plagues, and troubles, and there will be both fearful events and great signs from heaven.* <sup>8</sup> But all these are a beginning of birth pains.

<sup>9</sup> "But you, be seeing to yourselves; for *before all these things they will throw their hands upon you and persecute you, delivering you over to councils, and you will be thrashed in synagogues, and prisons.* <sup>9</sup> "Then they will deliver you to affliction, and they will kill you, and you will be hated by all the nations because of My name, and you will stand before rulers and kings for My sake. <sup>13</sup> *But it will come out for a testimony for you.* <sup>10</sup> And then

many will be snared, and they will deliver one another over, and they will hate one another. <sup>11</sup> And many false prophets will arise and deceive many. <sup>12</sup> And through the increase of lawlessness the devotion of the many will be cooled. <sup>10</sup> And it is necessary for the good message to be proclaimed to all the nations first.

<sup>11</sup> But whenever they lead you forth, delivering you over, don't be worrying beforehand as to what you should say, nor be concerned. <sup>14</sup> *Place it then in your hearts not to be practicing beforehand to give a defense;* <sup>15</sup> *for I will give you a mouth and wisdom which all those opposing you won't be able to speak against nor resist.* But whatever should be given to you in that hour, be speaking this. For you aren't those speaking, but the Holy Spirit. <sup>16</sup> *But you will be delivered over also by parents and relatives and friends, and brother will deliver brother to death, and a father a child, and children will rise up against parents; and they will kill some of you.* <sup>17</sup> *And you will be being hated by all on account of My name.* <sup>18</sup> *And a hair from your head may certainly not be destroyed.* <sup>13</sup> But the one having endured to the end, this one will be saved. <sup>19</sup> *In your endurance possess your souls.* <sup>14</sup> And this, the good message of the kingdom will be proclaimed in the whole inhabited earth for a testimony to all the nations, and then the end will come.

<sup>20</sup> *“But when you should see Jerusalem being encircled by military camps, then you should know that its desolation has neared.* <sup>15</sup> *“Therefore, when you see the ‘abomination of the desolation’ having been spoken of through Daniel the prophet standing where it must not, in the holy place” (The one reading, be understanding.),* <sup>16</sup> *“then let those in Judea flee upon the mountains, and those in her midst be evacuating, and those in the country not be entering into her.* <sup>22</sup> *Because these are days of vengeance, to fulfill all that having been written.* <sup>17</sup> *Let not the one on the housetop descend into the house nor enter it to take the things out of his house.* <sup>16</sup> *And let not the one being in the field turn back to the things behind to take his clothes.* <sup>17</sup> *But woe to those who are pregnant and to those nursing in those days. For great need will be on the earth and wrath among this people.* <sup>24</sup> *And they will fall by the mouth of the sword, and be taken captive into all the nations. And Jerusalem will be trampled by nations until the season of the nations should be filled.* <sup>20</sup> *But be praying so that your flight doesn't happen in winter, nor on Sabbath.* <sup>21</sup> *For then*

there will be great affliction, such as hasn't happened from the beginning of creation which God created until now, nor by any means shall be. <sup>20</sup> And unless the Lord cut short the days, none of all flesh would be saved; but because of the chosen whom He chose, He cut short the days. <sup>21</sup> And then if someone should say to you, 'Behold: here is the Christ!' or 'Behold: there!,' you may not believe! <sup>22</sup> For false christs and false prophets will arise, and they will give great signs and wonders, so as to thoroughly deceive, if possible, also the chosen. <sup>23</sup> But you, watch out! Behold: I have told you all things ahead of time. <sup>24</sup> If therefore, they may say to you, 'Behold: he is in the desert!' you may not go out; 'Behold: in the private rooms!' you may not believe. <sup>25</sup> For as the lightening is coming out from the rising of the sun and is shining to the sun-setting, thus will be the coming of the Son of Man. <sup>26</sup> For wherever the corpse may be, there the eagles will be gathered.

<sup>29</sup> "But immediately after the affliction of those days the sun will be darkened, and the moon won't give its radiance, and the stars will fall from the heaven.

<sup>25</sup> "And there will be signs in the sun and moon and stars, and on the earth anguish of nations in perplexity, sounding sea and surge, <sup>26</sup> men suffocating from fear and anticipation of those things coming upon the inhabited earth, for the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the heaven with power and much glory. <sup>31</sup> And He will send forth His messengers with a great sound of a trumpet and they will gather His chosen from the four winds – from the extremity of earth until the extremity of heaven."

<sup>29</sup> And He told an analogy to them: "Behold the fig tree, and all the trees. <sup>30</sup> When they should already produce, whenever its bough becomes tender and is sprouting the leaves, seeing it, you are knowing from yourselves that the summer is already near. <sup>31</sup> Thus, you also, when you should see these things happening, be knowing that the kingdom of God is near. <sup>32</sup> Amen, I am saying to you, that this generation certainly won't pass away until all things happen. <sup>33</sup> The heaven and the earth will pass away, but My words will certainly not pass away!

<sup>32</sup> "But about that day or hour no one has known, not even the messengers who are in heaven, not even the Son, except the Father.

<sup>34</sup> “But be taking heed to yourselves, lest your hearts should be burdened in drunkenness-induced sickness and intoxication and worries of life, and that day should be upon you suddenly. <sup>35</sup> For it will come as a snare upon all those sitting upon the face of all the earth. <sup>36</sup> Be watching, therefore, requesting in every season so that you may be counted entirely worthy to escape all the things being about to be happening and to stand before the Son of Man.”

<sup>33</sup> Look out! Be watching and be praying; for you haven’t known when the season is. <sup>34</sup> It’s like a man having left his house on a journey abroad, and having given their authority to his slaves, and to each his work, and commanded the door keeper so that he should be keeping watch. <sup>35</sup> Be keeping watch, therefore, for you haven’t known when the Lord of the house is coming – evening, or midnight, or rooster-crowing, or morning – <sup>36</sup> lest having come unexpectedly, He should find you sleeping. <sup>37</sup> But the things which I am saying to you, I am saying to all: Be keeping watch!”

<sup>37</sup> But just as the days of Noah, so also will the coming of the Son of Man be. <sup>38</sup> For just as they were in those days before the flood – eating and drinking, marrying and giving in marriage, until which day Noah entered into the ark, <sup>39</sup> and they didn’t know until the flood came and took them, every one, away – so also will be the coming of the Son of Man. <sup>40</sup> Then two will be in the field: the one is taken and the one is left. <sup>41</sup> Two grinding in the millhouse: one is taken, and one left. <sup>42</sup> Be watching therefore, because you haven’t known in what hour your Lord is coming. <sup>43</sup> But you are knowing this: that if the housemaster had known in what watch the thief was coming, he would have watched and wouldn’t have allowed his house to be dug through. <sup>44</sup> Because of this, you also become prepared, because the Son of Man is coming in which hour you are not supposing.

<sup>45</sup> “Who then is the faithful and prudent slave whom his Lord appointed over His patients, to give them the food at the time. <sup>46</sup> Blessed is that slave whom his Lord, upon His coming, will find doing so. <sup>47</sup> Amen, I am saying to you, that He will appoint him over all that is His. <sup>48</sup> But if that evil slave should say in his heart, ‘My Master is taking a long time to come,’ <sup>49</sup> and should begin to be striking the fellow-slaves and to be eating and drinking with the drunkards, <sup>50</sup> the Lord of that slave will come in a day which he isn’t looking for Him and in an hour which he isn’t knowing, <sup>51</sup> and He will cut him in two and will put his part with the hypocrites. There will be the wailing and the gnashing of the teeth.

## Matthew 25

<sup>1</sup> “Then the kingdom of the heavens will be likened to ten virgins who, having taken their lamps, went out to a meeting of the bridegroom. <sup>2</sup> But five of them were prudent and five foolish. <sup>3</sup> Those who were foolish, taking their lamps, didn’t take oil with them, <sup>4</sup> but the prudent took oil in their jars with their lamps. <sup>5</sup> But the bridegroom taking a long time, they all slumbered and were sleeping.

<sup>6</sup> “But in the middle of the night there was an outcry: ‘Behold: the bridegroom is coming! Be going out to a meeting with him.’ <sup>7</sup> Then all those virgins arose and put their lamps in order. <sup>8</sup> And the foolish said to the prudent, ‘Give us some of your oil, because our lamps are being extinguished.’ <sup>9</sup> But the prudent answered saying, ‘No, lest there not be sufficient for you and for us; but rather be going to those who are selling and buy for yourselves.’ <sup>10</sup> But they, going away to buy, the bridegroom came, and those ready went in with him to the wedding preparations, and the door was shut. <sup>11</sup> But later the rest of the virgins came also, saying, ‘Lord, lord, open to us.’ <sup>12</sup> But he, having answered, said, ‘Amen, I am saying to you, I haven’t known you.’ <sup>13</sup> Be watching therefore, because you haven’t known the day nor the hour in which the Son of Man is coming.

<sup>14</sup> “For it’s just like a man going abroad, who called his own slaves and handed over to them all that was his. <sup>15</sup> And to the one he gave five talants, and to another two, and to another one, to each according to his own ability; and immediately he went abroad. <sup>16</sup> Then, having gone, the one having received the five talants worked with them and made five other talants. <sup>17</sup> And likewise the one having the two – he gained two others. <sup>18</sup> But the one having received the one, having gone off, dug in the earth and hid the silver of his lord.

<sup>19</sup> “But after much time the lord of these slaves came and settled up accounts with them. <sup>20</sup> And having approached, the one having received the five talants presented five other talants, saying, ‘Lord, you handed over five talants to me. Behold: I gained five other talants on top of them.’ <sup>21</sup> Now his lord spoke to him, ‘Well done, good and faithful slave; you were faithful over little, I will appoint you over much. Enter into the joy of your lord.’

<sup>22</sup> “Now the one having received the two talants, having also approached, said, ‘Lord, you handed over two talants to me. Behold: I gained two other talants on top

of them.’ <sup>23</sup> His lord spoke to him, ‘Well done, good and faithful slave; you were faithful over little, I will appoint you over much. Enter into the joy of your lord.’

<sup>24</sup> “Now the one having received the one talant, having also approached, said, ‘Lord, I know you, that you are a hard man, reaping where you didn’t seed, and gathering where you didn’t scatter.’ <sup>25</sup> And having feared, having gone away, I hid your talant in the earth. Behold: you are having what is yours.’ <sup>26</sup> But having answered, his master said to him, ‘Evil and irksome slave, you had known that I am reaping where I didn’t seed and I am gathering where I didn’t scatter.’ <sup>27</sup> Therefore it was necessary for you to throw my silver to the bankers, and I, having come, would have received back what is mine with what it bore.’ <sup>28</sup> Therefore take away from him the talant, and give it to the one having the ten talants. <sup>29</sup> For to everyone having, more will be given, and he will abound; but from the one not having, what he has will also be taken away from him. <sup>30</sup> And be throwing out the useless slave into the farther out darkness. There will be the wailing and the gnashing of the teeth.”

<sup>31</sup> “And when the Son of Man comes in His glory, and all the holy messengers with Him, then He will sit on a throne of His glory. <sup>32</sup> And all the nations will be gathered before Him. And He will separate them from one another just as the shepherd is separating the sheep from the little goats. <sup>33</sup> And He will set the sheep at His right, but the goats at the left.

<sup>34</sup> “Then the King will say to those at His right, ‘Come, those blessed of My Father, inherit the kingdom having been prepared for you from the foundation of the world. <sup>35</sup> For I was hungering and you gave Me to eat; I thirsted and you gave Me drink; I was a stranger and you gathered Me to yourself; <sup>36</sup> naked and you clothed Me; I was sick and you took care of Me; I was in prison and you came to Me.’

<sup>37</sup> Then the righteous will answer Him, saying, ‘Lord, when did we see You hungering and we fed You, or thirsting and gave You drink? <sup>38</sup> But when did we see You a stranger and gathered You to ourselves, or naked and we clothed You? <sup>39</sup> But when did we see You sick or in prison and we came to You?’ <sup>40</sup> And having answered, the King will say to them, ‘Amen, I am saying to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’

<sup>41</sup> “Then He will also say to those at the left, ‘Be going from Me, those having been cursed, into the everlasting fire having been prepared for the slanderer and his messengers. <sup>42</sup> For I hungered and you didn’t give Me to eat; I thirsted and you didn’t give Me drink; <sup>43</sup> I was a stranger and you didn’t gather Me, naked and you didn’t

clothe Me, sick and in prison and you didn't take care of Me.' <sup>44</sup> Then they also will answer, saying, "Lord, when did we see You hungering or thirsting or a stranger or naked or sick or in prison, and we didn't serve You?" <sup>45</sup> Then He will answer them, saying, 'Amen, I am saying to you, inasmuch as you didn't do it to one of the least of these, neither did you to Me.' <sup>46</sup> And these will go away into everlasting punishment, but the righteous into everlasting life."

*<sup>37</sup> So He was teaching the days in the temple; but the nights, going out, He was lodging on the mountain which is called "of Olives." <sup>38</sup> And all the people were coming to Him early in the temple to be hearing Him.*

(Matthew 26:1-5; Mark 14:1, 2; Luke 22:1, 2)

<sup>1</sup> And it happened when Jesus finished all these words, He said to His students, <sup>2</sup> "You have known that the Passover takes place after two days, and the Son of Man is being delivered up for to be crucified."

<sup>3</sup> Then the high priests and the scribes and the elders of the people gathered into the courtyard of the high priest, the one being called Caiaphas, <sup>4</sup> and they counseled together so that they might seize Jesus by deceit and might kill Him. <sup>5</sup> But they said, "Not during the feast, so that no tumult may take place among the people." *For they were fearing the people.*

(Matthew 26:6-16; Mark 14:3-11; John 12:2-8)

<sup>3</sup> And He, being in Bethany in the house of Simon the leper, while He was reclining, they made for Him a dinner there, and Martha was serving, and Lazarus was one of those reclining with Him. <sup>3</sup> Then Mary, having taken an alabaster flask of a litran of expensive precious myrrh of pure nard, anointed the feet of Jesus, and wiped His feet with her hair, and poured it down on His head as He reclined. And the house was filled with the fragrance of the myrrh.

<sup>4</sup> Then one of His students, Judas, son of Simon Iscariot, the one being about to deliver Him over, said, <sup>5</sup> "Why wasn't this, the myrrh, sold for three hundred denarii and given to the poor?" <sup>6</sup> Now he said this, not

because he was caring about the poor, but because he was a thief, and he held the case, and he was taking the things being put in it.

<sup>8</sup> But having seen, His students were indignant, saying, "Why this waste? <sup>9</sup> For this myrrh could have been sold for much and given to the poor." And they were stern with her.

<sup>6</sup> But Jesus said, "Let her alone. Why are you giving toiling to her? She worked a good work with Me. <sup>7</sup> For you are always having the poor with you, and whenever you should be wanting, you are able to do good to them; but you are not always having Me. <sup>8</sup> That which she had, she did. <sup>12</sup> For this woman, having put this myrrh on My body, she undertook beforehand to apply ointment to My body for the burial. **She has kept it for the day of My preparation for burial.** <sup>9</sup> But amen, I am saying to you, wherever this good message is proclaimed in the whole world, that which this women did will also be spoken of as a memorial of her."

(Matthew 26:14-16; Mark 14:10, 11; Luke 22: 3-5)

<sup>3</sup> So Satan entered into Judas who is called Iscariot, being of the number of the twelve. <sup>4</sup> And having gone off, he spoke with the high priests and officers as to how he should deliver Him over to them. <sup>15</sup> He said, "What are you willing to give me, and I will deliver him to you?" So they set for Him thirty silver coins. <sup>6</sup> And he publicly acknowledged and from then on was seeking an opportunity how he should conveniently deliver Him over without a crowd.

(John 13:1)

<sup>1</sup> Now before the feast of the Passover, Jesus having known that His hour had come so that He should depart from this world to the Father, having been devoted to His own who were in the world, He was devoted to them to the end.

(Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13)

<sup>7</sup> So the first day of Unleavened Bread came, in which it was necessary to sacrifice the Passover. <sup>8</sup> And He sent forth Peter and John, having said, "Having gone, prepare for us the Passover, so that we may eat it."

<sup>9</sup> But they said to Him, "Where are You wanting that we should prepare it?"

<sup>10</sup> So He said to them, "Behold: you, having entered into the city, a man carrying an earthen vessel of water will meet you; follow him into the house where he goes in. <sup>11</sup> And you will say to the housemaster of the house, 'The Teacher is saying to you, "Where is the guesthouse where I should eat the Passover with My students?'" <sup>12</sup> And that man will show you a great upper room, having been spread; there prepare." <sup>13</sup> So having gone off, they found it just as He had said to them, and they prepared the Passover.

(Matthew 26:20-29; Mark 14:17-25; Luke 22:14-30)

<sup>17</sup> And when it became evening, when the hour came, He reclined, and the twelve apostles with Him.

<sup>15</sup> And He said to them, "With craving I have craved to eat this Passover with you before My suffering. <sup>16</sup> For I am saying to you that I certainly won't eat from it any longer until it should be fulfilled in the kingdom of God. <sup>17</sup> And having taken a cup, having given thanks, He said, "Take this and divide it among yourselves. <sup>18</sup> For I am saying to you that I certainly won't drink from the produce of the vine until the kingdom of God should come." <sup>18</sup> And while they were reclining and eating, Jesus said, "Amen, I am saying to you, that one of you eating with Me will deliver Me up."

<sup>22</sup> And sorrowing greatly, they, each of them, began to be saying to Him, "I'm not the one, Lord?" "Not me?" And another, "Not me?"

<sup>20</sup> But He, having answered, said to them, "One of the twelve, the one dipping with Me in the bowl. <sup>21</sup> Indeed the Son of Man is going just as it has been written about Him, but woe to that man through whom the Son of Man is delivered over. It would have been good for him if that man wasn't born."

<sup>25</sup> But having answered, Judas, the one delivering Him over, said, "I'm not the one, Rabbi?"

He said to him, "You said it."

<sup>22</sup> And while they were eating, Jesus having taken bread, having blessed it, and having given thanks, broke it and gave it to the students and said, "Take. Eat. This is My body, *which is given for you. Be doing this in memory of Me.*"

<sup>20</sup> *Likewise also*, having taken the cup *after dinner* and having given thanks, He gave it to them, saying, "Drink out of it, all of you. <sup>28</sup> For this is My blood – that of the new covenant – that which is being poured out for many for forgiveness of sins. Amen, I am saying to you, that I will certainly not any longer drink from the fruit of the vine until that day when I am drinking it new in the kingdom of God My Father."

(Luke 22:24-30)

<sup>24</sup> *So a love of contention occurred among them, as to which was supposed to be greater.*

<sup>25</sup> *But He said to them, "The kings of the nations exercise lordship over them, and those exercising authority over them are called 'benefactors.'*

<sup>26</sup> *But you shall not be so; but the greater among you – be becoming as the younger; and the one governing as the one serving. <sup>27</sup> For who is greater, the one reclining or the one serving? Isn't it the one reclining? But I am in your midst as the One serving. <sup>28</sup> But you are those having remained with Me in My trials. <sup>29</sup> And I am conferring on you a kingdom, just as My Father conferred so to Me, <sup>30</sup> so that you should be eating and*

*drinking at My table in My kingdom, and you will sit on thrones, judging the twelve tribes of Israel.'*

(John 13:2-35)

<sup>2</sup> And supper having taken place, the slanderer already having thrown into the heart of Judas, son of Simon Iscariot that he should deliver Him over, <sup>3</sup> Jesus having known that the Father gave all things into His hands, and that He came from God and was going to God, <sup>4</sup> He rose from the supper and laid aside His garments. And having taken a linen towel, He tightly tied it around Himself. <sup>5</sup> Then He put water into the washbasin and began to wash the feet of the students and to wipe with the linen towel with which He girded Himself. <sup>6</sup> Then He came to Simon Peter; and Peter said to Him, "Lord, You are washing my feet?"

<sup>7</sup> Jesus answered and said to him, "What I am doing you don't know now, but you will know after these things."

<sup>8</sup> Peter said to Him, "You shall certainly not wash my feet into the age!"

Jesus answered him, "If I'm not washing you, you aren't having a part with Me."

<sup>9</sup> Simon Peter said to Him, "Lord, not my feet only, but also the hands and the head!"

<sup>10</sup> Jesus said to him, "The one having been bathed isn't having need except for the feet to be washed, but he is wholly clean; and you are clean, but not all of you." <sup>11</sup> For He had known the one delivering Him over. For this reason He said, "You are not all clean."

<sup>12</sup> Therefore, when He washed their feet and took His garments, He leaned back again. He said to them, "Are you knowing what I have done to you? <sup>13</sup> You are calling Me 'the Teacher' and 'the Lord,' and you are saying well, for I am. <sup>14</sup> If I therefore ('the Lord' and 'the Teacher') washed your feet, you also owe it to one another to be washing the feet. <sup>15</sup> For I gave you an example, so that just as I did to you, you also should do.

<sup>16</sup> Amen, amen, I am saying to you, a slave isn't greater than his lord, nor a messenger greater than the one having sent him. <sup>17</sup> If you have known these things, blessed are you if you do them. <sup>18</sup> I am not speaking about all of you. I know those whom I chose; but so that the Scripture may be fulfilled, 'The one eating bread with Me lifted up his heel against Me.' <sup>19</sup> From now on I am telling you before its happening, so that when it happens, you may be

believing that I am. <sup>20</sup> Amen, amen, I am saying to you, the one receiving whomever I will send receives Me, and the one receiving Me is receiving the One having sent Me."

<sup>21</sup> Having said these things, Jesus was agitated in the Spirit, and testified and said, "Amen, amen, I am saying to you, that one of you will deliver Me over." <sup>22</sup> Therefore the students were looking at one another, being at a loss about whom He was speaking.

<sup>23</sup> Now one of His students was reclining on the bosom of Jesus, the one whom Jesus was devoted to. <sup>24</sup> Therefore Simon Peter nodded to him to inquire who it might be about whom He was speaking.

<sup>25</sup> And he, thus embracing on the chest of Jesus, said to Him, "Lord, who is it?"

<sup>26</sup> Jesus answered, "It is that one to whom, having dipped the morsel, I will hand it." And having dipped in the morsel, He gave it to Judas of Simon Iscariot. <sup>27</sup> And after the morsel, then Satan entered into him. Then Jesus said to him, "What you are doing, do quickly." <sup>28</sup> But no one of those reclining knew for what purpose He said this to him.

<sup>29</sup> For some were supposing, since Judas had the case, that Jesus said to him, "Buy the things of which we have need for the feast," or that he should give something to the poor. <sup>30</sup> Therefore, having received the morsel, immediately he went out. Now it was night.

<sup>31</sup> When he went out Jesus said, "Now the Son of Man was glorified, and God was glorified in Him. <sup>32</sup> If God was glorified in Him, God also will glorify Him in Himself, and immediately He will glorify Him. <sup>33</sup> Little children, yet a little I am with you. You will seek Me, and just as I said to the Jews, that where I am going you aren't able to come, I am now also saying to you. <sup>34</sup> A new commandment I am giving to you, that you be devoted to one another, just as I was devoted to you, that also you be devoted to one another. <sup>35</sup> In this all will know that you are students to Me, if you are having devotion for one another."

(Matthew 26:30-35; Mark 14:26-31; Luke 22:31-38; John 13:36-38)

<sup>30</sup> And having sung hymns, they went out to the Mountain of Olives.

<sup>31</sup> Then Jesus said to them, "You all will be snared over Me in this night, for it has been written, 'I will strike the Shepherd and the sheep of the flock will be scattered.' <sup>32</sup> But after My rising, I will go before you into Galilee."

<sup>36</sup> Simon Peter said to Him, "Lord, where are You going?"

Jesus answered him, "Where I am going you aren't able to follow Me now, but later you will follow Me."

<sup>37</sup> Peter said to Him, "Lord, for what reason am I not able to follow You now? I will lay down my soul for You. If all will be snared over You, yet I will never be snared."

<sup>31</sup> But the Lord said, "Simon, Simon, behold: Satan asked for you toward sifting like the wheat. <sup>32</sup> But I requested for you, so that your belief shouldn't fail; and you, when having turned back, be establishing your brethren."

<sup>33</sup> But he said to Him, "Lord, I am prepared to be going with You both to prison and to death."

<sup>38</sup> Jesus answered him, "You will lay down your soul for Me? Amen, amen, I am saying to you, Peter, a rooster will certainly not crow today before you will thrice utterly deny to have known Me."

<sup>31</sup> But he was excessively saying rather, "If it is necessary for me to die together with You, I will certainly not deny You." But they all were also saying likewise.

<sup>35</sup> And He said to them, "When I sent you forth without moneybag and knapsack and sandals, did you lack anything?"

So they said, "Nothing."

<sup>36</sup> Therefore He said to them, "But now, he having a moneybag, let him take it up, likewise also a knapsack; and he not having one shall sell his garment and buy a sword. <sup>37</sup> For I am saying to you, that this having been written still needs to be accomplished in Me: the word 'And He was classed with the lawless.' For also the things concerning Me are having a fulfillment."

<sup>38</sup> So they said, "Lord, behold: here are two swords."

So He said to them, "It's sufficient."

(John 14-17)

<sup>1</sup> "Don't let your heart be troubled. Believe in God. Believe also in Me.

<sup>2</sup> In My Father's house are many residences; and if not, I would have told

you. I am going to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I am coming again and I will take you to Myself, so that where I am, you also would be. <sup>4</sup> And where I am going you have known, and you have known the way."

<sup>5</sup> Thomas said to Him, "Lord, we haven't known where You are going, and how are we able to know the way?"

<sup>6</sup> Jesus said to him, "I am the way, and the truth, and the life. None is coming to the Father except through Me.

<sup>7</sup> "If you had known Me, you would have known My Father also; and from now on you are knowing Him and have seen Him."

<sup>8</sup> Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

<sup>9</sup> Jesus said to him, "I am with you for so long a time, and yet you haven't known Me, Philip? The one having seen Me has seen the Father. And how are you saying, 'Show us the Father'? <sup>10</sup> Don't you believe that I am in the Father and the Father is in Me? The words which I speak to you I am not speaking from Myself, but the Father Who abides in Me is doing the works. <sup>11</sup> You are believing Me, that I am in the Father, and the Father in Me, yet if not, you are believing Me through the works themselves.

<sup>12</sup> "Amen, amen, I am saying to you, the one believing in Me, the works which I am doing, that one also will do; and greater than these will he do, because I am going to My Father. <sup>13</sup> And whatever you may ask in My name, I will do it, so that the Father may be glorified in the Son. <sup>14</sup> If you should ask anything in My name, I will do it. <sup>15</sup> If you are devoted to Me, keep My commands.

<sup>16</sup> "And I will ask the Father, and He will give you another Encourager, so that He may continue with you into the age - <sup>17</sup> the Spirit of truth, Whom the world isn't able to receive, because it isn't observing Him, nor is it knowing Him. But you are knowing Him, because He is continuing with you, and He is among you. <sup>18</sup> I will not put you away as orphans. I am coming to you.

<sup>19</sup> "Yet a little and the world is no longer observing Me. But you are observing Me. Because I am living, you also will live. <sup>20</sup> In that day you will know that I am in My Father, and you in Me, and I in you. <sup>21</sup> The one having My commands and keeping them, that one is the one being devoted to Me. And the one being devoted to Me will be the object of My Father's devotion, and I will be devoted to him, and I will disclose Myself to him."

<sup>22</sup> Judas (not Iscariot) said to Him, "Lord, and what has happened that You are about to disclose Yourself to us, and not to the world?"

<sup>23</sup> Jesus answered and said to him, "If anyone is devoted to Me, he will be keeping My word, and My Father will be devoted to him, and we will come and We will make our residence with him. <sup>24</sup> The one not being devoted to Me isn't keeping My words; and the word which you are hearing isn't Mine, but of the Father having sent Me.

<sup>25</sup> "I have spoken these things to you while remaining with you. <sup>26</sup> But the Encourager, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and will remind you of all which I said to you.

<sup>27</sup> Peace I leave with you. I am giving My peace to you. I am giving to you not as the world gives. Don't let your heart be troubled, nor let it be cowardly.

<sup>28</sup> You heard that I said to you, 'I am going, and I am coming to you.' If you were devoted to Me, you would rejoice because I said, 'I am going to the Father,' because My Father is greater than I. <sup>29</sup> And now I have told you before its happening, so that when it does happen, you may believe. <sup>30</sup> No longer will I speak much with you, for the ruler of the world is coming, and he isn't having anything in Me. <sup>31</sup> But so that the world may know that I am devoted to the Father, and just as the Father commanded Me, so I am doing, arise that we may go from here."

## John 15

<sup>1</sup> I am the true vine, and My Father is the farmer. <sup>2</sup> Every branch in Me not bearing fruit, He is lifting it; and every one bearing fruit He is cleansing so that it may be bearing more fruit. <sup>3</sup> You are already clean through the word which I have spoken to you. <sup>4</sup> Continue in Me, and I in you. Just as the branch isn't able to be bearing fruit from itself unless it is continuing in the vine, so neither can you, unless you continue in Me. <sup>5</sup> I am the vine, you the branches. The one continuing in Me and I in him, this one is bearing much fruit; because apart from Me, you aren't able to do anything. <sup>6</sup> If anyone doesn't continue in Me, he was thrown out like the branch and was dried up, and they are gathering them and throwing them into the fire, and they are being burned. <sup>7</sup> If you continue in Me and My words continue in you, ask whatever you are desiring, and it will happen for you. <sup>8</sup> By this My

Father is glorified, so that you may be bearing much fruit; and you will become students to Me.

<sup>9</sup> "Just as the Father was devoted to Me, I was also devoted to you; continue in My devotion. <sup>10</sup> If you keep My commands, you will continue in My devotion, just as I have kept the commands of My Father and am continuing in His devotion. <sup>11</sup> These things I have spoken to you so that My joy may continue in you, and your joy may be made full. <sup>12</sup> This is my command: that you be devoted to one another, just as I was devoted to you. <sup>13</sup> No one is having greater devotion than this: that someone should lay down his soul for his friends. <sup>14</sup> You are my friends, if you are doing as many things as I am commanding you. <sup>15</sup> No longer am I calling you slaves, because the slave hasn't known what his lord is doing; but I have called you friends, because all which I heard from My Father I made known to you. <sup>16</sup> You didn't choose Me, but I chose you, and set you so that you should go and bear fruit, and your fruit should continue, so that whatever you may ask the Father in My name, He may give to you. <sup>17</sup> These things I am commanding you so that you may be devoted to one another.

<sup>18</sup> "If the world is hating you, you are knowing that it has hated Me before you. <sup>19</sup> If you were from the world, the world would love its own. But because you aren't from the world, but I chose you out of the world, for this reason the world is hating you. <sup>20</sup> Be remembering the word which I said to you: 'A slave isn't greater than his lord.' If they persecuted Me, they will persecute you also. If they kept My word, they will keep yours also. <sup>21</sup> But they will do all these things to you because of My name, because they haven't known the One having sent Me. <sup>22</sup> If I didn't come and speak to them, they wouldn't have sin, but now they are having no excuse for their sin. <sup>23</sup> The one hating Me is hating My Father also. <sup>24</sup> If I didn't do the works among them which no one else has done, they wouldn't have sin, but now they have also seen and hated both Me and My Father. <sup>25</sup> But so that the word having been written in their law might be fulfilled, 'they hated Me without cause.'

<sup>26</sup> "But when the Encourager comes, Whom I will send to you from the Father, the Spirit of the truth, Who is proceeding from the Father, that One will testify about Me. <sup>27</sup> And you also are testifying, because you have been with Me from the beginning.

## John 16

<sup>1</sup> "I have spoken these things to you so that you may not be trapped.

<sup>2</sup> They will excommunicate you. But an hour is coming in which everyone killing you will suppose that he is offering a ministry to God. <sup>3</sup> And they will do these things because they didn't know the Father nor Me. <sup>4</sup> But I have spoken these things to you so that when the hour comes, you may be remembering them, that I told you. But these things I didn't say to you from the beginning because I was with you.

<sup>5</sup> "But now I am going to the One having sent Me, and no one of you asks Me, 'Where are You going?' <sup>6</sup> But because I have spoken these things to you the sorrow has filled your heart. <sup>7</sup> But I am speaking the truth to you. It is benefiting you that I go away; for if I don't go away the Encourager won't come to you; but if I go, I will send Him to you. <sup>8</sup> And having come, He will rebuke the world about sin, and about righteousness, and about judgment; <sup>9</sup> about sin because they aren't believing in Me; <sup>10</sup> about righteousness because I am going to My Father and you are no longer observing Me; <sup>11</sup> and about judgment because the ruler of this world has been judged. <sup>12</sup> I am still having many things to be saying to you, but you aren't able to bear them now. <sup>13</sup> But when that One comes, the Spirit of the truth, He will guide you into all the truth, for He will not speak from Himself, but as many things as He hears He will speak, and He will announce to you the coming things. <sup>14</sup> That One will glorify Me, because He will take from what is Mine and announce to you. <sup>15</sup> All things, as many as the Father is having, are Mine. For this reason I said that He is taking from what is Mine, and will announce to you.

<sup>16</sup> "A little while and you aren't observing Me, and again a little while and you will see Me, because I am going to the Father."

<sup>17</sup> Then some of His students said to one another, "What is this which He is saying to us, 'A little while and you aren't observing Me, and again a little while and you will see Me' and 'because I am going to the Father'?"

<sup>18</sup> Therefore they were saying, "What is this which He is saying, the 'little while'? We haven't known what He is saying."

<sup>19</sup> Now Jesus knew that they were wanting to ask Him, and He said to them, "You are inquiring with one another that I said, 'A little while and you aren't observing Me, and again a little while and you will see Me.' <sup>20</sup> Amen, amen, I am saying to you that you will wail and lament, but the world will rejoice; and you will be made to sorrow, but your sorrow will turn into joy. <sup>21</sup> Whenever the woman is giving birth, she is having sorrow because her hour came; but whenever the child is born she is no longer remembering the affliction on account of the joy that a person was born into the world.

<sup>22</sup> Therefore you also are having sorrow now; but I will see you again, and your heart will be caused to rejoice, and no one will take your joy from you.

<sup>23</sup> And in that day you will ask Me nothing. Amen, amen, I am saying to you, that as many things as you may ask the Father in My name, He will give to you. <sup>24</sup> Until now you didn't ask anything in My name. Be asking, and you will receive, so that your joy may be filled.

<sup>25</sup> "These things I have spoken in similitudes, but an hour is coming when I will no longer speak to you in similitudes, but openly I will announce to you about the Father. <sup>26</sup> In that day you will ask in My name, and I don't say to you that I will ask the Father for you; <sup>27</sup> for the Father Himself is loving you because you have loved Me, and you have believed that I came forth from God. <sup>28</sup> I came forth from the Father and I have come into the world. Again I am leaving the world and I am going to the Father."

<sup>29</sup> His students said to Him, "Behold, now You are speaking openly, and You are speaking no similitude. <sup>30</sup> Now we have known that You have known all and aren't having need that anyone should question You. In this we are believing that You came forth from God."

<sup>31</sup> Jesus answered them, "Now you are believing? <sup>32</sup> Behold: an hour is coming and has come now so that you will be scattered, each to his own, and you will leave Me alone. And I am not alone, because the Father is with Me. <sup>33</sup> I have spoken these things to you so that in Me you may have peace. In the world you are having affliction; but be brave. I have overcome the world."

## John 17

<sup>1</sup> Jesus spoke these things, and raised His eyes to heaven, and said, "Father, the hour has come. Glorify Your Son, so that Your Son may also glorify You, <sup>2</sup> just as You gave to Him authority over all flesh, so that to all that You have given to Him, He will give to them eternal life. <sup>3</sup> And this is the eternal life: that they should know You, the only true God, and the One Whom You sent - Jesus Christ. <sup>4</sup> I glorified You on the earth. I finished the work which You have given Me, so that I should do it. <sup>5</sup> And now, glorify Me, Father, with Yourself, with the glory which I was having with You before the world was.

<sup>6</sup> "I manifested Your name to the men whom You have given to Me out of the world. They were Yours, and You have given them to Me, and they have kept Your word. <sup>7</sup> Now they have known that all, as many as You have

given to Me, are from You. <sup>8</sup> Because the words which You have given to Me I have given to them, and they received and truly knew that I came forth from You. And they believed that You sent Me. <sup>9</sup> I am asking concerning them. I am not asking concerning the world, but concerning those whom You have given to Me, because they are Yours. <sup>10</sup> And all Mine are Yours, and Yours, Mine, and I have been glorified in them. <sup>11</sup> And I am in the world no longer, and these are in the world, and I am coming to You. Holy Father, keep those whom You have given to Me in Your name, that they may be one, just as We. <sup>12</sup> When I was with them in the world, I was keeping them in Your name. Those whom You have given to Me, I guarded, and not one of them was destroyed, except the son of destruction, so that the Scripture might be fulfilled. <sup>13</sup> But now I am coming to You, and I am speaking these things in the world, so that they may have My joy having been filled in them. <sup>14</sup> I have given to them Your word, and the world hated them, because they aren't of the world, just as I am not of the world. <sup>15</sup> I am not asking that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They aren't of the world, just as I am not of the world. <sup>17</sup> Sanctify them in Your truth. Your word is truth. <sup>18</sup> Just as You sent Me into the world, I also sent them into the world. <sup>19</sup> And on behalf of them I sanctify Myself, so that they also may be sanctified in truth.

<sup>20</sup> "But I am not asking concerning these only, but also concerning those believing in Me through their word; <sup>21</sup> so that they all may be one, just as You, Father, are in Me and I in You, so that they also may be one in Us, so that the world may be believing that You sent Me. <sup>22</sup> And I have given to them the glory which You have given to Me, so that they may be one, just as We are one: <sup>23</sup> I in them, and You in Me, so that they may be perfected in one, and so that the world may know that You sent Me, and You were devoted to them, just as You were devoted to Me. <sup>24</sup> Father, those whom You have given to Me - I am desiring that where I am, those also may be - with Me, so that they may observe My glory which You gave to Me, because You were devoted to Me before foundation of the world. <sup>25</sup> And, righteous Father, the world didn't know You, but I knew You, and these knew that You sent Me. <sup>26</sup> And I made known to them Your name, and I will make it known, so that the devotion with which You were devoted to Me may be in them, and I in them.

(Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46; John 18:1, 2)

<sup>1</sup> Having said these things, Jesus went out with His students across the winter-torrent of the Kidron, *into the Mountain of Olives* to a plot of ground where there was a garden being called Gethsemane, into which He and His students entered. <sup>2</sup> Now also Judas (the one delivering Him over) had known the place, because Jesus also often gathered there with His students.

And He said to His students, "Sit here, while, having gone off there, I may pray."  
<sup>33</sup> And He took along with Him Peter and the two sons of Zebedee, James and John, and He began to sorrow and be distressed. And He began to be intensely awestruck.  
<sup>38</sup> Then Jesus said to them, "My soul is intensely sorrowful until death. Continue here and be watching with Me."  
<sup>39</sup> And approaching a little, He fell upon His face on the ground, praying and saying, "My Father, if it's possible, let this cup pass from Me; nevertheless, not as I want, but as You."  
<sup>36</sup> And He was saying, "Abba, the Father, all is possible for You. Lift this cup from Me; but not what I am wanting, but what You want."

<sup>40</sup> And He came to the students and found them sleeping, and He said to Peter, "So, Simon, you're sleeping. You all were not mighty enough to watch one hour with Me?"  
<sup>41</sup> Be watching and praying so that you may not enter into temptation. The spirit is eager, but the flesh is weak."

<sup>42</sup> Again, out of a second going off, *He was withdrawn from them about a stone's throw. And having bowed His knees, He was praying, having said the same word: "My Father, if it isn't possible for this cup to be passing from Me unless I drink it, have Your will take place. Father, if You are determining to lift this cup from Me – nevertheless not My desire, but Yours be bringing about."*  
<sup>43</sup> So a messenger from heaven appeared to Him, strengthening Him.

<sup>44</sup> And becoming in a struggle, He prayed more fervently. But His sweat became like clots of blood falling down on the ground. <sup>45</sup> And having arisen from the prayer, having gone to the students, He found them sleeping again, for their eyes were heavy from the sorrow. And they hadn't known what they should answer Him. <sup>44</sup> And having put off from them, going off again, He prayed out of a third instance, having said the same word. <sup>45</sup> Then He came to His students the third time and said to them, "Be sleeping the remainder and be refreshed. It is fulfilled. The hour has come. Behold: the Son of Man is being delivered over into the hands of sinners. <sup>42</sup> Be rising. We should be going. Behold: the one delivering Me over has come near."

(Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:3-11)

<sup>43</sup> And immediately, while He was still speaking, behold: *a crowd, and he called Judas*, being one of the twelve, having taken the cohort and attendants from the chief priests and Pharisees, and the scribes and the elders, came there with torches and lamps and weapons.

<sup>44</sup> Now the one delivering Him over had given a signal to them, saying, "Whoever I kiss is he. Seize him and be leading him away safely." <sup>45</sup> And having come, immediately having approached Him, he said to Him, "Rabbi, Rabbi, Rejoice, Rabbi." And he ardently kissed Him.

<sup>50</sup> But Jesus said to him, "Companion, upon what are you here? *Judas, are you delivering over the Son of Man with a kiss?*"

<sup>4</sup> Jesus therefore, having known all the things coming upon Him, going out, He said to them, "Whom are you seeking?"

<sup>5</sup> They answered Him, "Jesus, the Nazarene."

Jesus said to them, "I am." Now Judas (the one delivering Him over) had also stood with them. <sup>6</sup> Therefore when He said to them, "I am," they went backwards and fell to the ground. <sup>7</sup> Therefore He asked them again, "Whom are you seeking?"

And they said, "Jesus, the Nazarene."

<sup>8</sup> Jesus answered, "I told you that I am. Therefore if you are seeking Me, allow these to go," <sup>9</sup> so that the word which He said should be fulfilled: "Those whom You have given to Me I lost not one of them."

Then having approached, they threw their hands upon Jesus and seized Him.

<sup>49</sup> *So those around Him, having beheld what would happen, said to Him, "Lord, should we strike with a sword?"* <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the slave of the high priest and cut off his right ear. Now the slave's name was Malchus.

<sup>11</sup> Jesus therefore said to Peter, "Be allowing until this. "Return your sword to its place, for all those having taken a sword will die by a sword. <sup>53</sup> Or are you supposing that I'm not able now to beseech My Father and He will present Me with more than twelve legions of messengers? <sup>54</sup> How then should the Scriptures be fulfilled that thus it needs to happen?" **The cup which the Father has given Me, shall I not certainly drink it?"** *And having touched his ear, He healed him.* <sup>55</sup> In that hour Jesus said to the crowds, "Did you come out as against a robber with swords and clubs to apprehend Me? Daily I was sitting with you teaching in the temple and you didn't seize Me. *But this is your hour, and the authority of the darkness.*" <sup>56</sup> But this whole thing has happened so that the Scriptures of the prophets might be fulfilled." Then all the students having left Him, fled.

<sup>51</sup> And one certain young man followed Him, with a linen cloth having been thrown around on his naked body. And the young men seized him.

<sup>52</sup> But having left the linen cloth behind, he fled from them, naked.

(Matthew 26:57-75; Mark 14:53-72; Luke 22:54-65; John 18:12-27)

<sup>12</sup> Then the cohort and the commander and the attendants of the Jews apprehended Jesus and bound Him. <sup>13</sup> And they led Him away to Annas first, for he was father-in-law of Caiaphas who was high priest that year.

<sup>14</sup> Now Caiaphas was the one having advised the Jews that it was advantageous for one man to perish in behalf of the people.

<sup>15</sup> Now Simon Peter was following Jesus, as was the other student. Now that student was known to the high priest, and entered with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter was standing at the door outside. Therefore the other student who was known to the high priest went out and spoke to the doorkeeper and brought Peter in.

<sup>19</sup> Then the high priest asked Jesus about His students and about His doctrine.

<sup>20</sup> Jesus answered him, "I have spoken publicly to the world. I always taught in synagogue and in the temple where the Jews always come together, and I have spoken nothing in secret. <sup>21</sup> Why are you interrogating Me? Interrogate those having heard what I spoke to them. Behold: these have known what I said."

<sup>22</sup> And He having said these things, one of the attendants standing by gave to Jesus a slap, saying, "Are you answering the high priest this way?"

<sup>23</sup> Jesus answered him, "If I spoke badly, testify about the bad thing, but if well, why are you thrashing Me?" <sup>24</sup> Annas sent Him bound to Caiaphas the high priest.

<sup>18</sup> Now the slaves and attendants, having made a pile of burning coals, had stood there because it was cold, and they were warming themselves *in the midst of the courtyard*. Now Peter was with them, standing and warming himself. <sup>56</sup> So having beheld him, a certain servant girl of the high priest, the doorkeeper, said to Peter, "You aren't also one of the students of this man, are you?" You also were being with the Nazarene, Jesus the Galilean. *This man also was with him.*"

<sup>68</sup> But he denied, saying, "Woman, I haven't known Him. I am not. "I haven't known, nor am I comprehending what you are saying."

And he went out outside into the forecourt, to the gateway. <sup>69</sup> And *after a little*, the servant girl, seeing Him again, began to be saying to those having stood by, "This is one of them."

Another saw him and said to them there, "This man also was with Jesus the Nazarene. *You also are of them.*"

Therefore they said to him, "You aren't also of his students, are you?"

<sup>72</sup> And again he denied with an oath, "Man, I'm not. "I don't know the man!"

<sup>59</sup> And about one hour intervening, a certain other, <sup>26</sup> one of the slaves of the high priest, being a relative of him whose ear Peter cut

off, said, "Didn't I see you in the garden with him? Upon truth, this man also was with him, for he is also a Galilean, for even your speech is identifying you."

<sup>74</sup> Then he began to be cursing, anathematizing and swearing, "I haven't known this Man of whom you are speaking. I don't know the Man!" And immediately a rooster crowed. <sup>61</sup> And having turned, the Lord looked at Peter. And Peter remembered the word of the Lord, how He said to him, "Before a rooster crows, you will utterly deny Me thrice." <sup>62</sup> And having exited outside, and having thrown himself upon the ground, Peter wailed bitterly.

<sup>63</sup> And the men who were holding Jesus were mocking Him, thrashing Him. <sup>64</sup> And covering Him, they were striking His face and interrogating Him, saying, "Prophecy to us, Christ! Who is the one having hit you?" <sup>67</sup> Then they spat in His face and punched Him. And the attendants were throwing slaps at Him. <sup>65</sup> And many different things they were saying to Him, blaspheming.

But the board of elders of the people, high priests, and scribes, and the whole council were seeking false witnesses against Jesus in order to kill Him, <sup>60</sup> and they didn't find any. <sup>56</sup> For many were testifying falsely against Him, and the testimonies weren't the same. And many false witnesses approached.

But later, two false witnesses having approached, having stood up, said, <sup>58</sup> "We heard Him saying, 'I will destroy this temple which is handmade, and after three days I will build another, not made with hands.'" <sup>59</sup> And not even thus was their testimony the same.

<sup>60</sup> And the high priest, having stood up in the midst, questioned Jesus, saying, "You aren't answering anything? What are these testifying against You?" <sup>61</sup> But He was silent, and answered nothing.

<sup>66</sup> And when it became day, again the high priest was questioning Him, saying, <sup>67</sup> "If you are the Christ, tell us."

But He said to them, "If I should tell you, you certainly won't believe. <sup>68</sup> But also if I should ask, you certainly won't answer Me or release Me.

<sup>69</sup> From now, the Son of Man will be sitting at the right of the power of God."

And having answered, the high priest said to Him, "I am adjuring you according to the living God that you tell us if you are the Christ, the Son of the Blessed God."

<sup>64</sup> Jesus said to him, "You said it. I am. And nevertheless I am saying to you, from now you will see the Son of Man sitting at the right of the power and coming with the clouds of the heaven."

<sup>65</sup> Then the high priest tore his garment, saying, "He blasphemed! What need are we still having of witnesses? Look, now you heard his blasphemy. <sup>66</sup> What does it seem to you?"

<sup>71</sup> So they said, "What need are we still having of testimony? For we ourselves heard it from his mouth!" So they all condemned Him to be deserving of death.

(Matthew 27:1-10; Mark 15:1; Luke 23:1)

<sup>1</sup> And having arisen, having held a council against Jesus so as to kill Him, the high priests with the elders of the people and scribes and the whole council, having bound Jesus, bore Him away and delivered Him to Pontius Pilate the governor.

<sup>3</sup> Then Judas, the one delivering Him over, seeing that He was condemned, having become remorseful, returned the thirty silvers to the high priests and to the elders, <sup>4</sup> saying, "I sinned, delivering over innocent blood."

But they said, "What's that to us? You shall see to it." <sup>5</sup> And having cast down the silver in the temple, he withdrew. And having gone away, he hanged himself.

<sup>6</sup> But the high priests, having taken the silver, said, "It isn't permissible to be putting them into the offering place, since they are price of blood." <sup>7</sup> But having taken counsel, they bought from them the Field of the Potter for a burial place for the strangers. <sup>8</sup> Therefore that field was called Field of Blood until today. <sup>9</sup> Then that spoken through Jeremiah the prophet was fulfilled, saying, "And they took the thirty silvers, the price of the One having been priced, Whom they priced from the sons of Israel, <sup>10</sup> and they gave them for the Field of the Potter, just as the Lord directed me."

(Matthew 27:11-14; Mark 15:2-5; Luke 23:2-12; John 18:28-38)

<sup>28</sup> Then they were leading Jesus from Caiaphas into the praetorium, and it was early. And they themselves didn't enter into the praetorium, so that they might not be polluted, but so that they might eat the Passover.

<sup>29</sup> Then Pilate went out to them and said, "What accusation are you bringing against this man?"

<sup>30</sup> They answered and said to him, "If this man were not an evildoer, we wouldn't have delivered him to you."

<sup>31</sup> Then Pilate said to them, "You take him and judge him according to your law."

Therefore the Jews said to him, "It isn't permissible for us to kill anyone," <sup>32</sup> so that the word of Jesus might be fulfilled which He said, signifying by what sort of death He was about to die.

*<sup>2</sup> So they began to be accusing Him, saying, "We found this man distorting the nation and hindering giving tribute to Caesar, saying himself to be a king – Christ."*

<sup>33</sup> Then Pilate again entered into the praetorium, and called Jesus and said to Him, "Are you the king of the Jews?"

But He, having answered him, spoke, "You are saying. Are you saying this from yourself, or did others tell you about Me?"

<sup>35</sup> Pilate answered, "I'm not a Jew. Your nation and the chief priests delivered you to me. What did you do?"

<sup>36</sup> Jesus answered, "My kingdom isn't from this world. If My kingdom was from this world, My attendants would fight so that I might not be delivered to the Jews; but now My kingdom isn't from here."

<sup>37</sup> Therefore Pilate said to Him, "So then, are you a king?"

Jesus answered, "You are saying that I am a king. I have been born for this, and for this I have come into the world, so that I might testify of the truth. Everyone being of the truth is hearing My voice."

<sup>38</sup> Pilate said to Him, "What is truth?"

And having said this, again he went out to the Jews and said to them, "I am finding no charge in him,

<sup>3</sup> And the high priests were accusing Him of many things.

<sup>4</sup> But Pilate again questioned Him, saying, "You aren't answering anything? Behold how many things they are testifying against you." <sup>5</sup> But Jesus no longer answered anything, so that Pilate was amazed.

*<sup>5</sup> But they were insisting, saying, "He shakes up the people, teaching throughout the whole of Judea, having begun from Galilee unto here."*

*<sup>6</sup> But Pilate, having heard "Galilee," he asked if the man was Galilean. <sup>7</sup> And having realized that He was from the*

jurisdiction of Herod, he sent Him up to Herod, he also being in Jerusalem in those days. <sup>8</sup> So Herod, having beheld Jesus, rejoiced much; for he was wanting to see Him from sufficient time, because of hearing many things about Him, and he was expecting to be seeing some sign being done by Him. <sup>9</sup> So he was interrogating Him with sufficient words; but He answered him nothing. <sup>10</sup> But the high priests and the scribes had stood vigorously accusing Him.

<sup>11</sup> So Herod, having despised Him with his troops, and having mocked Him, having arrayed Him in bright clothing, sent Him back to Pilate. <sup>12</sup> So both Pilate and Herod became friends with each other on that very day; for they previously were being at enmity toward each other.

(Matthew 27:15-31; Mark 15:6-20; Luke 23:13-25; John 18:38b-19:16a)

<sup>13</sup> But Pilate, having called together the high priests and the rulers of the people, he <sup>14</sup> said to them, "You presented to me this man as one turning the people away. And behold: I, having investigated before you, found no crime in this man of which you are accusing against him. <sup>15</sup> But not even Herod; for I sent you up to him, and behold: nothing worthy of death has been practiced by Him. <sup>16</sup> Therefore, having disciplined him, I will release him."

<sup>15</sup> But at the feast the governor had been accustomed to release one prisoner to the crowd, whom they were wanting. <sup>7</sup> And there was then a notable prisoner, one being called Barabbas, <sup>19</sup> who was thrown into prison because of a certain insurrection, having been bound with his fellow insurrectionists, who had committed murder in the insurrection. Now Barabbas was a robber. <sup>8</sup> And having cried aloud, the crowd began to be requesting that he would do for them just as always. <sup>9</sup> But Pilate answered them, saying, "Are you wanting that I should release to you the king of the Jews?" <sup>10</sup> For he was knowing that the high priests had delivered Him over through envy.

<sup>11</sup> But the high priests shook up the crowd so that he should rather release Barabbas to them, *saying, "Be taking this one away, but release to us Barabbas. Not this one, but Barabbas!"*

*Again, therefore, Pilate shouted out to them, wanting to release Jesus, "Whom are you wanting that I should release to you from the two?"*

But they said, "Barabbas."

<sup>22</sup> Pilate said to them, "What then will I do with Jesus, the one being called Christ? What then are you wanting that I should do with he whom you are calling king of the Jews?"

But they *were yelling, saying, "Crucify, crucify him. Have him crucified."*

<sup>22</sup> *But a third time he said to them, "For what bad thing that this man did? I found no capital crime in him, Therefore, having disciplined him, I will release him."*

<sup>19</sup> But he, having sat on the judgment dais, his wife sent to him, saying, "Have nothing to do with that righteous man, for many things today I suffered because of him in a dream."

<sup>1</sup> **So then Pilate took Jesus and flogged Him, having scourged Him.**

<sup>27</sup> Then the soldiers of the governor, having taken Jesus into the praetorium, gathered the whole cohort to Him. <sup>28</sup> And having stripped Him, they **put a reddish-purple garment around Him.** <sup>29</sup> And having woven a crown out of thorns, they put it on His head, and a reed in His right hand, and having knelt before Him, they mocked Him, saying, "Rejoice! The king of the Jews!" **And they were giving Him slaps.** <sup>30</sup> And having spit at Him, they took the reed and were striking Him on the head.

<sup>4</sup> Then Pilate went out again and said to them, "Behold: I am bringing him out to you so that you know that I am finding no charge in him."

<sup>5</sup> Then Jesus came out wearing the thorny crown and the reddish-purple robe. And he said to them, "Behold the man."

<sup>6</sup> Therefore when the chief priests and the attendants saw Him, they cried out, saying, "Crucify, crucify him!"

Pilate said to them, "You take him and crucify, for I am not finding a charge in him."

<sup>7</sup> The Jews answered him, "We are having a law, and according to our law he ought to die, because he made himself the Son of God."

<sup>8</sup> Therefore, when Pilate heard this word, he was more afraid, and he entered into the praetorium again and said to Jesus, "Where are you from?" But Jesus didn't give to him an answer. <sup>10</sup> Then Pilate said to Him, "You aren't speaking to me? Haven't you known that I am having authority to crucify you and I am having authority to release you?"

<sup>11</sup> Jesus answered, "You would have no authority at all against Me if it had not been given to you from above. Because of this the one delivering Me to you is having a greater sin." <sup>12</sup> From this point Pilate was seeking to release Him.

But the Jews were crying out, saying, "If you release this man, you aren't a friend of Caesar. Everyone making himself a king speaks against Caesar." <sup>13</sup> Pilate therefore, having heard this word, led Jesus outside and sat down on the judgment dais in a place called Stone Pavement, but in Hebrew, Gabbatha. <sup>14</sup> Now it was the Preparation of the Passover, and about the sixth hour. And he said to the Jews, "Behold your king!" <sup>15</sup> But they cried out, "Take him away! Take him away! Crucify him!"

Pilate said to them, "Shall I crucify your king?"

The chief priests answered, "We aren't having a king other than Caesar."

<sup>23</sup> *But they were pressing on him, crying out abundantly with great voices, asking for him to be crucified, saying, "Have him crucified! Crucify him!" And their voices and those of the high priests were overpowering.*

<sup>24</sup> But Pilate, having seen that nothing was profited, but rather a tumult was happening, determining to do that which would be satisfactory to the crowd, having taken water, he washed off his hands in front of the crowd, saying, "[I am innocent from the blood of this righteous person. You shall see to it."

<sup>25</sup> And having answered, all the people said, "His blood be on us and on our children."

<sup>24</sup> *So Pilate adjudged their request to be done. <sup>25</sup> But he released the one having been thrown into prison because of insurrection and murder, whom they were requesting; but Jesus he delivered over to their will. <sup>31</sup> And when they mocked Him, they stripped Him of the cloak and dressed Him in His garments, and they led Him away for to crucify.*

(Matthew 27:32-66; Mark 15:21-47; Luke 23:26-56; John 19:16b-42)

And carrying His cross, He went out. <sup>21</sup> And passing by, they enforced a certain man into state service, Simon, a Cyrenian, the father of Alexander and Rufus, as he was coming from the field, so that he should take up His cross.

<sup>27</sup> But a great multitude of the people were following Him, and women who also were mourning and lamenting Him. <sup>28</sup> But having turned to them, Jesus said, "Daughters of Jerusalem, don't be wailing for Me; nevertheless, be wailing for yourselves and for your children.

<sup>29</sup> Because behold: days are coming in which they will say, 'Blessed are the barren, and wombs which didn't give birth, and breasts which didn't nurse.' <sup>30</sup> Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' <sup>31</sup> Because if they are doing these things in the wet tree, what might happen in the dry?"

<sup>32</sup> But they also were leading two others, evildoers, with Him to be executed.

<sup>33</sup> And having come to a place being called in Hebrew Golgotha, which is, being translated, "Place of a Skull" they gave Him vinegar wine having been mixed with bile, mingled with myrrh to drink. And having tasted it, He wasn't wanting to drink it. <sup>25</sup> Now it was the third hour and they crucified Him. <sup>24</sup> And having crucified Him, Jesus was saying, "Father, forgive them, for they haven't known what they are doing."

<sup>27</sup> And they crucified together with Him two evildoers, robbers, one at the right and one at the left of Him, and Jesus in the middle. <sup>28</sup> And the Scripture was fulfilled which says, "And He was classed with the lawless."

<sup>19</sup> And Pilate also wrote a notice, and he put it on the cross. And it was written: Jesus of Nazareth, the king of the Jews. <sup>20</sup> Therefore many of the Jews read this notice, because the place was near to the city where Jesus was crucified; and it was written in Hebrew, in Greek, in Latin.

<sup>21</sup> Therefore the chief priests of the Jews said to Pilate, "Don't be writing 'the king of the Jews' but that that one said, 'I am king of the Jews.'"

<sup>22</sup> Pilate answered, "What I have written, I have written."

<sup>23</sup> Then the soldiers, when they crucified Jesus, took His garments and made four parts, to each soldier a part, also the tunic. Now the tunic

was seamless, woven from the top through the whole. <sup>24</sup> Therefore they said to one another, "Let's not split it, but cast lots about it, whose it will be," so that the Scripture might be fulfilled which says, "They divided up My garments among them, and upon My clothing they cast a lot." So then the soldiers did these things.

<sup>36</sup> And sitting down, they were guarding Him there.

<sup>39</sup> But those passing by were defaming Him, moving their heads <sup>40</sup> and saying, "The one destroying the temple and building it in three days, save yourself. If you are the Son of God, descend from the cross."

<sup>36</sup> *But the soldiers also mocked Him, approaching, and presenting vinegar to Him, <sup>37</sup> and saying, "If you are the king of the Jews, save yourself."*

<sup>41</sup> But similarly also the high priests, mocking with the scribes and elders and Pharisees, were saying, <sup>42</sup> "Others he saved. He isn't able to save himself. If he is the Christ, the king of Israel, *the Chosen of God*, let him descend now from the cross and we will believe on him. <sup>43</sup> He had confidence in God. Let Him rescue him now if He wants him; for he said, 'I am Son of God.'"

<sup>39</sup> *Now one of the evildoers having been hanged was blaspheming Him, saying, "If you are the Christ, save yourself and us."*

<sup>40</sup> *But having answered, the other was rebuking him, saying, "You aren't even fearing God because you are in the same judgment? <sup>41</sup> And we indeed justly, for we are receiving back worthy of that which we practiced; but this man practiced nothing evil."*

<sup>42</sup> *And he was saying to Jesus, "Remember me, Lord, when You should come in Your kingdom."*

<sup>43</sup> *And Jesus said to him, "Amen, I am saying to you, today you will be with Me in the Paradise."*

<sup>33</sup> Now the sixth hour having come, darkness came upon the whole earth until the ninth hour. <sup>45</sup> *And the sun was darkened.*

<sup>25</sup> Now His mother and the sister of His mother, Mary the wife of Clopas, and Mary the Magdalene, had stood by the cross of Jesus.

<sup>26</sup> Therefore Jesus, having seen His mother and the student whom He was devoted to standing by, He said to His mother, "Woman, behold your son."

**27** Then He said to the student, "Behold your mother." And from that hour the student took her into his own care.

<sup>46</sup> But about the ninth hour Jesus cried aloud with a great voice, saying, "Eli, Eli, lima sabachthani?", that is, "My God, My God, why did You forsake Me?"

<sup>47</sup> And some of those having stood there, having heard, said, "This man is calling Elijah."

<sup>48</sup> And immediately, one of them having run and having taken a sponge, and having filled it with vinegar, and having put it around a reed, was giving a drink to Him.

<sup>49</sup> But the rest said, "Leave him alone. Let us see if Elijah is coming and will be saving him."

**28** After this, Jesus seeing that all things had already been accomplished, so that the Scripture might be accomplished, He said, "I am thirsting." <sup>29</sup> Now a vessel full of vinegar was set there, and they, having filled a sponge with vinegar, and having put it on hyssop, they bore it to His mouth. <sup>30</sup> Therefore when Jesus received the vinegar, He said, "It has been accomplished!" <sup>46</sup> And having called out with a great voice, Jesus said, "Father, into Your hands I will impart My spirit." And having spoken these things, having lowered His head, He gave over the spirit.

<sup>51</sup> And behold: the curtain of the temple was split into two from above to below, and the earth was shaken, and the rocks were split, <sup>52</sup> and the tombs were opened, and many bodies of the holy ones having fallen asleep were raised, <sup>53</sup> and having come out of the tombs after His rising, they entered into the holy city and appeared to many.

<sup>47</sup> Now the centurion, and those guarding Jesus with him, having stood by from opposite Him, having seen the earthquake and the things happening, having seen that having cried thus, He expired, He said, "This man really was righteous. Truly, this Man was Son of God!"

<sup>48</sup> And all the crowds having come together upon this sight, observing the things having happened, striking their chests, were returning. <sup>49</sup> But all His acquaintances had stood at a distance and there were also many women there observing from afar who followed Jesus from Galilee, watching these things, among whom were Mary the Magdalene, and Mary (the mother of James the Small and Joses), and Salome, (and) the

mother of the sons of Zebedee, and many others who had come up together with Him to Jerusalem.

<sup>31</sup> Therefore the Jews, so that the bodies should not remain on the cross on the Sabbath, since it was the Preparation (for the day of that Sabbath was a high day) requested of Pilate that their legs might be broken and they might be taken away. <sup>32</sup> Then the soldiers came, and they broke the legs of the first and of the other who was crucified with Him. But coming upon Jesus, when they saw Him already to have died, they didn't break His legs. <sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out. <sup>35</sup> And the one having seen has testified, and his testimony is true, and that one has known that he says what is true, so that you may be believing. <sup>36</sup> For these things happened so that the Scripture might be fulfilled: "Not a bone of Him shall be broken."  
<sup>37</sup> And again a different Scripture says, "They shall look at Him Whom they thrust through."

<sup>38</sup> After these things, evening having come, since it was the Preparation, which is before Sabbath, *behold: a man, by name Joseph, a rich man, a prominent council member* <sup>51</sup> (*this man wasn't in accord with their determination and practice*) *from Arimathea, a city of the Jews, who also was himself anticipating the kingdom of God, a man good and righteous, being a student of Jesus, but having been hidden through fear of the Jews,* <sup>52</sup> *this man, having dared, he went in to Pilate and requested the body of Jesus.*

<sup>44</sup> But Pilate was amazed that He had already died. And having summoned the centurion, he asked him if He had been dead long. <sup>45</sup> And having known from the centurion, he gave the body to Joseph.

He came therefore, and took away the body of Jesus. <sup>39</sup> And Nicodemus, the one having come at first to Jesus by night, also came, bearing a mixture of myrrh and aloes, about a hundred litras. <sup>59</sup> And having taken the body, and having brought Him down, Joseph rolled it in a clean linen cloth with the aromatics, just as the custom is for the Jews to prepare for burial, <sup>60</sup> and put it in his new tomb which was stone-cut in the rock, in which no one had yet been placed. <sup>42</sup> So there, on account of the Preparation of the Jews, they put Jesus, because the tomb was near. And having rolled a great stone against the door of the tomb, he went away.

<sup>54</sup> *And the day was the Preparation; Sabbath was dawning.*  
<sup>55</sup> *But the women who were those having companied with Him*

from Galilee, having followed closely, noted the tomb and how His body was placed. <sup>56</sup> So having returned, they prepared aromatics and myrrh.

And on the Sabbath indeed they rested according to the commandment.

<sup>62</sup> But on the morrow, which is after the Preparation, the high priest and the Pharisees gathered to Pilate <sup>63</sup> saying, "Lord, we remembered that that deceiver said while living, 'After three days I am rising.' <sup>64</sup> Therefore order the grave to be secured until the third day, lest his students having come by night, may steal him and say, 'He was raised from the dead' and the last deception will be worse than the first."

<sup>65</sup> But Pilate spoke to them, "You're having a guard. Be going. Secure it, as you know how." <sup>66</sup> And those, having gone, secured the grave, having sealed the stone with the guard.

(Matthew 28; Mark 16; Luke 24; John 20,21)

<sup>1</sup> And the Sabbath having past, *on the first of the week at deep dawn (it still being dark)* Mary the Magdalene, and Mary of James, and Salome bought aromatics so that, having gone, they should anoint Him. <sup>2</sup> And very early on the first of

the week, they went to the tomb, the sun having risen. <sup>3</sup> And they were saying among themselves, “Who will roll away the stone from the door of the tomb for us?”

<sup>2</sup> And behold: a great earthquake happened; for a messenger of the Lord, having descended from heaven, having approached, rolled away the stone from the door and was sitting upon it. <sup>3</sup> But his appearance was like lightening and his clothes white like snow. <sup>4</sup> But from fear of him those guarding were shaken and became like dead.

<sup>4</sup> And having looked up, they observed that the stone had been rolled away – for it was extremely great. (Mary Magdalene) ran and came to Simon Peter and to the other student whom Jesus loved, and she said to them, “They took away the Lord out of the tomb, and we haven’t known where they laid Him.”

[Mary of James and Salome *and Joanna*], having entered into the tomb, they saw the messenger, a young man, sitting on the right, arrayed in a white robe, and they were intensely awestruck. <sup>3</sup> *And having entered, they didn’t find the body of the Lord Jesus.*

<sup>6</sup> But he said to them, “Don’t be intensely awestruck. For I know that you are seeking Jesus, the Nazarene, the One having been crucified. <sup>6</sup> He isn’t here. For He was raised, just as He said. Go behold the place where the Lord was lying. <sup>7</sup> And having gone with speed, say to His students, and Peter, that He was raised from the dead, and behold: He is going ahead of you into Galilee. There you will see Him, just as He said to you. Behold: I told you.”

<sup>4</sup> *And it happened in their confusion about this, also behold: two men stood by them in flashing robes. <sup>5</sup> So they, having become afraid and lowering their faces to the ground, they said to them, “Why are you seeking the living with the dead? <sup>6</sup> He isn’t here, but was raised! Remember how He spoke to you, yet being in Galilee, <sup>7</sup> saying that it is necessary for the Son of Man to be delivered over into the hands of sinful men, and to be crucified, and on the third day to rise again. <sup>8</sup> And they were made to remember His words.* And having gone out with speed from the tomb, with fear and great joy they ran to announce to His students. But trembling and ecstasy held them. And they said nothing to anyone, for they were fearing.

<sup>3</sup> Therefore Peter and the other student went out and were going to the tomb. <sup>4</sup> And the two were running alike, and the other student ran ahead more quickly than Peter, and came first to the tomb. <sup>5</sup> And having stooped

to look, he saw the linens lying, however he didn't go in. <sup>6</sup> Then came Simon Peter following him, and entered into the tomb, and observed the linens lying there, <sup>7</sup> and the facecloth which was upon His head, not lying with the linens, but apart from them, but having been rolled up in one place. <sup>8</sup> So then, the other student, the one having come first to the tomb, also went in and he saw and believed. <sup>9</sup> For they hadn't yet known the Scripture that it was necessary for Him to rise from the dead. <sup>10</sup> Then the students went away again to themselves.

<sup>11</sup> But Mary had stood outside, facing the tomb, wailing. As she was therefore wailing, she stooped to look into the tomb. <sup>12</sup> And she observed two messengers in white, sitting, one toward the head and one toward the feet where the body of Jesus had lain.

<sup>13</sup> And they said to her, "Woman, why are you wailing?"

She said to them, "Because they took away my Lord, and I don't know where they put Him." <sup>14</sup> And having said these things, she turned behind and saw Jesus having stood there, and she didn't know that it was Jesus.

<sup>15</sup> Jesus said to her, "Woman, why are you wailing? Whom are you seeking?"

She, supposing that He was the gardener, said to Him, "Lord, if you carried Him away, tell me where you put Him, and I will take Him away."

<sup>16</sup> Jesus said to her, "Mary."

Having turned, she said to Him, "Rabboni!" (which means Teacher).

<sup>17</sup> Jesus said to her, "Don't cling to Me, for I have not yet ascended to My Father; but go to My brothers and say to them, 'I am ascending to My Father and your Father and My God and your God.'" <sup>18</sup> Mary the Magdalene went, reporting to the students that she had seen the Lord, and that He had said these things to her.

They were grieving and wailing. <sup>11</sup> And they, having heard that He is living and was seen by her, disbelieved.

<sup>9</sup> But as they [*Joanna, and Mary of James, and the rest of them*] went to announce to His students, behold: Jesus met them, saying, "Be rejoicing!" But they, having approached, held His feet and worshiped Him. <sup>10</sup> Then Jesus said to them, "Don't be fearing. Go announce to My brothers that they should go away into Galilee, and there they will see Me."

<sup>9</sup> *And having returned from the tomb, they reported all these things to the eleven and to all the rest.* <sup>10</sup> *Now they were the Magdalene Mary, and Joanna, and Mary of James, and the rest*

with them who were saying these things to the apostles. <sup>11</sup> And their words appeared like nonsense before them, and they were disbelieving them.

<sup>11</sup> And they, going, behold: some of the guard, having gone into the city, announced to the high priests everything that had happened. <sup>12</sup> And having gathered with the elders and having taken counsel, they gave sufficient silver to the soldiers, <sup>13</sup> saying, "Say 'His students, coming by night, stole him while we were sleeping.' <sup>14</sup> And if this might be heard before the governor, we will persuade him and we will make you worry-free." <sup>15</sup> So they, taking the silver, did as they were instructed. And this word was disseminated to Jews until today.

<sup>12</sup> But after these things, He appeared in a different form to two of them walking into a field. <sup>13</sup> And they, having gone from there, reported it to the rest. Neither did they believe them.

<sup>13</sup> And behold: two of them were going in the same day to a village being sixty stadia from Jerusalem, to which was the name Emmaus. <sup>14</sup> And they were conversing with one another about all these things having occurred. <sup>15</sup> And it happened in their conversing and questioning together, also Jesus Himself, having neared, was going with them. <sup>16</sup> But their eyes were being held from recognizing Him.

<sup>17</sup> So He said to them, "What are these words which you are exchanging with one another, walking; and you are of sullen countenance?"

<sup>18</sup> So having answered, the one whose name was Cleopas said to Him, "Are you alone living as a foreigner in Jerusalem and didn't know the things having happened in it in these days?"

<sup>19</sup> And He said to them, "What?"

So they said to Him, "The things about Jesus the Nazarene, who was a man, a prophet, powerful in work and word before God and all the people, <sup>20</sup> also how the high priests and our rulers delivered Him over to a judgment of death and crucified Him. <sup>21</sup> But we were expecting that He was the One being about to be ransoming Israel. But indeed, with all these things, today

brings this third day from which these things happened. <sup>22</sup> But also, certain women of us amazed us out of our senses, having come upon the tomb at dawn. <sup>23</sup> And not having found His body, they came, saying also to have seen a vision of messengers who were saying Him to be living. <sup>24</sup> And certain of those with us went away to the tomb and found it thus, just as the women also said; but Him they didn't see."

<sup>25</sup> And He said to them, "O, non-thinking and slow in the heart to be believing on all which the prophets spoke! <sup>26</sup> Wasn't it necessary for the Christ to suffer these things and to enter into His glory?" <sup>27</sup> And having begun from Moses and from all the Prophets, He interpreted to them in all the Scriptures the things about Himself.

<sup>28</sup> And they neared to the village where they were going, and He made as though He was to go more distantly. <sup>29</sup> And they compelled Him, saying, "Stay with us, because it's toward evening, and the day has been lowered." And He entered for to stay with them. <sup>30</sup> And it happened in His reclining with them, having taken the bread, He blessed it, and having broken it, He was handing it to them. <sup>31</sup> And their eyes were opened up and they recognized Him. And He became invisible to them. <sup>32</sup> And they said to one another, "Wasn't our heart burning in us while He was speaking to us in the road, and while He was opening up to us the Scriptures?" <sup>33</sup> And having risen up, that very hour they returned to Jerusalem, and they found the eleven and those with them, having been convened together, <sup>34</sup> saying, "The Lord has indeed been raised and was seen by Simon!" <sup>35</sup> And they were explaining the things in the road and how He was known to them in the breaking of the bread.

<sup>36</sup> But as they were speaking these things, when it was evening, as they were reclining, and the doors having been closed where the students were on account of fear of the Jews, Jesus came and stood in the midst and said to them, "Peace to you."

<sup>37</sup> But having been terrified and having become afraid, they were supposing that they were seeing a spirit. <sup>38</sup> And He said to them, "Why are you troubled? And through what are doubts ascending in your hearts? <sup>39</sup> Behold My hands and My feet that I am I Myself. Handle Me and behold: because a spirit isn't having flesh and bones, just as you are observing Me having."

<sup>40</sup> And having said this, He showed them His hands, and His feet, and His side.

<sup>41</sup> But they, yet disbelieving from the joy, and being amazed, He said to them, "Are you having anything edible here?" <sup>42</sup> So they handed to Him a part of a roasted fish and a honeycomb. <sup>43</sup> And having taken it, He ate it before them. Then the students were made to rejoice, having seen the Lord.

And He censured their disbelief and hard-heartedness, because they didn't believe those having seen Him having been raised.

<sup>44</sup> But He said to them, "These are the words which I spoke to you, yet being with you, that it was necessary that all that having been written in the Law of Moses and Prophets and Psalms concerning Me be fulfilled." <sup>45</sup> Then He opened up their mind toward understanding the Scriptures. <sup>46</sup> And He said to them, "Thus it has been written, and thus it was necessary for the Christ to suffer and to rise again from the dead on the third day, <sup>47</sup> and to proclaim upon His name a change of mind and forgiveness of sins into all the nations, having begun from Jerusalem. <sup>48</sup> So you are witnesses of these things. <sup>49</sup> And behold: I am sending forth the promise of My Father upon you; but you – sit in the city Jerusalem until you should be clothed with power from the height."

<sup>21</sup> Therefore Jesus said to them again, "Peace to you. Just as the Father has sent Me, I also send you." <sup>22</sup> And having said this, He breathed upon them and said to them, "Receive the Holy Spirit. <sup>23</sup> Of whomever you forgive the sins, they have been forgiven them. Of whomever you retain, they have been retained."

<sup>15</sup> And He said to them, "Having gone into all the world, proclaim the good message to all the creation. <sup>16</sup> The one having believed and been immersed will be

saved; but the one disbelieving will be condemned. <sup>17</sup> But these signs will follow beside those having believed: in My name they will cast out demons; they will speak with new tongues; <sup>18</sup> they will pick up snakes; and if they should drink any deadly thing, it certainly won't harm them; they will lay hands on sick people, and they will get well."

<sup>50</sup> So, after speaking to them, He led them out outside until into Bethany and having lifted up His hands, He blessed them. <sup>51</sup> And it happened in His blessing them, He parted from them and was being carried up into the heaven and sat at the right of God. <sup>52</sup> And having worshiped Him, they returned to Jerusalem with great joy.

<sup>24</sup> But Thomas, one of the twelve, the one called Twin, wasn't with them when Jesus came. <sup>25</sup> Therefore the other students were saying to him, "We have seen the Lord!"

But he said to them, "If I don't see in His hands the mark of the nails, and thrust my finger into the mark of the nails, and put my hand into His side, I will certainly not believe."

<sup>26</sup> And after eight days His students were again inside and Thomas with them. Jesus came, the doors having been closed, and stood in the midst and said, "Peace to you." <sup>27</sup> Then He said to Thomas, "Bear your finger here and see My hands, and bear your hand and thrust it into My side. And do not be becoming unbelieving, but believing."

<sup>28</sup> And Thomas answered and said to Him, "My Lord and my God!"

<sup>29</sup> Jesus said to him, "Because you have seen Me, you have believed. Blessed are those not having seen and having believed."

<sup>1</sup> After these things Jesus again revealed Himself to the students at the Sea of Tiberias, and He revealed Himself thus: <sup>2</sup> Simon Peter, and Thomas who is called Twin, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of His students were together. <sup>3</sup> Simon Peter said to them, "I am going to fish."

They said to him, "We are coming with you too." They went out and immediately stepped into the boat, and caught nothing that night. <sup>4</sup> But early morning already having come, Jesus stood upon the seashore; however the students hadn't known that it was Jesus.

<sup>5</sup> Then Jesus said to them, "Children, have you no sidedishes of fish?"

They answered Him, "No."

<sup>6</sup> But He said to them, "Cast the net to the right parts of the boat, and you will find some." Therefore they cast, and they were no longer strong enough to pull it in because of the multitude of the fish.

<sup>7</sup> Therefore that student that Jesus was devoted to said to Peter, "It's the Lord." Hearing that it was the Lord, Simon Peter tied his outer garment around himself (for he was naked), and threw himself into the sea. <sup>8</sup> But the other students came in the little boat (for they weren't far from the land, but about two hundred forearms away) dragging the net of the fish. <sup>9</sup> Then, as they got off onto the land, they saw a pile of burning coals lying there, and fish lying on it, and bread.

<sup>10</sup> Jesus said to them, "Bring now of the fish which you caught."

<sup>11</sup> Simon Peter got up and pulled the net onto the land, full of large fish, one hundred and fifty-three; and though there were so many, the net wasn't torn. <sup>12</sup> Jesus said to them, "Come on. Eat breakfast." But no one of the students was daring to ask Him, "Who are you?" - having known that it was the Lord. <sup>13</sup> Then Jesus came and took the bread and gave to them, and likewise the fish. <sup>14</sup> This was now a third time Jesus was revealed to His students, having been raised from the dead.

<sup>15</sup> Therefore, when they ate breakfast, Jesus said to Simon Peter, "Simon of Jonah, are you devoted to Me more than these?"

He said to Him, "Yes, Lord, You have known that I love You."

He said to him, "Be feeding My lambs."

<sup>16</sup> He said to him again a second time, "Simon of Jonah, are you devoted to Me?"

He said to Him, "Yes, Lord, You have known that I love You."

He said to him, "Be shepherding My sheep." <sup>17</sup> He said to him a third time, "Simon of Jonah, are you loving Me?"

Peter was grieved because He said to him the third time, "Are you loving Me?" And he said to Him, "Lord, You have known all things. You are knowing that I am loving You."

Jesus said to him. "Be feeding My sheep. <sup>18</sup> Amen, amen, I am saying to you, when you were younger, you were girding yourself and you were walking wherever you were wanting, but when you will grow old you will stretch out your hands and another will gird you and bear you where you are not wanting to go." <sup>19</sup> But this He said, signifying by what kind of death he will glorify God. And having said this, He said to him, "Be following Me."

<sup>20</sup> But Peter, having turned around, saw the student whom Jesus was devoted to following (the one who also reclined upon His chest at the supper and said, "Lord, who is the one delivering You over?") <sup>21</sup> Peter, having seen him, said to Jesus, "But Lord, what about this man?"

<sup>22</sup> Jesus said to him, "If I am wanting him to be remaining till I come, what is that to you? You be following Me." <sup>23</sup> Therefore this word went out among the brethren: that that student isn't dying. Yet Jesus didn't say to him that he doesn't die, but "If I am wanting him to be remaining till I come, what is that to you?"

<sup>16</sup> But the eleven students went into Galilee, into the mountain which Jesus designated to them. <sup>17</sup> And having seen Him, they worshiped Him; but they wavered. <sup>18</sup> And having approached, Jesus spoke to them, saying, "All authority in heaven and on earth was given to Me. <sup>19</sup> Having gone, disciple all the nations, immersing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> teaching them to keep all things, as many as I commanded you; and behold: I am with you all the days until the consummation of the age."

<sup>20</sup> But they, having gone out, proclaimed everywhere, *praising and blessing God*, the Lord working with them and confirming the word through the accompanying signs.

<sup>25</sup> And there are also many other things which Jesus did, which if every one were written, I imagine the world itself wouldn't have room for the scrolls written. Amen.



