LUKE

CHAPTER 1

1. **Since it is admittedly true – and considering – that many people put their hand to and undertook to compile, collate and compose** (or: arrange back again and rehearse) **by** (or: for) **themselves a narrative that leads throughout the matters and facts** (the results and effects of events, practices, business, affairs and what has been done) **concerning the things having been brought to full measure** (or: having been fully accomplished) **among us,**
2. **just and correspondingly as the original** (the from [the] beginning) **eyewitnesses** (= personal examiners) **and assistants** (deputies and subordinates – "under-rowers," or, those under orders) **of the Word** (message; idea; Logos; Reason; thought) **gave, and give, [them] over to us,**
3. **it seems [necessary; important; a good idea] also for** (or: to) **me – having followed alongside and accompanied closely from the earlier period – to write to** (or: for) **you, most excellent Theophilus** (or: most mighty friend and lover of God; or: O man most strongly loved of God), **all things consecutively** (or: point by point; systematically) **[and] accurately** (or: with details exact),
   (or: – having from above {i.e., in descending order} intensively traced and investigated on all things – to write for you in logical order and with precise details {the course and movement}...),
4. **to the end that you can** (would; should; may) **fully know by experience about** (or: concerning) **the certainty** (the state of being secure from stumbling or falling; = reliability) **of the words** (ideas; messages; = teachings) **which you were instructed** (orally resounded down into the ears so as to make the ears ring).

5. **Within the days of Herod, the king of Judea, there happened to be a certain priest, named Zechariah – [a member] out of [the] daily [service division, or, routine section] of Abiah** (or: Abijah), **and his wife – her name [being] Elizabeth, a [descendent] from out of the daughters of Aaron.**
6. **Now both continued being** (or: were) **fair and equitable folks [who followed] the way pointed out in right and just relationships before** (in front of and in the sight of) **God, habitually going their way within all the implanted goals** (impartations of the finished product within; inward directives) **and effects of equity** (or: results of just and rightwised dealings springing from right relationships) **whose source and origin is the Lord** [= Yahweh] (or: in union with all the Lord's [= Yahweh's] commandments as well as the results of being in the way pointed out) **[being] blameless** (or: un-blamable) **ones.**
7. **And yet, there was no child for them, corresponding to [the fact] that Elizabeth continued being** (or: was) **infertile** (sterile; barren) **and both were folks having walked forward and were now being advanced within their days** (= they were elderly).

8. **Now it occurred** (happened) **during the [situation for] him to be routinely performing the service** (acts; duties) **of a priest, in his arranged order and appointment of the daily [service division] within the presence of and facing before God,**
9. **[and] corresponding to and in accord with the custom of the priesthood** (or: the priestly functions, or office), **he obtained by lot the [duty] to burn incense, after entering into the [holy place] of the inner sanctuary of the Temple of the Lord** (= [Yahweh's] divine habitation).
10. **Also, during the hour of the incense offering** (the result of the burning of incense), **all the full capacity, of the people normally praying, was outside.**

11**. Now an agent of [the] Lord** (= Yahweh's messenger), **standing to the right of the altar of incense, was seen by him,**
12. **and Zechariah became troubled** (was made to shake and become unsettled) **– upon seeing – and fear fell upon him.**
13. **So the agent said to him, "Stop fearing** (or: Do not continue being afraid), **Zechariah, because your request in regard to your need was listened to – upon [its] entering into hearing – and so your wife, Elizabeth, will generate and give birth to a son for you, and you will call his name 'John,'**
14. **"and he will be a joy and an extreme exultation to you** (or: and there will be joy and exceeding elation for you), **and upon [the occasion of] his birth many people will find joy and will be rejoicing.**
15. **"You see, he will be great** (or: = important) **in the sight of** (or: before) **[the] Lord** [= Yahweh], **and he should under no circumstances drink wine or [other] strong drink** (= intoxicating beverage). **Also, he will be filled with a set-apart breath-effect** (or: holy spirit; a separated and consecrated wind; [the] Holy Spirit) **still [not] out from** (or: still from the midst of) **his mother's womb.**
16. **"Later, he will turn many of the sons** (= people) **of Israel back upon [the] Lord** [= Yahweh] **their God.**
17. **"And so, he himself will advance in His presence** (or: will go forward in His sight) **– within and in union with a breath-effect** (or: wind) **and ability having the character and qualities of Elijah** (or: in association with Elijah's spirit and power; or: in an attitude and an ability which is Elijah [= God is Yah]) **– 'to turn back hearts of fathers upon children,'** [Mal. 3:23] **and stubborn folks** (or: incompliant ones; unpersuaded people) **in a thoughtful** (sensible; prudent) **frame of mind which has the character and qualities of fairness, equity, rightwised relationships, and justice which pertain to the Way pointed out: to prepare and make a people having been fully formed into vessels and utensils, as well as being completely furnished and supplied with equipment, for and in [the] Lord** [= Yahweh].**"**

18. **And then Zechariah said to the agent** (or: messenger), **"In association with** (or: According to; Down from) **what will I experientially know this for myself? You see, I myself am an old man** (aged; an elder) **and my wife [is] one having walked forward and [is] now being advanced within her days** (= she is elderly).

19. **And so, giving a decided response, the agent** (or: messenger) **says to him, "I, myself, am** (exist being) **Gabriel** [Hebrew = God is mighty; or: God's mighty one], **the one** (or: the person) **having been standing alongside in the sight and presence of God, and I was sent off as an emissary** (or: a representative; messenger; agent) **to speak to you and to declare these things to you as a message of good news and well-being.**
20. **"And now consider this! You will be one continuing silent and unable to speak until [the] day on which these things can be birthed** (or: should come to be) **in opposing response concerning my words** (thoughts and ideas; message; plural of 'Logos') **which you do not trust or believe – [words] which will be fulfilled** (progressively made full) **[as they are coming] into their season and fitting situation."**

21**. Meanwhile, the people were continuing in keeping and eye open and directed forward, in watchful waiting and expectation for Zechariah. And so they began wondering in regard to the [situation] for him to be delayed** (caused to spend more time than usual) **within the midst of the inner sanctuary** (= the holy place of the divine habitation).
22. **Now upon coming out, he was unable to speak to them, and they realized** (or: recognized from this added experiential knowledge) **that he had seen a sight** (a vision; an appearance; = a theophany) **within the inner sanctuary. And through nods and gestures he, himself, was continuing in motioning, beckoning and making signs to them, and yet was remaining mute throughout [the episode].**
23. **Later, as the days of his public work and duties were fulfilled** (= completed), **it came to pass [that] he went off unto his house.**

24. **Now after these days** (= shortly afterwards; or: = following this) **Elizabeth, his wife, being together with [him] received so as to become pregnant** (or: conceived). **And so, she continued keeping herself secluded** (hidden and concealed on all sides) **[for] five months, repeatedly saying,**
25. **"[The] Lord** [= Yahweh] **has thus formed** (created; made; done) **in me within [these] days** (or: This is the way [the] Lord has dealt with me during [these] days) **in which He fixed His gaze and looked upon [me] to take away my humiliation and lack of public honor** (or: reproach) **among mankind."**

26. **Now during [her] sixth month, the agent Gabriel** [Hebrew = God's mighty one; or: God is mighty] **was sent off as an emissary from God into a city of the Galilee [district] which [is] named Nazareth,**
27. **to a virgin girl** (girl of marriageable age; unmarried woman) **having been engaged** (espoused; promised in marriage) **to an adult male named Joseph, from out of the house of David. And the name of the virgin girl [is] Mary** (or: Miriam).
28. **And so, after entering, he said to her** (or: upon coming in toward her, he says), **"Be constantly rejoicing** (note: also used as a greeting, can = Continuous joy to you; Shalom; Hi; Hello; Greetings), **O young lady having**

been favored and given (or: treated with) **grace! The Lord** [= Yahweh] **[is; continues being] with you** [other MSS add: you having been spoken well of and blessed among women]**."**
29. **Yet she was thoroughly shaken** (deeply disturbed; completely agitated) **at the Word** (the Logos; the message; the thought and idea) **and began thoroughly reasoning and continued carefully considering what this sort of greeting might be** (= could mean).

30. **And then the agent** (messenger) **said to her, "Stop fearing** (or: Do not continue being afraid), **Mary** (Miriam), **for you see, you find** (or: found) **grace and favor at God's side** (or: in the side of God).
31. **"And so, see and consider. You will in yourself receive together and conceive within the midst of [your] womb, and then you will give birth to a Son, and you will call His name, Jesus.**
32. **"This One will be great** (or: a great One), **and He will be called 'Son of [the] Most High'** (or: a son of [the] Highest One), **and [the] Lord** [= Yahweh] **will give to Him the throne of David, His father** (= forefather; ancestor),
33. **"and He will be reigning upon the house of Jacob – on into the ages. Furthermore, there will not be an end of His reign** (or: sovereignty; kingdom)**."**

34. **But Mary** (or: Miriam) **said, to the agent** (messenger), **"How will this be, since I continue having no intimate, experiential knowledge of an adult male?"**
35. **Then, giving a decided response, the agent** (messenger) **says to her, "A set-apart** (or: holy) **breath-effect** (or: a consecrated wind; or: sacred spirit; [The] Holy Spirit) **will come upon you, and a power** (ability; or: [the] Power) **which has its source and origin in** (or: which pertains to; or: which has the qualities and characteristics of; or: which is) **[the] Most High will cast a shadow upon you. For that reason, also, the Set-apart One** (or: holy thing) **being progressively generated and born will be called God's Son** (or: a son of God; 'Son of God').
36. **"Now see, and consider. Elizabeth, your relative** (kinswoman), **has also herself received together and has conceived a son in her old age – and this is a sixth month for her: the woman being normally** (or: repeatedly) **called infertile** (barren)**!**
37. **"because at God's side** (or: from beside God) **every declaration** (saying) **will not be impossible!"**
(or: because in God's presence – *corem Deo* – nothing [of] every effect of *rhema* speaking will be void of power or ability!"
or: for with God, no declaration [at] all will be a powerless impossibility!")
38. **So Mary** (or: Miriam) **said, "See and consider the slave girl that belongs to [the] Lord** [= Yahweh]. **May He birth Himself** (or: May it of itself come to be) **down from** (or: in accord with; corresponding to) **your declaration** (saying; or: the effect of your speaking)**."**
And then the agent (messenger) **went away from her.**

39. **Now during these days, Mary** (Miriam), **after rising, went her way with haste and urgency** (or: eagerness) **into the hill country** (or: mountainous region) **– into a town of Judah,**
40. **and [there] she entered into the house of Zechariah, and then greeted and embraced Elizabeth.**
41. **And then it happened – as Elizabeth heard the greeting of Mary** (Miriam) **– the baby** (fetus) **leaped, as for joy, within the midst of her womb, and Elizabeth was filled [with] a set-apart Breath-effect** (or: a holy spirit; or: [the] Holy Spirit),
42. **and she exclaimed with a loud shout** (or: uttered up in a great voice), **and said, "You [are] a woman having been spoken well to and having been blessed among women! The fruit of your womb is also One having been spoken well to, having been blessed!**
43. **"And so from what place [comes] this [occasion], that the mother of my Lord should come to me?**
44. **"For look and consider! as the sound of your greeting was birthed into my ears, the child within my womb leaped in joy and extreme happiness!**
45. **"Also, happy – and blessed – [is] the woman trusting that there will be a maturing to the intended goal** (or: believing, because there will come into existence an accomplishing of the finished work {or: a perfection of the complete performance}) **with regard to the things having been spoken to her from close beside [the] Lord** [= Yahweh]**."**

46. **Then Mary** (or: Miriam) **said, "'My soul is constantly magnifying** (or: is progressively making great and enlarging) **the Lord** [= Yahweh],
47. **"and the effect and result of my breath expresses extreme joy** (or: my spirit transports supreme happiness and exultation) **upon the God [who is] my Savior** (or: upon God, my Savior; upon God, the One [being] my Savior),
48. **"because He looks upon the low status** (or: = had regard for the humiliation) **of His slave girl.'** [1 Sam. 2:1; 1:11] **For take note! from now on every generation** (or: all the generations) **will happy me** ([make; count; consider; pronounce] me happy {or: blessed}),
49. **"because the Powerful and Able One – and set-apart** (or: holy; sacred) **[is] His Name – does great things to and for me** (or: formed and created great {= sublime; important; monumental} things in me)**!**
50. **"His mercy [is] also unto** (and: into; for) **generations and generations on** (or: in; to; for; with; by) **the folks habitually being caused to fear** (and: reverence) **Him.** [Ps. 111:9]
51. **"He makes strength** (performs [with] might) **within His arm – He thoroughly scatters proud and haughty folks** (or: those arrogant people who hold themselves above [others]) **along with [the] intellectual insights of their hearts** (or: by [the] attitudes of their hearts; in the comprehension of their hearts).
52. **"He takes down folks of power and ability from thrones, and then lifts up high folks of low status** (or: He also exalts humble folks).
53. **"He in-fills with good things folks who are habitually hungry, and yet He sends out and away empty folks who are habitually rich.**

54. **"He, Himself, takes the place and position belonging to Israel, His boy** (or: He took for Himself the stead pertaining to Israel, His servant boy; He has taken in Himself the part of Israel, His boy), **to have [them] reminded of mercy,**
55. **"just and correspondingly as He spoke [it] to our fathers – to Abraham and to his seed** (= descendants) **– on into the Age."**
56. **So Mary** (Miriam) **remained together with her about three months, and then returned unto her home.**

57. **Now the time was fulfilled for Elizabeth for her to bear and bring forth to birth, and she gave birth to a son.**
58. **And so the neighbors in the homes about her, as well as her relatives, heard that [the] Lord** [= Yahweh] **magnified and enlarged His mercy with her, and they began rejoicing with her.**
59. **Then it occurred on the eighth day [that] folks came to circumcise the little boy, and they began to call it Zechariah, [based] on the name of his father.**
60. **And yet his mother, making a decided response, said, "No! To the contrary, he will be called John."**
61. **Then they rejoined to her, "There is no one from your kinship group** (extended relatives) **who is normally being called by this name."**
62. **So they began nodding and motioning to his father, [to find out] what he would want him to be habitually called.**
63. **And so, asking for a writing tablet, he wrote, saying, "His name is John." And they were all amazed.**
64. **Now instantly his mouth was opened up and his tongue became useful, and he began speaking – continuing in saying good words about God.**

65. **Then fear** (= reverent awe) **was birthed** (came to be) **upon all the folks dwelling in the neighborhood around them. Later, all these sayings** (= matters and rumors) **began being told within the whole mountain country of the Judean [district].**
66. **And all those hearing [this] placed** (= pondered) **[them] within their hearts, from time to time saying, "What will this little boy really be?" You see, [the] Lord's** [= Yahweh's] **hand continued being also with him.**

67. **And then Zechariah, his father, was filled with a set-apart Breath-effect** (or: a sacred spirit; or: a holy wind; or: [the] Holy Spirit), **and he prophesied, saying,**
68. **"'[The] Lord** [= Yahweh], **the God of Israel, is characterized by good words and blessings,'** [Ps. 41:14] **because He visits and closely looks upon with attentiveness, and also creates a loosing and liberation, for** (or: in; to; among) **His people.**
69. **"And He raises up a horn of deliverance** (rescue; safety; health and wholeness; salvation) **for us within the midst of His boy David's house,**
70. **"Just and correspondingly as He spoke through [the] mouth of His set-apart** (or: holy) **prophets from [that] age,**

71. **"[about] a deliverance** (rescue; safety; health and wholeness; salvation) **from out of the midst our enemies, and from out of [the] hand of all those constantly hating us and repeatedly treating us with ill will,**
72. **"to do** (or: perform; form; construct; create) **mercy with our fathers, and to have called to mind His set-apart** (or: holy) **arrangement** (thorough setting and placement; covenant; testament)**:**
73. **"an oath** (solemn promise) **which He swore to Abraham, our father,**
74. **"to give to us – upon being drug out of danger from [the] hand of enemies –**
75. **"to fearlessly render habitual sacred, public service to Him, in pious ways sanctioned by divine law and in accord to the way pointed out** (or: with fairness, equity, justice and right relationships) **in His sight** (or: before Him and in His presence) **for all our days.**
76. **"Now you, also, little boy, will be called a prophet of [the] Most High, for you will 'go your way before and in the sight and presence of [the] Lord** [= Yahweh], **to prepare and make ready His paths** (roads; ways)**':** [Mal. 3:1; Isa. 40:3]
77. **"to give intimate, experiential knowledge of deliverance** (salvation; safety; rescue; health and wholeness; return to the original state and condition) **to and for His people, in conjunction with a sending away** (a divorcing; an abandoning; a flowing away; forgiveness) **of their mistakes, failures, shortcomings and sins,**
78. **"because of our God's inner organs which are composed of mercy** (= His tender compassions which have the character and quality of mercy), **in union with and amidst which an upward performance and a rising** (= a daybreak) **from out of the midst of an exaltation** (or: from on high),
79. **"to at once 'shine upon the people continuously sitting within the midst of darkness'** [Isa. 9:1] **– even within death's shadow; to cause our feet to be fully straight and to [walk] in correspondence to straightness, into the path** (way; road) **of peace** [= shalom]**."**

80. **Now the little boy was continuing to progressively grow and increase, and was being progressively made stronger in Breath-effect** (or: by [the] Spirit; in spirit), **and he continued existing within the midst of desolate places** (deserts; uninhabited areas; wildernesses) **until the day of his upward exhibit** (the raising aloft to show him) **to Israel.**

CHAPTER 2

1. **Now it occurred in those days, [that] a decree went out from beside** (= the court of) **Caesar Augustus, [that] all the inhabited [domain of the Empire] is to proceed to register themselves for public record** (= participate in a census).
2. **This first registration occurred while Quirinius continued leading and governing Syria.**

3. **And so everyone began going their way to proceed to register themselves for the public record [of the census] – each one into his own city.**

4. **So Joseph also walked back up from the Galilee [district], from out of [the] town of Nazareth, into the Judean [district], into a town of David which is normally being called Bethlehem – because of the [fact of] his being from out of the house and lineage** (ancestry) **of David –**
5. **to register himself for the public record, together with Mary** (Miriam), **the woman having been promised in marriage** (espoused; engaged) **to him – she continuing being pregnant.**
6. **Now it happened, during their being there, [that] the days for her to give birth were fulfilled.**
7. **And she gave birth to her Son, the firstborn, and then she wrapped Him in long strips of swathing cloth and made Him lie back in a manger** (feeding trough), **because there was not a place for them in the public lodging place** (a shelter for travelers to be loosing-down; a caravansary; an inn).

8. **There were also in that same district** (or: region) **shepherds [that] were seasonally living out of doors with temporary enclosures in the fields, and they were by turn guarding and keeping watch upon their flock during [the] watches which divide the night.**
9. **And then – look and think of this! – all at once [the] Lord's** [= Yahweh's] **agent** (or: messenger) **took a stand upon [their encampment], in the midst of them** (or: stood at their [side]), **and [the] Lord's** [= Yahweh's] **glory** (Theophanous manifestation) **shone** (gleamed and radiated) **around about them, and they became afraid [with] a great fear** (= were struck with terror).
10. **And so the agent** (messenger) **says to them, "Stop being afraid** (or: Do not continue fearing)**! Look, and consider this – for you see, I, myself, am now bringing and announcing good news** (a message of ease and wellness) **to, and for, you folks: great joy which will be for all the people** (or: will exist being in the entire general public),
11. **"that a Savior** (Deliverer; Rescuer; Restorer to health, wholeness, and to your original state, condition and position) **was birthed and brought forth to, for and among you folks today, within the town of David, Who is** (exists being) **Christ [the] Lord** (or: [the] Lord Christ; or: an Anointed Lord, Master and Owner; an Anointed One, a Lord; = Messiah, [the] Lord)**!**
12. **"And now this [will be] a sign to and for you folks: you will find a Babe** (an infant) **having been wrapped in long bands of swathing cloth, and continuing lying within a manger** (feeding trough)**."**

13. **Then unexpectedly and suddenly [the] fullness of a band of heavenly soldiers** (or: a full number of an army which inhabits, and can be compared to, the atmosphere) **came to be with the agent** (messenger) **– ones continuously praising God and repeatedly saying,**
14. **"[This is] a reputation for God, in the highest places!**

(or: Glory to God, in the midst of the highest [realms];
or: [It is] a manifestation which call forth praise to God, among the highest [peoples];
or: An appearance and a manifestation by God, within the midst of a most elevated location;
or: A notion and an imagination within [the] highest places in God);
and upon earth – among humanity (or: within mankind) **– a peace and harmony having the qualities and characteristics of well-thinking**
(or: [= shalom] whose source is good opinions and imaginations of well-being; or: peace which is a manifestation and a reputation of good and ease; or: a peace which belongs to good pleasure)**!"**

15. **And so it happened, as the agents** (messengers) **went away from them into the heaven** (or: the atmosphere), **[that] the shepherds began speaking to one another, saying, "We should by all means pass through now, clear to Bethlehem, and we can see this thing** (declaration; saying) **that has happened** (been birthed), **which the Lord** [= Yahweh] **makes known to** (or: for) **us."**
16. **So they came hurrying, and, after searching, finally found not only Mary** (Miriam) **and Joseph, but also the Baby** (or: new-born infant) **[which was] still lying within the manger** (feeding trough).
17. **Now after seeing [this], they made known about the declaration** (matter) **being spoken to them concerning this little boy.**
18. **And so all those hearing and listening marveled and wondered in astonishment concerning the things being spoken to them by the shepherds.**
19. **Yet Mary** (Miriam) **began keeping these sayings** (declarations) **together, watching and preserving [them], repeated tossing them together and pondering** (jointly comparing, conferring and reflecting [on them]) **within her heart.**
20. **Then the shepherds returned, glorifying** (building the reputation of) **and praising God on [the basis of] everything which they heard and saw – just as it was spoken to them.**

21. **And later, when eight days were fulfilled [bringing them to the ritual] to circumcise Him, His name was then called "Jesus," the name called by the agent** (messenger), **before the [situation and time for] Him to be conceived within the womb.**
22. **Further, when the days were fulfilled for their purification** [note: probably referring to Mary and Jesus] **– in accord with the Law** [= Torah] **of Moses – they led Him up into Jerusalem, to stand** (place) **Him beside** (or: = present Him to) **the Lord** [= Yahweh],
23. **just as it has been written with the Lord's** [= Yahweh's] **Law, that,**
"every male fully proceeding to open up the womb will be called 'set-apart to, for, in and by the Lord [= Yahweh]'," [Ex. 13: 2, 12, 15]

24. **and also to give** (= offer) **a sacrifice corresponding to that having been said in the Lord's** [= Yahweh's] **Law,**
"a pair of (or: a couple) **wild doves** (or: turtledoves; murmurers) **or two young pigeons."**

25. **And now, look and consider this! There was a man within Jerusalem whose name [was] Simeon, and this man [was] just** (fair; equitable; in right relationships; in accord with the way pointed out) **as well as grasping things well** (or: well-received; taking it with ease and wellness), **habitually receptive to** (or: continuously welcoming and granting access to) **Israel's call to the side for relief, aid, comfort and encouragement – and a set-apart spirit** (a holy wind; a separated Breath-effect) **was continuously being upon him.**
26. **Furthermore, it was for** (or: to; in**) him – having been transacted by dealings by** (or: under) **the set-apart Breath-effect** (or: the Holy Spirit) **– to not see or know death before he would see and know the Christ of [the] Lord** [= Yahweh's Anointed One].
27. **And so, within the midst of the Breath-effect and in union with the Spirit, he came into the Temple courts** (or: grounds). **And within the [situation for] the parents to bring the little boy Jesus, for them to do and perform according to and in correspondence with the practice having been done by custom of the Law concerning Him,**
28. **he, himself, then received Him into [his] arms and spoke good words about God, and said,**
29. **"At this time** (or: Right now) **you are in the process of loosing away, releasing and freeing Your slave, O Sovereign Owner, corresponding to and in accord with Your word spoken** (Your declaration) **in union with Peace** (or: within the midst of peace [= shalom]).
30. **"because my eyes see and perceive Your Deliverance** (Your Salvation; Your Safety; Your Health and Wholeness; Your Restoration to the original state and condition),
31. **"which You prepared and made ready in correspondence with** (or: according to; down from) **[the] face of all the peoples,**
32. **"a Light [leading] into an uncovering** (unveiling; a revelation) **of ethnic multitudes** (or: nations; non-Israelites; = pagans), **and [the] Glory** (a manifestation which calls for praise; a reputation; a notion inspiring the imagination) **of Your people, Israel."**

33. **And so His father and mother were continuing in marveling, being amazed and wondering upon the things being repeatedly spoken about Him.**
34. **Then Simeon spoke good words to** (blessed) **them, and said to Mary** (Miriam), **His mother, "Look and consider! This One continues lying down into the midst of a fall, and then a standing back up again, of many people within Israel – and into a sign being constantly spoken in opposition to, and being repeatedly contradicted!**

35. **"Yet a long Thracian javelin** (or: long sword) **will go through your very soul, so that thought processes, reasonings and dialogues from out of many hearts would be uncovered** (unveiled; revealed)**."**

36. **And now there was Anna, a prophetess, [the] daughter of Phanuel** (or: Penuel), **from out of [the] tribe of Asher – she having walked forward during many days** (= was well advanced in years), **living with a husband [for] seven years from her virginity** (may = after her marriage, or, after her girlhood),
37. **and then she [was] a widow until [now being] eighty-four years [old] – who continued not withdrawing** (or: departing from; standing away from; putting herself away from) **the temple courts and grounds, repeatedly doing public sacred service in fastings and by petitions** (or: prayer requests) **night and day.**
38. **And so, taking a stand on [the scene] in that same hour, she began – in [Simeon's] place – saying similar things to God** (or: she began responding in like words while standing in the place for God; or: she continued in [His] presence making confessions in God) **and continued speaking about Him [either: God; or: the Child] to all the folks habitually having a view toward welcoming, granting access to, and receiving a liberation of Jerusalem** (or: a release by payment of a ransom for Jerusalem; [with other MSS: a redemption within Jerusalem]).

39. **And so, as they finished** (ended) **all the things corresponding to the Lord's** [= Yahweh's] **Law, they returned into the Galilee [district], into their own town Nazareth.**
40. **So the little Boy kept on growing, progressively increasing and steadily becoming strong by [the] Breath-effect** (or: in spirit; with a [positive] attitude), **being progressively filled with wisdom – and God's grace and favor continued being upon Him.**

41. **And as was [their] custom, His parents regularly went their way – year by year – into Jerusalem during the Feast** (or: festival) **of the Passover.**
42. **So when He came to be twelve years [old], after their finishing going up – according to the custom of the Feast** (or: festival) **–**
43. **and upon finishing the days, during their process of returning the Boy Jesus continued to remain in Jerusalem.**
44. **Yet, inferring from custom for Him to be within the journeying together** (= in the caravan; company of fellow travelers), **they went a day's way** (= a day's journey on the road) **and then began seeking Him back among the relatives and acquaintances.**
45. **Then upon not finding Him, they returned into Jerusalem, continuing in searching again for Him.**

46. **Later, after three days, it happened [that] they found Him within the Temple courts** (or: grounds), **continuing in sitting within the midst of the**

teachers, constantly listening to them, as well as repeatedly making inquiries and putting question to them.
47. **Now all the folks continuing to listen to and hear Him began 'standing outside themselves' in amazement and were repeatedly astonished at His understanding** (His ability to make things flow together) **and discerning responses** (or: decided answers).
48. **And so, upon seeing Him, [His parents] were bewildered and overwhelmed** (or: struck out [of their wits]), **then His mother said to Him, "Child, why did you treat us in this manner? Look, and consider, your father and I were caused constant pain as we continued searching for you."**
49. **So He said to them, "Why [is it] that you were trying to find Me? Had you not seen so as to now know that it continues binding and necessary for Me to be within the midst of the men belonging to My Father**
(or: to constantly be among the things that pertain to My Father; or: to continue being in union with those things which are My Father)**?"**
50. **And yet they, themselves, did not understand** (make flow together) **the declaration which He spoke to them.**

51. **And so He walked back down with them and came into Nazareth, and continued being set in the arrangement under them** (or: kept on being subject under them). **His mother also continued carefully watching, noting and keeping all these sayings** (declarations; matters) **within her heart.**
52. **And Jesus kept on cutting a passage forward, making progress in** (or: by; with) **the Wisdom – as well as in maturity and physical stature – and in** (or: by; with) **grace and favor, beside God and mankind** (or: in the presence of God and humanity).

CHAPTER 3

1. **Now in the fifteenth year of the governmental leadership** (or: rule) **of Tiberius Caesar, while Pontius Pilate continued leading the government** (performed as governor) **of the Judean [district] and Herod filled the provincial office of 'tetrarch'** (= ruler of a fourth part of a kingdom) **of the Galilee [district] – yet Philip, his brother, continued ruling as 'tetrarch' of the province of Iturea and Trachonitis, as well as Lysanias continuing rule as 'tetrarch' of Abilene –**
2. **on the [occasion and term of the priesthood of] chief** (or: ranking) **priests, Annas and Caiaphas, God's spoken word** (or: a declaration from God) **came into existence** (came to be; was birthed) **upon John, son of Zechariah, within the midst of the wilderness** (the uninhabited, desolate place).
3. **And so he came** (or: went) **into all [the] region around the Jordan [River], repeatedly making a public proclamation heralding an immersion** (or: baptism) **of a change of mind and way of thinking [which also implied a return to God], into a flowing-away of failures**

(a sending-away of mistakes; a letting-go and release of failed attempts to hit the target and attain the goal; an abandonment of sins; a divorce from and a forgiveness of errors).

4. **As it has been and stands written within the scroll of [the] words of Isaiah the prophet,**

"A voice (or: sound) **of someone repeatedly exclaiming and imploring loudly within the midst of the wilderness** (the desolate place)**:**
'You people at once make ready (or: 'Within the wilderness [now] prepare) **the Way** (Road) **of [the] Lord** [= Yahweh's Path]**! Be progressively making His worn thoroughfares and highways straight.**

5. **'Every ravine** (or: gully; place narrowly enclosed by cliffs) **will be filled, and every mountain and hill** (or: all hill country and rising ground) **will be made low. Then the crooked things** (or: places) **will be [made] into straight ones, and rough and uneven places, into smooth roads!**

6. **'Then all flesh will see God's Deliverance** (Salvation; Rescue; Restoration to health and wholeness; Return to its original state and condition)**!'"** [Isa. 40:3-5]

7. **However, he** [i.e., John] **kept on saying to the crowds that were one after another going their way out to be immersed by him, "[You] offsprings** (or: Results of the births) **of poisonous snakes** (vipers), **who** (or: what) **privately suggested** (or: secretly showed; pointed out under [cover]) **to you folks to be at once taking flight** (fleeing) **away from the progressively impending inherent fervor** (internal swelling towards fruition; agitation of soul; or: anger; wrath)**?**

8. **"Be at once, then, producing fruit of corresponding value to** (or: of equal worth of; worthy of) **the aforementioned change of mind and way of thinking! And so, you should not start** (or: begin) **to be repeatedly saying among yourselves, 'We continue having Abraham [as; for] a father,' for I am now saying to you folks that God continues able** (constantly has power) **to raise up children to** (or: for) **Abraham from out of the midst of these stones!**

9. **"Now the ax already continues lying [positioned with its aim] toward the root of the trees. So then, every tree not seasonally producing beautiful** (fine; ideal; choice) **fruit is customarily cut out [of the orchard] and is regularly being tossed into a fire [to heat or to cook]."**

10. **And so the crowds began putting questions to him, one after another saying, "What, then, should we be doing?"**

11. **So, giving a decided reply, he began saying to them, "The person habitually having two tunics** (undergarments), **let him at once share with the one not normally having [one]; and the person habitually having things to eat** (food), **let him regularly do likewise."**

12. **Now tax collectors** (or: customs and tribute agents) **also came to be immersed** (baptized), **and they said to him, "Teacher, what should we be doing?"**

13. **So he said to them, "Be habitually practicing** (thus: collecting, demanding or exacting) **nothing more besides the thing having been precisely arranged and prescribed for you** (= charge nothing beyond the standard rates)**."**
14. **And then soldiers** (men serving in the army) **also began putting questions to him, as a group saying, "What should we also be doing?" And he said to them, "You men should not at any time violently shake anyone** (thus, also: intimidate, harass or extort from anyone), **nor should you at any time inform on, blackmail or falsely accuse [people]. Also, be habitually content and satisfied with your subsistence rations and pay."**

15. **Now during the people's continued anticipation, keeping and eye open and directed forward in watchful waiting and expectation, while everyone kept on reasoning and debating in their hearts concerning John, whether perchance he might be the Christ** (the Anointed One; = the Messiah).
16. **John gave a decided response, repeatedly saying, "I, myself, on the one hand am in the process of immersing** (baptizing) **you folks in** (or: with) **water. Yet on the other hand, the Person stronger than I is now progressively coming – the lace** (or: strap; thong) **of Whose sandals I am not competent** (fit; sufficient) **to loosen or untie. He, Himself, will immerse** (or: baptize) **you folks within the midst of set-apart** (or: Holy) **Spirit** (or: set-apart spirit; Holy Breath-effect) **and Fire –**
17. **"Whose winnowing shovel** (or: fork) **[is] in His hand to thoroughly clean** [other MSS: and He will thoroughly cleanse] **His threshing floor and to gather together** [with other MSS: He will collect] **the grain into His storehouse** (granary; barn) **– but then He will burn down** (or: up) **the chaff** (husks and straw; = the useless remains of the dead plants) **with** (or: in) **an inextinguishable Fire** [note: same fire as in vs. 16]**."**

18. **Then, indeed, constantly calling the people alongside to give encouragement, exhortation and assistance, he kept on bringing and announcing many and different things as good news of ease and wellness.**
19. **Now Herod, the tetrarch** (district ruler) **– being repeatedly put to the proof** (or: being constantly questioned, as in a cross-examination, and refuted, exposed, convicted and treated with contempt) **by him concerning Herodias, the wife of his brother Philip, as well as about all [the] worthless, malicious and wicked things which Herod did and does –**
20. **added this also, upon everything [he had done]: he locked down John within the midst of a prison** (or: jail).

21. **Now during [the period and situation for] all the people to be immersed** (baptized), **and with Jesus also having been immersed** (baptized) **and then continuing in prayer** (or: thinking with a view toward goodness and well-being), **[the time and situation] had come to be** (or: had been birthed; occurred) **[for] the heaven to be opened back up again,**
22. **and [for] the Set-apart Breath-effect** (or: the Holy Spirit) **to descend** (step down) **– in bodily perceptual appearance as a dove** (or: pigeon) **– upon Him,**

and [for] a Voice (or: Sound) **from out of the midst of heaven** (or: from [the] atmosphere, or sky) **to birth Itself: "You, Yourself, are** (continuously exist being) **My Son – the Beloved One! I have good thoughts within the midst of You**

(or: I take delight in You; I am disposed to good things and wellness in union with You; In You I think ease and imagine well-being; [instead of this last sentence, D reads, and this reading is found in various second and third century church fathers, over a wide geographic area from Spain to North Africa, to Palestine: Today I, Myself, have given birth to You])**!"**

23. **And so this same Jesus, Himself starting to rule** (or: progressively beginning), **was about thirty years [old], being a son – as it continued commonly established by Law, legal to Joseph, [but] – of Eli,**
24. **[a son] of Matthat, [son] of Levi, [son] of Melchi, [son] of Jannai, [son] of Joseph.**
25. **[He was a son] of Mattathias, [son] of Amos, [son] of Nahum, [son] of Esli, [son] of Naggai,**
26. **[son] of Maath, [son] of Mattathias, [son] of Semein, [son] of Josech, [son] of Joda** (or: Yoda),
27. **[son] of Joanan, [son] of Rhesa, [son] of Zerubbabel, [son] of Shealthiel, [son] of Neri,**
28. **[son] of Melchi, [son] of Addi, [son] of Cosam, [son] of Elmadam, [son] of Er,**
29. **[son] of Jesus, [son] of Eliezer, [son] of Jorim, [son] of Matthat, [son] of Levi**,
30. **[son] of Simeon, [son] of Judah, [son] of Joseph, [son] of Jonam, [son] of Eliakim,**
31. **[son] of Melea, [son] of Menna, [son] of Mattathah, [son] of Nathan, [son] of David,**
32**. [son] of Jesse, [son] of Obed, [son] of Boaz, [son] of Salmon, [son] of Nahshon,**
33. **[son] of Amminadab, [son] of Arni, [son] of Hezron, [son] of Pherez, [son] of Judah,**
34. **[son] of Jacob, [son] of Isaac, [son] of Abraham, [son] of Terah, [son] of Nahor,**
35. **[son] of Serug, [son] of Reu, [son] of Peleg, [son] of Eber, [son] of Shelah,**
36. **[son] of Cainan, [son] of Arphaxad, [son] of Shem, [son] of Noah, [son] of Lamech,**
37. **[son] of Methuselah, [son] of Enoch, [son] of Jared, [son] of Mahalaleel, [son] of Cainan,**
38. **[son] of Enos (or: Enosh), [son] of Seth, [son] of Adam, [son] of God.**

[note: Following Joseph, in vs. 24, each name of this genealogy is a genitive phrase. Thus, alternate renderings of the last part of vs. 38 are: ... belonging to Adam, belonging to God; or: ... whose source is Adam, whose source is God; or, as a genitive of apposition: ... who is Adam, who

is God; comment: this last function of the genitive would indicate a continuity, from God, through Adam, and on through the rest of the genealogy]

CHAPTER 4

1. **So Jesus, full of a set-apart spirit** (or: a set-apart Breath-effect; [the] Holy Spirit; [the] sacred Breath), **turned back away from the Jordan [River] and began being led within the** (or: that) **Breath-effect** (or: in union with the Spirit) **within the midst of** [other MSS: into] **the wilderness** (desert; desolate and uninhabited place) **–**
2. **[for] forty days being constantly examined and tested** (or: tried and proved) **by, and under, the one who thrusts or hurls [things; thoughts] through [us]** (or: the adversary). **And He did not eat anything within those days, and so, at their being brought together to the goal, and concluded, He became hungry.**

3. **So the one who thrusts through [folks]** (the adversary) **said to Him, "Since** (or: If) **you are** (exist being) **God's son, speak to this stone with the result that it can** (may; would) **come to be a loaf of bread."**
4. **And then Jesus gave a decided reply to him, "It has been written, 'Humanity** (or: The Man; or: The human being) **will not live upon bread alone, but rather upon God's every spoken word** (or: declaration)**.'"** [Deut. 8:3]

5. **Then, upon leading Him up into a high mountain, the adversary** (thruster-through) **pointed out to Him all the kingdoms** (reigns; dominions; empires) **of the inhabited earth** (the civilized world; or: = the Roman Empire), **within a point** (or: puncture; moment) **of time,**
6. **and then the adversary** (the thruster-through; or: that which was cast through the midst [of Him]) **said to Him, "I will give to you all this authority** (or: right and privilege from out of Being), **as well as their glory and reputation** (or: even that which is supposed to be from them; or: also that which appears and seems to be them; or: and also their imagination) **– because it has been given to me** (or: handed down by me; delivered in me), **and to whomsoever I may wish** (will; want; intend; purpose) **I am normally periodically giving it.**
7. **"Therefore, if you, yourself, would at some point bow down in homage or worship before me, it will all be yours** (or: it will all exist being that which is you)**!"**
8. **And so, giving a decided answer, Jesus said to him, "Go submissively** (or: Sink down) **behind me, adversary! It has been written, 'You will be bowing down in homage and worship to [the] Lord** [= Yahweh], **your God, and to Him alone will you give public sacred service.'"** [Deut. 6:13-14]

9. **So he led Him into Jerusalem and stationed** (set; stood) **Him upon the little wing of the Temple complex, then said to Him, "Since you are** (or: If

you exist being) **God's son, cast** (throw; hurl) **yourself down** (= jump) **from this place,**
10. **"for it has been written that,**
'He will impart a goal in (give the end in view to) **His agents** (messengers)**about** (concerning) **you,** [with the directive] **to carefully protect, keep and guard you.'**
11. **"also, that,**
'Upon [their] hands they will lift you, lest at some point you could (or: might) **strike** (or: dash) **your foot toward a stone** (= stub your toe; or: =stumble)**.'"** [Ps. 91:11-12]
12. **So, giving a determined response, Jesus said to him, "It has been said, 'You will not test-out** (or: put out on trial) **[the] Lord** [= Yahweh], **your God.'"** [Deut. 6:16]
13. **And then, upon concluding and bring all [of the] test and examination to its goal, the adversary** (the through-thruster) **withdrew and took a stand away from Him, until an appointed season** (or: a fitting or convenient situation).

14. **Then Jesus returned – within the midst of and in union with the power of the Spirit** (or: the ability of the Breath-effect), **into the Galilee [district]. And so fame about** (or: news concerning) **Him went out down through the whole surrounding region.**
15. **And then He, Himself, began teaching within their synagogues, [He] being progressively held in honor, esteem and high reputation by all** (or: being glorified by everyone).

16. **So He came** (or: went) **into Nazareth, where He had been brought up** (raised, supported, nourished, provided for, cared for, educated and prepared for adulthood), **and according to His custom on the day of the sabbaths, He entered into the synagogue. In time, He stood up to read.**
17. **So a scroll of the prophet Isaiah was handed to Him. Then, upon opening up the scroll, He found the place where it was written,**
18. **"[The] Lord's** [= Yahweh's] **Breath-effect** (or: [The] Spirit of [the] Lord; or: a spirit from [Yahweh]; or: a spirit which is [the] Lord) **[is] upon Me, on account of which He anointed Me to bring and proclaim good news** (a message of ease and wellness) **to destitute folks, and He has sent me off as an emissary** (a missionary; one commissioned as His representative) **to cure and heal folks with [their] heart having been crushed, to publicly proclaim, as a herald, to** (for; among) **captives release and liberation** (a letting go away) **and to** (for; among) **blind folks a seeing again** (a recovery of sight), **to send away with a mission those having been shattered by oppression, in a state of release and liberation,**
19. **to publicly and loudly proclaim [the] Lord's** [= Yahweh's] **year which is characterized by being welcomed, favorably received and**

approved...!" [Isa. 61:1-2; 58:6; note: some see this as a reference to the 'year of Jubilee,' Lev. 25:10]
20. **Then, upon rolling up the scroll [and] giving [it] back to the attendant, He sat down – and the eyes of everyone in the synagogue were staring intently at Him.**
21. **So He started to be saying to them, "Today this scripture has been fulfilled in your ears** (= your hearing)**."**

22. **And so everyone began bearing witness to, and for, Him** (or: sharing evidence about Him) **and continued marvelling** (wondering with admiration) **upon the words of the grace** (or: at the gracious message and favorable thoughts) **which continued issuing out** (or: proceeding forth) **from out of His mouth, so that one after another was saying, "Isn't this Joseph's son?"**
23. **Later, He said to them, "In all likelihood** (= Doubtless; By all means) **you folks will say** (or: quote; speak) **this illustration** (parable; = proverb) **for** (or: to; about) **Me, 'Healer** (or: Physician; Doctor), **cure** (or give attentive care to, or prescribe therapy for, or instigate ongoing treatment to) **yourself!' [and say,] 'Do now also here, within your home territory** (or: fatherland), **as many things as we heard birthed themselves into Capernaum** (= happened in Capernaum)**.'"**
24. **But then He said, "The truth is** (or: Amen; Truly), **I am now saying to you people, that not one prophet is welcome or acceptable** (or: a received one) **within His fatherland** (or: home territory; own country).
25. **"Yet, [based] on truth** (or: = in reality) **I am now saying to you folks, there were many widows during the days of Elijah, in Israel, when the sky** (or: heaven) **was shut and locked for** (on [a period of]) **three years and six months, so thus a great famine occurred upon all the land –**
26. **"and yet Elijah was sent to not one of them, except into Zarephath of the Sidon [territory], to a woman [who was] a widow.**
27. **"and further, there were many lepers in Israel, on [the time of] Elisha the prophet, and yet not one of them was cleansed, except Naaman the Syrian."**

28. **Then all the men in the synagogue, as they were hearing these things, were filled with a rush of emotion** (or: anger; fury),
29. **and after standing up** (arising) **they hustled Him out – outside of the town – then they led Him to a brow** (= an out-jutting cliff) **of the mountain** (or: hill) **upon which their town had been built, so as to shove Him down the precipice.**
30. **But He, Himself, after passing through their midst, continued on His way.**

31. **So He went down into Capernaum, a city of the Galilee [district]. Then He was continuing in teaching them, during the sabbaths.**
32. **And they kept on being struck out of themselves with astonishment at His teaching – that His word** (message; thought) **was being in union with authority** (or: because His idea was in the midst of right and privilege).

33. **Further, in – and as a part of – the synagogue there was a man** (or: person) **continuously having and holding a breath-effect** (spirit; attitude) **of an unclean demon** (Hellenistic concept and term: = animistic influence), **and he uttered up** (or: cried out) **with a loud voice,**
34. **"Ah!** (or: Ha!) **What [is this] for us... and for You** (or: What [business is there] between us and You; What [is there in common] for us and for you; Why do you meddle with us), **Jesus, you Nazarene? You came to get rid of us!** (or: Do you come to destroy us?) **I have seen and know You... Who** (or: What) **you are! – God's set-apart One!** (or: the Holy man whose source is God; as a genitive of apposition: the Holy One {or: man} Who is God!)**"**

[comment: it has been assumed that when saying "us" this person was referring to the animistic influence; but was he perhaps referring to the Jewish culture, religion and political entity, of which he was a part? *Cf* Acts 16:16-18]

35. **So Jesus gave a respectful directive** (or: spoke a value-based command) **to it, saying, "Be at once muzzled** (= Be quiet, or, silent) **and go** (or: come) **out – away from him." Then, after pitching** (or: convulsing) **him into [their] midst, the demon** (= animistic influence) **went out – away from him – [in] nothing hurting or harming him.**
36. **And so there came to be amazement** (wonder, astonishment or bewilderment) **upon everyone, and they began conversing together, repeatedly saying to one another, "What word** (or: message; idea) **[is] this? – that in authority and power** (or: in union with privilege, or, prerogative, and ability) **He is now giving orders to the unclean breath-effects** (spirits; or: attitudes), **and they proceed coming out!"**

[comment: note that the people equate the concept of a "demon" with that of a spirit, or attitude]

37. **So a reverberating noise** (= an echoing report, or, rumor) **began proceeding forth concerning Him – into every place of the surrounding region.**

38. **Now upon rising up from the synagogue, He entered into Simon's house. But Simon's mother-in-law had been continuing gripped by and confined by a high fever, so they asked Him about her.**
39. **Then, upon taking a place over her, He spoke a respectful directive to the fever, and it released her and flowed away** (or: abandoned her). **Now without delay, after standing up, she began performing attending service to, for, and among them.**

[comment: note that He responded to the illness in the same way that He did to the demon/spirit, in vs. 35, with a similar result]

40. **Now while the sun was setting, everybody – whoever were having folks being weak and infirm with various diseases – led them to Him. So He, placing [His] hands upon each one of them, was one, after, another**

treating, or curing, or giving attentive care to, or prescribing therapy to, or instigating ongoing treatment for them.
41. **And thus, demons** (= animistic influences) **also kept on going out from many folks, one by one uttering cries or exclamations, and then saying, "You, Yourself, are God's Son!" And so, while speaking respectful directives, He was not permitting them to continue speaking, because** (or: to continue sounding forth that) **they had seen, and thus knew, Him to be the Christ** (the Anointed One; = the Messiah).
[comment: note that Luke equates the terms "Christ" and "God's Son"]
42. **Now, when it came to be day, upon going out, He went His way into a desolate** (desert; uninhabited) **place. And yet, the crowds kept on trying to find Him, and so, they came to Him and they kept on detaining Him so that He would not be leaving them.**
43. **But He, Himself, said to them, "It is necessary and binding for Me to bring and declare the good news – God's reign**
(or: the kingdom from God; the influence and activity of the sovereignty which is God; [note: reign/kingdom is in the accusative, and thus in apposition to the verb, so here "reign/kingdom of God" defines "the good news"]) **– in different towns and cities, as well, because I was sent off as an emissary** (envoy; representative) **on this mission."**
44. **And so He was constantly making public proclamation [when entering] into the synagogues of the Judean [district].**

CHAPTER 5

1. **Now this happened during the [situation, or time, that] the crowd continued pressing close and imposing upon Him in order to be listening to and hearing the Word from God** (or: God's thoughts and ideas; God's message), **and He, Himself, was there, standing beside Lake Gennesaret.**
2. **And He saw two sailing vessels moored at the lakeside** (= at the shore), **but the fishermen, after disembarking from them, had started washing the nets.**
3. **So, stepping into one of the boats** (or: ships; sailing vessels) **– which was Simon's, He asked him to pull away** (or: lead back upon [the water]) **from the land a little. So, upon sitting down, He began teaching the crowds, from out of the sailing vessel.**

4. **Now as He ceases [the] session of speaking, He says to Simon, "Pull away again on [the lake], into the deep, and you men lower your nets into a catch."**
5. **And so Simon, in a considered reply, said, "Captain** (or: Commander; Chief; = Boss; perhaps: Instructor), **after being wearied and spent with labor through the whole night, we took nothing. Yet, upon Your spoken word, I will lower the nets."**
6. **Then, upon doing this, they shut up together and enclosed a multitude of fishes, so much – yet their net began tearing and ripping in two.**

7. **And so they with hand gestures motioned to [their] partners in the different boat to, upon coming, get together with them and help out. So they came, and they filled both ships so that they began to progressively sink!**
8. **Now Simon Peter seeing [this], fell down at the knees of Jesus, while saying, "Go out, away from me, O Sir** (or: Lord), **because I am a man with the qualities of an outcast** (a man characterized by failure; a missing-the-target male; a sinful man; an adult male full of error and mistakes)**!"**
9. **You see, awe, fear and astonishment suddenly surrounded, engulfed and then overwhelmed him – as well as all those together with him – upon [the impact], at the catch of the fishes which they together took in hand.**
10. **Now [it was] likewise, also, [with] Jacob** (or: James) **and John – sons of Zebedee. They were partners and mates with Simon.**
Then Jesus says to Simon, "Stop fearing (or: Do not continue being afraid). **From now on you will be repeatedly catching humans alive!"**
11. **Then, after bringing the sailing vessels back down upon the land, abandoning all things, they followed Him.**

12. **Later, it happened for Him to be in one of the towns, and – look and think about this – an adult male, full of leprosy, [was there]. Now upon seeing Jesus, after falling upon [his] face, he begged** (or: from out of his need urgently asked) **Him, presently saying, "O Lord** (or: Sir; Master), **if you should continue willing [it]** (or: if you are now wanting to), **you continue able** (or: constantly have power) **to at once make me clean!"**
13. **And so, stretching out [His] hand, He touched him, while saying, "I am now wanting [to], and continue willing and intending [it]. Be at once made clean!" Then immediately the leprosy went away from** (or: left) **him.**
14. **And then He gave to him a message at the side: to speak to no one [about this], but rather, "Upon going off** (or: away), **show yourself to the priest, and bear forward an offering concerning your cleansing – just as arranged and directed by Moses – with a view to evidence for them** (or: [leading] into a testimony and a witness to them)**."**

15. **However, the account concerning Him began spreading throughout to an even greater extent, and many crowds began gathering** (coming together) **to continue hearing, and to repeatedly hear, as well as to be cured or given attentive care or be prescribed therapy or have instigated ongoing treatment by Him – from their weaknesses, illnesses and diseases.**
16. **So He, Himself, was progressively withdrawing and retiring into the desolate places** (wildernesses; deserts; uninhabited places), **and was continuing in prayer.**

17. **And then it occurred on one of those days – it was also as He, Himself was proceeding in teaching and there were Pharisees and teachers of the Law** [= Torah] **continuing in sitting [there] who had been coming out of every village of the Galilee [district], as well as from Judea and Jerusalem –**

and [the] Lord's [= Yahweh's] **power and ability was being there [leading] into the [situation for] Him to continue healing.**
18. **And so, look and consider! Adult males, carrying on a couch** (or: pallet; stretcher; bed) **a man who was one having been, and now remained, paralyzed and disabled, and they kept on seeking** (= attempting) **to bring him inside, and to place him before Him** (or: in His sight).
19. **So, not finding some sort of way that they could bring him in through the crowd, upon climbing** (or: stepping) **up on the roof** (a flat house-top), **they lowered him down – together with the little couch** (cot; bed; pallet) **– through the midst of the clay tile roofing, [and] into the midst [of the gathering] in front of Jesus.**
20. **And upon seeing and perceiving their faith and trust, he said, "Man** (or: Human), **your failures** (mistakes; times of missing the target; errors; sins) **have been made to flow away for you** (or: have been divorced from you and sent away for you; have been made to abandon you and leave you forgiven and liberated)**."**

21. **At that, the scribes** (scholars; theologians; Law experts) **and the Pharisees began to be continuing in thorough consideration, reasoning and discussion, one after another saying, "Who** (or: What) **is this person who is now speaking blasphemies** (or: impious and irreligious statements; things abusive or irreverent to God)**? Who is now having power or ability to dismiss** (send away; forgive) **failures, mistakes or sins – except God alone?"**

22. **Now Jesus, with full intimate knowledge recognizing their reasonings and dialogues, giving a discerning reply, says to them, "What do you men continue reasoning and considering in your hearts?**
23. **"Which is easier, to be saying, 'Your failures** (mistakes; times of missing the target; errors; sins) **have been sent away** (caused to flow off; divorced; made to abandon; leave you liberated and forgiven) **for you,' or to say, 'Proceed in getting up and continue walking about'?**
24. **"Yet, to the end that you men can have seen and so know that the Son of the Man** (or: Humanity's Son; the eschatological Messianic figure; or: the human) **continues having [the] right and holding authority upon the earth** (or: land) **to at any point send away** (cause to flow off; divorce; cause to abandon and leave forgiven and liberated) **failures** (mistakes; errors; sins; missed shots at the goal)**..." He said to the paralyzed man, "I am now saying to you, Proceed in getting up, and then after lifting up your cot** (little pallet or bed), **continue going you way into your house."**
25. **And instantly rising up before them** (in their sight), **after picking up that upon which he had been lying, he went off into his house, while continuously giving glory to God** (or: verbally enhancing God's reputation with good opinions).
26. **Then ecstasy seized them all, and they began expressing good opinions about God** (adding glory to God's reputation) **– and yet they were filled with awe and fear, repeatedly saying, "We saw things to the side of**

normal opinions (incredible things; things that seem unusual; paradoxes) **today!"**

27. **Then, after these things, He went out and watched** (gazed at; observed) **a customs official** (or: tax collector; possibly: the tenant or lease-holder of the station; tax farmer) **named Levi** [also called Matthew, elsewhere] **sitting at the tax office** (or: toll and customs booth), **and then He said to him, "Be continuously following Me."**
28. **So, leaving everything down behind, after standing up he began following Him.**
29. **Later Levi prepared a great reception banquet for Him within his house. And there was a great crowd of many tax collectors, as well as others who were lying down while dining with them.**

30. **Then the Pharisees and the scribes** (scholars and theologians) **began grumbling with subdued talk and perplexed buzzing** (murmuring) **to His disciples about them, one after another saying, "Why** (Because of what [reason or situation]) **are you folks participating in eating and drinking with the tax collectors and outcasts**

(folks who because of their lifestyle or means of making a living were considered as failures, or, 'sinners,' by the religious people; folks who did not by habit adhere to the religious customs of the Jewish culture)**?"**

31. **Then Jesus, giving a decided response, said to them, "The folks being normally healthy and sound are not normally having a need of a healer** (doctor; physician), **but rather those constantly having it badly** (= being constantly sick, or having a continuing illness).
32. **"I have not come to call 'righteous folks'** (= those who consider themselves rightwised in relation to God and mankind; = religious people), **but to the contrary, [to call] outcasts**

(those considered 'sinners' by the religious community, and therefore rejected by them because of their lifestyles and practices; those who are failures and who continuously miss the goal [of life]; or: irreligious people) **into a change of thinking, with a new perspective and a return to God."**

33. **So they said to Him, "John's disciples are frequently fasting and constantly making petitions [to God]; likewise also those of the Pharisees; yet yours are continuously eating and drinking!"**
34. **Thus Jesus says to them, "You folks continue unable to make the sons of the wedding hall** (= the bridegroom's friends and guests) **to at any point fast while the bridegroom continues being with them.**
35. **"But days will come when even** (or: also) **the bridegroom would be lifted up away from them. They will then fast during those days."**

36. **Now He also began telling an illustration to them** (or: a parable directed at them), **"No one is ripping** (or: tearing) **a patch from a new cloak** (or: outer garment) **[and] proceeding to sew [it] on an old cloak! Now if he does, he**

will both tear the new one, and the patch from the new one will not sound together (= match) **with the old one.**
37. **"Furthermore, no one normally puts new wine into old wineskins** (skin bottles). **Now if he does, the new wine will burst and tear the wineskins, and it will be spilled out, and also the wineskins will be destroyed.**
38. **"To the contrary, new wine [is] drained into and stored in new wineskins** (skin bottles**), and then both are preserved.**
39. **"Also, no one continues wanting new** (young [wine]) **after immediately drinking [the] old** (or: aged), **for he is then saying, "The old** (or: aged) **continues being useful and well adapted to it purpose, and is just fine!"**

CHAPTER 6

1. **Now on a sabbath He happened to be passing on His way through fields of sown grain, and His disciples began plucking** (or: picking) **the heads of grain, [then] proceeding to rub [them] in pieces between [their] hands, and then were eating [them].**
2. **So some of the Pharisees questioned, "Why are you people continuing in doing that which is not allowed by custom or Law to be done on the sabbaths?"**
3. **Then, giving a decided response, Jesus said to them, "Did you men not even read this which David did when he, himself – as well as those with him – got hungry?**
4. **"How he entered into God's house, and upon taking the loaves of the Presentation** (or: the Placing-before), **he ate and gave [some] to those with him – which it is not allowed by Law to eat, except only [by] the priests?"**

> [D adds: On the same day, upon noticing a certain person in the process of practicing his trade (working) on the sabbath, said to him, “Dear fellow (or: O man), if indeed you have seen, so as to now know, what you are continuing in doing (or: presently proceeding to do), you are presently happy (or: you exist being fortunate and blessed); yet if you have not seen, so that you do not know, [then] you are a person upon whom the curse has come, and are a transgressor (one who steps to the side, over the line) of the custom and the Law.]

5. **And He went on to say to them, "The Son of the Man** (= Adam's offspring; = mankind; or: The eschatological Messiah figure) **is lord** (Master; Lord) **of the sabbath** (or: = A human being is sovereign with respects to the sabbath)**."**

6. **Now on a different sabbath, He happened to enter into the synagogue and [commences] to continue teaching. There was also a man there, and his right hand was dried up and withered.**
7. **So the theologians** (scribes; scholars of the Law) **and the Pharisees began attentively observing from the side, [to see] if He continues treating, caring for, curing or instigating therapy or ongoing treatment on the sabbath, to the end that they could find [something] to proceed to accuse and to bring a charge against Him.**

8. **Yet He, Himself, had seen, and thus knew, their reasonings and dialogues, so He said to the adult male – the one having the withered hand, "Proceed to get up, and put yourself into the midst [of us]." And so, upon standing up, he stood [thus].**
9. **Then Jesus said to them, "I now ask you men if on the sabbath it is allowed by custom and Law to do good** (or: to perform virtue or excellence) **or to do bad** (or: to perform worthlessness); **to heal** (deliver; restore to health and wholeness; save) **a person, or to destroy one** (or: to rescue, or to lose a soul)**?"**
10. **Then, after looking around at them all, He said to him, "Stretch out your hand."**
So he does – and his hand was moved from its fixed, static condition, and was returned to a normal condition (or: restored) **as the other one.**
11. **But they, themselves, became filled with a lack of understanding** (an absence of mind, sound thinking, intelligence or good judgment; or: senselessness; madness; insanity), **and began thoroughly deliberating** (talking it over in detail) **to one another [about] what they could** (should; would) **do to** (or: with) **Jesus.**

12. **Now it happened** (or: came to be) **during these days [for] Him to go out into the mountain** (or: hill country) **to have thoughts with a view towards goodness, ease and well-being** (or: to pray), **and so He was continuing through the night within the midst of God's thoughts towards goodness**
(or: in union with the action of God which was directed toward ease; in the influence leading to well-being, which was God; or: in union with the prayer whose source was God).
13. **So when day was birthed** (or: when it came to be day) **He summoned His disciples, and was then selecting twelve from them whom He also named emissaries** (sent-forth ones; commissioned representatives)**:**
14. **Simon, whom He also named Peter** (Rock), **then Andrew, his brother, and Jacob** (James). **Also John, Philip and Bartholomew.**
15. **Then Matthew, as well as Thomas, Jacob** (James) **[the son of] Alphaeus, and Simon, the one being normally called Zealot** (or: a zealous person).
16. **Next Judah [the son of] Jacob** (James), **and then Judah** (or: Judas) **– who came to be** (was birthed) **one who gives in advance** (or: one who gives-over before, in front or in preference).

17. **Then after walking down with them He stood upon a flat, level place, and a large crowd of His students** (learners; disciples) **[gathered around] – as well as a great multitude of people from all the Judean [district], Jerusalem, and the coastal regions of Tyre and Sidon, who came to hear Him and to be healed and cured from all of their sicknesses and diseases.**
18. **Even folks who were being continuously mobbed with trouble and annoyance from unclean breath-effects** (spirits; attitudes) **kept on, one after another, being treated or cured.**

19. **Then all the crowds kept on seeking** (= attempting) **to be one after another touching Him – because power and ability was continuously flowing** (or: issuing) **out from beside Him** (= from His presence; or: from at His side), **and it continued healing everyone.**

20. **And then, He, Himself, lifting up His eyes into the midst of** (or: = looking penetratingly and squarely at) **His disciples, began saying,**
"Happy and blessed [are you] poor and destitute folks! – because God's reign (or: kingdom) **is now yours** (or: belongs to you, as a group).
21**. "Happy and blessed folks at this time [are] the ones being constantly hungry! – because you folks will be fed until satisfied. Happy and blessed [are] the folks presently crying! – because you will be laughing.**
22. **"You people continue existing being happy and blessed whenever mankind** (people; humanity) **may hate you or treat you with ill-will, and whenever they may mark you off by boundaries, so as to separate you, and may even insult or denounce [you], or defame [your] character and reputation, and then may even throw out your** (collective, or, individual) **name as worthless, harmful or wicked – on account of the Son of the Man** (= the eschatological Messianic figure; or: = Adam's son; the Son of mankind).
23. **"You folks be continuously rejoicing and then jump for joy** (or: frisk about) **within that day, for, look and consider! – the wage and reward** (or: the compensation) **belonging to you folks [is] much** (or: vast; great) **within the midst of and in union with the heaven** (or: in the atmosphere)**! You see, their fathers** (= ancestors) **kept on treating the prophets the very same way** (or: repeatedly did to the prophets in accord with the same things).

24. **"Nevertheless, tragic will be the fate for you rich** (wealthy) **folks, because your call to the side for help, supporting influence, encouragement and consolation continues being some distance away and is presently estranged** (or: = your times of prosperity are over), **and you currently have the fullness of what is due you.**
25. **"Tragic will be the fate for you folks who have been filled within and are at the present moment satisfied – because you folks will be hungry** (or: will go hungry)**!**
"Tragic will be the fate of the people at this time being habitually merry and constantly laughing – because you folks will be mourning (grieving; lamenting) **and you will be weeping** (crying)**!**
26. **"Tragic will be the situation whenever all mankind** (people; humanity) **may speak nicely** (finely; beautifully; ideally) **[to; about] you folks, for you remember, their fathers** (= ancestors) **were habitually operating** (doing) **in accord with very same things to the false prophets** (= treating the lying prophets the same way).

27. **"But rather, I am now saying to you folks – the people continuing to listen, and constantly hearing – Be habitually loving your enemies** (the folks that are hostile in regard to you); **be repeatedly doing ideally to** (constantly

performing beautifully for; habitually making or creating finely among) **the folks habitually hating you and repeatedly treating you with ill-will.**
28. **"Repeatedly speak words of well-being and blessing to the people constantly cursing** (or: making negative prayers about) **you folks; be constantly thinking goodness and speaking well-being about** (or: praying concerning) **the folks [that] repeatedly threaten, insult, mistreat or abuse you.**
29. **"To the person repeatedly striking and beating you upon the cheek or jaw, repeatedly offer** (or: present; hold to the side) **the other one, as well. "Also, you should not prevent or hinder the one presently picking up and taking your cloak** (outer garment) **from also [taking your] tunic** (undergarment).

30. **"Be habitually giving to everyone constantly making requests from you** (or: begging from, or demanding [something] of, you), **and do not make it a habit** (or: cease your custom) **to demand it back** (or: repeatedly ask for it back) **from the person presently or repeatedly taking what is yours.**
31. **"And so, correspondingly and exactly as you folks are normally wanting and intending that humanity** (people; mankind) **should habitually do to and for you, you, yourselves also, be constantly doing likewise to and for them.**

32. **"Further, if you folks habitually love the people normally loving you, what sort of grace or favor is it by you** (or: for you; to you; among you)**? You see, the outcasts** (folks who by lifestyle or trade are habitually ceremonially unclean or repeatedly break the Law; people who constantly fail to hit the target, fall short of the goal, or make mistakes; sinners) **are also normally loving the folks who are habitually loving them.**
33. **"You see, if you folks should continue doing good [to; for; among] the people constantly doing good [to; for; among] you, what sort of grace or favor is it by you** (or: for you; to you; among you)**? The outcasts** (sinners; etc.) **are habitually doing the very same thing!**
34. **"And if you folks should lend [without interest] at the side, to people from which you normally expect to receive [back], what sort of grace or favor is it by you** (or: for you; to you; among you)**? For you see, outcasts** (sinners; etc.) **also are habitually lending to outcasts, with and expected result that they should** (or: can) **get back the equivalent.**
35. **"In any case, be continuously loving your enemies** (the ones hostile to you), **and be constantly doing good, and also be habitually lending while expecting [to get] nothing back. Then your wage and reward will be much, and you folks will be sons** (= have the character and qualities) **of the Most High.**
"You see, He, Himself, continuously exists being benevolent, usefully kind and profitable upon the ungracious, unthankful and ungrateful, as well as the useless, unprofitable, pernicious and wicked folks.

36. **"Continue becoming compassionate people, just as your Father continuously exists being compassionate!**
37. **"And stop** (or: do not continue) **separating and judging, and then under no circumstances can you folks be separated and judged; and stop** (or: do not continue) **pointing down against right relationships and opposing fairness and equity and acting against the Way pointed out and condemning, and then under no circumstances can you be unjustly opposed, condemned or pointed down [at]. Be habitually releasing, and you will be released.**
38. **"Be constantly giving, and it will be given to you – a beautiful, fine and ideal measure: one having been pressed and squeezed down, having been shaken back and forth, [and] continuing to be caused to gush out and spill over** (or: repeatedly made to overflow) **will they be giving into your bosom** (= the pocket formed by tying the outer garment at the waist, then pulling the upper part out into a fold; or: pouring into your lap). **You see, the same measure with which you normally measure [out], will be [used to] measure in return** (or: in its place) **to, and for, you folks."**

39. **Now He also told an illustration** (parable) **for them: "A blind person is surely not able to continually lead or guide a blind person on the way. Will they not both fall into a pit or a well?**
40. **"A disciple** (or: student) **is not over the teacher, but yet upon having been thoroughly prepared and adjusted down** (= instructed and adapted), **he will be like** (or: as) **his teacher.**
41. **"So why are you constantly staring at and observing the small sliver of wood or straw that [is] in your brother's eye, yet the rafter** (beam; timber) **in your own eye you continuing to not notice or consider** (bring the mind down on)**?**
42. **"How do you continue able to repeatedly say to your brother, 'O brother, allow me to extract the sliver of wood** (or: straw) **which [is] in your eye,' while at the same [time] continuing to not see a rafter within your [own] eye? You overly judging and critical person**

(*huprokrites*; or: one who puts texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: one who lives by separating things yet who under-discerns; or: one who makes judgments from a low view; or: one who under-estimates reality; or: perverse scholar who focus on tiny distinctions)**! First at once extract the rafter from out of your [own] eye, and then you will see clearly to extract the sliver which [is] in the eye of your brother.**

43. **"You see, a fine, ideal** (choice) **tree is not normally producing rotten fruit, neither [is] a rotten tree normally producing fine, ideal** (choice) **fruit.**
44. **"Indeed, each tree is consistently being experientially known from its own fruit. You see, people are not normally gathering** (or: collecting) **figs from a thorn plant, nor are folks picking and harvesting a cluster of grapes from brambles.**

45. **"A good and virtuous person continually brings forth the good and virtuous thing from out of the midst of the good treasure of his heart, while the worthless** (wicked; spoiled; degenerate; unsound) **person normally brings forth the worthless and unsound** (wicked and degenerate) **thing from out of the midst of the treasure within his heart. You see from out of the midst of the surrounding abundance of [the] heart his mouth is continually speaking.**

46. **"So why are you folks constantly calling Me 'Lord, Master,' and yet you are not habitually doing what I continue saying?**
47. **"Everyone who is continually coming to Me and repeatedly listening to and hearing My words** (messages; thoughts; ideas) **and then proceeds in doing them – I will suggest** (or: intimate) **to you folks to whom he is like:**
48. **"He is like a person proceeding in building a house, who dug [in the ground] and deepened [the trench], and then put [the] foundation upon the rock-mass. So with the occurring of a flood, the river burst on and dashed against that house – and it was not strong [enough] to shake it, because of the [foresight] for it to have been ideally and finely built.**
49. **"Yet the person, upon listening or hearing and then not doing, is like a person building a house upon the ground without a foundation, on which the river burst on and dashed against [it], and it immediately collapsed** (fell together) **– and the result of the split, break-up and crash of that house became great!"**

CHAPTER 7

1. **When He completed** (made full) **all His sayings and declarations unto the hearing of the people** (or: into the people's ability to hear), **He entered into Capernaum.**

2. **Now a certain centurion** (Roman officer, commander of one hundred soldiers) **[owned] a slave who was valued, honored and respected by him, [but who was] continually having it badly** (= having an illness; being sick)**: he continued being about to be progressively reaching his end** (= living his last day).
3. **So, upon hearing about Jesus, he sent off elders** (or: older men) **of the Jews with a mission to Him, making a request of Him so that, after coming, He would completely restore his slave to health and wholeness** (or: bring his slave safely through [this illness]).
4. **Now the men, coming along to Jesus, kept on entreating Him to speedily come to his aid, one after another saying, "He is worthy** (or corresponding value) **to** (or: for) **whom You will grant and provide** (or: present; hold to the side) **this [favor],**
5. **"for You see, he continues loving our ethnic group and nation, and he himself built** (= authorized, supervised and paid for the building of) **the synagogue for us."**

6. **So Jesus journeyed on with them. But at His already being then not far distant from the house, the centurion sent friends, [to be] presently saying to Him, "O sir** (or: Lord; master), **do not continue being bothered** (or: having to take the trouble) **[with this], for I am not fit** (or: qualified [= ceremonially clean]; or: [important] enough; of sufficient [social standing]) **that you should enter under my roof** (or: covering).
7. **"For this reason, neither do I consider myself worthy to come to you, but rather, speak by a message** (or: in a communication; with a word), **and let my servant be healed.**
8. **"You see I, myself, am a person continuing being set in order under authority – continuing in holding** (or: having) **soldiers under me. And so I normally am saying to this one, 'Be on your way,' and he proceeds on his way; and to another one, 'Be coming now,' and he proceeds coming; and to my slave, 'Do this at once,' and he proceeds to do [it]."**

9. **Now upon hearing these things, Jesus marveled and was amazed at him, and so, upon being turned to the crowd following Him, He says, "I am now saying to you folks, that not even in Israel do I find so much trust and faith!"**
10. **Then, after returning unto the house, the men having been sent found the slave continuing healthy and being sound.**

11. **Later – it happened during the next [journey]** (or: with other MSS: it occurred on the next [day]) **– He traveled on into [the] town being normally called Nain, and a considerable number of His disciples, along with a large crowd, continued traveling together with Him.**
12. **Now as He neared the town gate, – look, and consider this – a dead man, [being the] only-begotten son for his mother, and now she, herself was a widow, was being progressively carried out [for burial], and a good-sized crowd from the town was continuing in being together with her.**
13. **So, upon seeing her, the Lord** (Master; Owner) **was on the spot affected in His inner parts and felt tender compassion upon her, and so said to her, "Stop weeping** (or: Do not continue crying)**!"**
14. **Then, after approaching, He touched the bier** (an open frame funeral couch used to carry a dead person to burial), **so the folks proceeding in bearing [it] stood [still]. Next He said, "Young man, I am now saying for** (or: to) **you, Be at once aroused and raised up** (or, used intransitively: Rise; Get up)**!"**
15. **And then the dead man sat up and started to proceed speaking. So they gave him to his mother.**

16. **Now fear and respectful awe at once took them all in hand** (or: gripped them all), **and so they began adding to God's reputation, and continued giving God the glory, one after another saying, "A great prophet was**

aroused and raised up among us," and, "God visits and looks in on His people so as to closely observe and help them out!"
17. **And so, this message** (= story; report; verbalized communication; news) **went out within the whole of the Judean [district], as well as all the surrounding region, concerning Him.**

18. **Then John's disciples reported back [to him] about all these things.**
19. **So, calling a certain two of his disciples to himself, John sent [them] to the Lord, saying [by them], "Are You, Yourself, the One who is now progressively coming, or should we continue anticipating and hoping for a different One?"**
20. **Now when coming to be alongside and facing Him, the adult men said, "John the immerser** (or: Baptist) **sent us off with a mission to You, saying [by us], 'Are You, Yourself, the One who is now progressively coming, or should we continue anticipating and hoping for a different One** [other MSS: another One of the same kind]**?'"**
21. **Within that hour He cured or gave attentive care to or prescribed therapy to or instigated ongoing treatment for many folks from sicknesses and diseases, as well as [from] scourges** (lacerating afflictions) **and worthless breath-effects** (miserable attitudes; bad spirits). **Also, He by grace favored many blind people to be constantly seeing.**
22. **And so, with a discerning reply He said to them, "After journeying on your way, report back to John what things you men saw and heard: 'blind people continue seeing again; lame folks' continue walking around; lepers continue being cleansed. Also, 'deaf folks continue hearing;' dead people continue being raised up; 'destitute ones are constantly being brought and told the message of goodness, ease and well-being!'** [Isa. 35:5-6; 26:14; 61:1]
23. **"Further, whoever should not be caused to trip the spring of a trap or to stumble into a snare of offense at Me is a happy and blessed person."**

24. **So, after the departing of John's agents** (messengers), **He began to continue saying to the crowds, concerning John, "What did you folks go out into the wilderness** (desert; desolate place) **to be watching? A reed being constantly shaken by a wind?**
25. **"But if not that, what did you go out to see? A person** (human) **having been clothed in soft** (= luxurious) **outer garments? Look around and notice, the folks in splendid** (magnificent; glorious; fashionable) **garments and constantly subsisting in luxury are in the royal environments** (or: palaces), **among the king's associates.**
26. "**But still, what did you go out to see? A prophet? Yes, I am now saying to people, even one exceedingly more than a prophet.**
27. **"This man is he concerning whom it has been written:**
    'Look and consider! I am now sending off My agent (messenger) **as an emissary** (representative) **before Your face** (= ahead of Your

presence)**: he who will construct, fully prepare, equip and put in useful order Your road** (path; way), **in front of You.'** [Mal. 3:1]

28. **"For truly, I now say to you folks, among the people born of women, no one exists being greater than John** [with other MSS: there is not even one prophet more important than John the immerser; or: no one continues being a greater prophet than John the Baptist]. **Yet the smaller** (= less significant) **person within the midst of God's reign** (or: in union with the sovereign kingdom of God) **exists being greater** (= more important) **than he.**

29**. "And so all the people hearing [him] – as well as** (or: even) **the tax collectors** (or: customs and toll agents; tax farmers/contractors) **– [by] being immersed** (or: baptized) **showed** (or: declared) **that God is fair, equitable and just [through] John's immersion** (baptism).

30. **"Yet the Pharisees and the scholars of the Law, [by] not being immersed** (or: baptized) **under and by him, set aside** (displaced; = disregarded or rejected) **God's intent** (design; purpose) **[which He was offering] into** (thus: for) **themselves.**

31. **"So to whom, therefore, shall I compare the people** (humans) **of this generation, and what are they like?**

32. **"They are like little boys** (or: children; boys and girls) **who are habitually sitting in a marketplace and are constantly shouting** (or: calling out) **to one another, who are repeatedly saying,**

> **'We play the flute** (or: pipe a tune) **for you guys, and yet you are not dancing; we sing funeral songs** (or: wail), **and yet you do not cry** (= they would play neither games of festivals nor of funerals).**'**

33. **"You see, John the immerser** (or: Baptist) **has come neither habitually eating bread nor normally drinking wine** (= living the life of an ascetic), **and yet you men are constantly saying, 'He has** (or: constantly possesses) **a demon** (Hellenistic concept and term: = animistic influence).**'**

34. **"[While] the Son of the Man** (Mankind's son; = Adam's son, or, the eschatological Messianic figure) **has come constantly eating and habitually drinking** (= living the life of a normal person), **and you men are constantly saying, 'Look, and think of that! A person** (man) **[who is] a glutton and a drunkard** (person normally drinking too much wine); **a friend of** (one fond of, or, liking) **tax collectors and outcasts** (failures; sinners; irreligious folks who do not adhere to the conduct prescribed by custom and religious law)**!'**

35. **"And yet** (or: = For all that, or, All the same), **Wisdom is shown to be fair, equitable and just** (or: is vindicated and declared right) **from all Her children** (= offspring)**!"**

36. **Now a certain man of the Pharisees had been making a request of Him, to the end that He would eat with him. So eventually, after entering into the Pharisee's house, He lay down on a couch [to eat].**

37. **Then – now look and consider this! – a woman who was certainly an outcast** (a sinner; not in compliance with the cultural and religious rules) **in the town, upon personally learning accurately that He is presently lying down [at a meal] within the Pharisee's house, is at once bringing an alabaster**

[container] of perfumed oil (aromatic juices distilled from trees) **[which she had been] taking care of and attending to, so as to preserve [it], having acquired it as payment.**
38. **And so, taking a stand behind [Him] – beside the feet of Jesus – [and] continuously weeping, she started to be progressively making His feet wet with the tears! So then she began wiping [them] off with [the] hair of her head, and continued tenderly kissing His feet while continuing to anoint [them] with the perfumed oil.**

39. **Now the Pharisee – the one inviting Him – upon seeing [this], continued laying the matter out, saying within himself, "If this man were The Prophet, he would have been realizing** (or: recognizing) **and coming to a personal knowledge of who, and of what sort, [is] the woman who is certainly continuing to touch Him – that she is** (or: by habit continues being) **an outcast** (sinner; societal failure)**!"**
40. **And so Jesus, giving a discerning and decided reply, said to him, "Simon, I am progressively having** (or: I continue holding) **something to say to you."**
So the man is then affirming, "Teacher, say [it]!"

41. **"Two men continued being debtors to a certain creditor** (moneylender). **The one continued indebted, still owing five hundred denarii** (silver coins; = 500 days' wages), **yet the one in the different situation [owed] fifty** (i.e., one owed ten times the amount of the other).
42. **"At their continuing to not having [anything with which] to pay [him] back, he gave grace to both** (or: he deals graciously and favorably with both; or: = he freely cancelled the debts for both). **Therefore, which of them will love him more?"**
43. **So giving a considered answer, Simon said, "As I take it under consideration, I am supposing that [it would be] the one to whom he gives the more grace** (or: = to whom he freely cancelled the greater debt)**."**
Now He says to him, "You decide and judge correctly (or: uprightly; in a straight manner)**."**
44. **With that, being turned toward the woman, He affirms to Simon, "Were you observing and are you now seeing this woman? I entered into your house – you did not give to Me water upon [My] feet! Yet this woman! She wets My feet with [her] tears, and then wipes [them] off with her hair!**
45. **"You do not give to Me a kiss of friendship. Yet this woman! From [the hour] in which I entered, she does not leave off** (cease; stop) **repeatedly kissing My feet tenderly!**
46. **"You did not anoint My head with olive oil** (= common oil). **Yet this woman! She anoints My feet with perfumed oil** (or: massages My *feet* with fragrant ointment)**!**
47. **"Pertaining to this free gift, and having grace as its source, I am now saying to you, Her many failures** (mistakes; mis-shots; sins) **have been**

caused to flow away, and now exist sent-off, divorced, forgiven – because she loves much!
Now for whom little continues being caused to flow away (or: to whom little is habitually forgiven), **he continues habitually loving little."**
48. **With this He says to her, "Your failures** (mistakes; times of missing the target; sins) **have been caused to flow away, and now exist sent-off, divorced and forgiven."**

49. **At this those folks reclining back together [at the meal] started to be saying among themselves, "Who is this man who also is now dismissing mistakes** (forgiving failures; sending away sins)**?"**

50. **So Jesus said to the woman, "Your trust has restored you to health and now effects a condition of wholeness** (or: Your faith has rescued you and now leaves you in a safe place). **Continue going on your journey into peace** [= shalom]**."**

CHAPTER 8

1. **Later it occurred that He, Himself, then began making His way through city by city and village by village, in consecutive order, repeatedly making public proclamation as a herald, and constantly bringing and declaring God's sovereign reign** (or: kingdom; the influence and activity of the ruling which is God) **as good news of ease and well-being – and together with Him, the twelve,**
2. **as well as certain women who were ones having been treated, cured or restored from bad attitudes** (worthless breath-effects; malicious spirits) **and weaknesses** (or: illnesses)**: Mary, the one normally being called Magdalene – from whom seven demons** (Hellenistic concept and term: = animistic influences) **had gone out** (had departed),
3. **then Joanna, wife of Chuza, Herod's man in charge** (or: manager; steward; financial secretary), **and Susanna, as well as many different women, who continued giving attending and supportive service to them** [i.e., to Jesus and His comrades] **– from out of their personal possessions and resources.**

4. **Now with a large crowd being gathered together, and with the people keeping on making their way to Him from town after town, He spoke through an illustration** (parable)**:**
5. **"The sower** (= the farmer; the one normally scattering seed) **went out to sow his seed, and during the process of his sowing, one [handful] actually fell along the path** (or: beside the road), **and then the birds of the sky** (or: atmosphere; heaven) **ate it down** (or: devoured it).
6. **"Also, a different [handful] fell down upon the rock mass, and later, having been sprouted and caused to grow, it was dried out and caused to wither, because it was not having moisture.**

7. **"Then a different [handful] fell within the midst of the thorns, thistles and prickly weeds, then, after their being made to grow up together, the thorny plants choked it off.**
8. **"Still a different [handful] fell into the good soil, and later, having been sprouted and caused to grow, it produced a hundred times as much fruit as had been sown." Concluding saying these things, He then call out** (or: shouts), **"Let the person presently having ears to be now listening and hearing, continue to listen and hear!"**

9. **Now His disciples began enquiring of Him what this illustration** (parable) **might be** (= might mean).
10. **So He said, "To** (or: For; With; In; Among) **you folks it has been given** (or: granted; gifted) **to intimately know from experience the secrets** (or: mysteries) **of** (or: pertaining to; whose source is; or: which are) **God's reign** (or: kingdom). **Yet to** (for; in; among) **the rest** (the remaining folks) **[it is given] in illustrations** (parables; things cast alongside for comparison), **to the end that,**

> **'while constantly looking, they can not** (or: may not) **be presently seeing, and while repeatedly listening, they can** (or: may) **not make things flow together so as to understand** (comprehend; = get the meaning).**'** [Isa. 6:9]

11. **"Now the illustration is this** (or: the parable means this)**:**
The seed sown is God's Word (Logos; Thought; Idea; Reason; laid-out communication; message).
12. **"Yet those beside the path** (road; way) **are the folks [who] upon hearing [have] the adversary** (the one thrusting something through folks) **repeatedly coming, and it** (or: he) **is constantly** (or: habitually) **picking up and removing the Word** (thought; message) **from their hearts – to the end that they would not be delivered** (rescued; made healthy and whole; saved), **upon trusting and believing.**
13. **"Now those upon the rock-mass [are] those who – whenever they should hear – continue welcoming and receiving the Word** (thought; idea; message) **with joy. And yet, these do not continue having a root. They are folks who continue trusting and believing for a season, and then, during a season** (or: within a situation) **of testing and trial, they progressively stand off and position themselves away, continuing to withdraw.**
14. **"And now the ones falling into the midst of thorns: these are the folks [that] are at one point listening and hearing. And then, under anxieties** (cares; worries; concerns) **and by wealth and through pleasures** (enjoyments; gratifications) **of life** (= the daily functions of living and making a living, and the things that crowd our lives), **continuing in going their way, they are being progressively choked together and stifled – and then they are not continuing on to the goal of bearing mature fruit** (or: are not progressing to bear the finished product).
15. **"But the one within the ideal soil – these are those folks who, at one point listening to and hearing the Word** (the thought; the idea; the message; the Logos) **within an ideal** (beautiful) **and good** (virtuous) **heart, continue**

holding [it] down within and retaining [it] – and so they continue bearing fruit (producing a harvest) **within the midst of a remaining-under, and in union with endurance** (or: in union with a persistent endurance which remains under [the task or burden]).

16. **"Now no one, after lighting a lamp, is in the habit of covering it with a pot** (or: in a vessel; by an instrument or utensil), **or normally puts [it] down under a bed or underneath a couch; but to the contrary, he is normally putting [it] upon a lampstand, so that the folks progressively coming into the midst can continue seeing** (observing; casting a look at) **the light.**
17. **"For, you see, nothing continues being a hidden thing** (or: there is nothing hidden) **which will not come to be visible and something seen in clear light. Neither [is there] something hidden away** (or: concealed) **which can** (or: should) **not at some point by all means be intimately and experientially known** (or: made known), **and can** (or: should) **come into a [situation that is] visible, apparent and seen in clear light.**
18. **"Therefore, keep on looking at and noticing how you folks continue hearing** (or: are habitually listening). **You see, whoever can continue possessing** (or: should habitually have and hold), **to him it** (or: He) **will be given; and whoever can not continue possessing** (or: should not habitually have and hold), **even that which he constantly imagines** (thinks; supposes; presumes; or: seems; appears; or: is supposed) **to continue possessing will be picked up and taken from him."**

19. **Now at one point His mother and brothers came along toward Him, and yet were unable to attain their aim to fall in with and meet with Him – because of the crowd.**
20. **So it was reported back to Him, "Your mother and brothers have been standing, and yet stand, outside desiring** (wanting; intending) **to see You."**
21. **Yet, making a decided reply, He says to them, "My mother and brothers are now these folks – the people habitually listening to and hearing** [implying: obeying] **God's Word** (or: the Logos of God; God's Idea and message), **and then are doing** (performing) **[it]."**

22. **Now it occurred on one of those days, [that] He, as well as His disciples, stepped into a sailing vessel** (ship; boat; bark) **and He said to them, "Let us pass through** (= cross) **unto the other side of the lake."**
23. **Then they were led up [upon the water]** (= they shoved off), **yet [after a time], during their sailing, He fell asleep. Then a furious, violent windstorm** (squall; whirlwind; hurricane) **suddenly descended into the lake, and they began being completely filled** (swamped) **with [water] and continued to be in danger.**
24. **So then, after approaching, they got Him fully awake, repeatedly saying, "Captain** (or: Commander; Chief; = Boss; perhaps: Instructor), **we are progressively losing ourselves** (or: we, ourselves, are presently perishing)**!" Now He, having been fully aroused, gave a respectful directive to the wind**

and to the violent surging of the water – and it came to be calm (or: a stillness was birthed on the surface of the water).
25. **And so He said to them, "Where [is] your confidence, trust and faith?" Now, having been caused to fear** (or: being afraid), **they marveled with amazement, in turn saying to one another, "Who really is this Man, that to even the winds and to the water He now applies directives** (or: gives orders and adds arrangements)**? – and in submissive hearing they continue giving obedience to Him!"**

26. **Then they sailed down into the region of the Gerasenes** [other MSS: Gergesenes] **which is across on the side opposite the Galilee [district].**
27. **But at His going out on the shore** (or: land), **a certain adult man from out of the town met up with Him – one continuously possessing** (having and holding) **demons** (Hellenistic concept and term: = animistic influences). **Now for a considerable period of time he did not clothe himself with a cloak** (outer garment; perhaps = clothing in general) **and by habit he was not staying** (remaining) **in a house, but rather, among the memorial tombs, instead.**
28. **Now, upon seeing Jesus and uttering up a cry** (or: crying aloud; screaming), **he fell toward Him. And then in a loud voice he said, "What [is there] for me and for You** (or: What [is the connection] to me, and in You; may = What do want with me), **Jesus, Son of the Most High God? I beg** (or: urgently request) **You... You should not test my qualities or cause me pain or distress!"**
29. **You see, He began passing on an announcement and continued giving instruction to the unclean breath-effect** (spirit; attitude; state of mind) **to at once come out of the man. For many times it had seized and violently gripped him together** (= took control of him), **and he was from time to time being bound with and confined by chains and shackles** (ankle fetters), **being repeatedly guarded** (or: kept in protective custody). **And yet, repeatedly breaking the bonds in two, he kept on being driven** (or: urged forward; impelled) **away, from** [other MSS: by; under] **the demon** (Hellenistic concept and term: = animistic influence; = an influence that was not part of him), **into the uninhabited places** (wilderness areas; desert regions; lonely places).

30. **So Jesus asked him, "What is [the] name for you?" Now the man said, "Legion** (or: An Army)**," because many demons** (= influences) **at some point entered into him.**
31. **Then they began calling Him alongside for aid and assistance, entreating Him to the end that He would** (might) **not add directives and apply arrangements for** (or: give orders to) **them to go off into the Deep** (the Abyss).
32. **Now there was a considerable herd of pigs** (hogs) **being grazed** (pastured) **there, within the hill country** (or: on the mountain), **and so they entreated Him for assistance, to the end that He would proceed to allow** (or: progressively permit) **them to enter into those [pigs]. Then He gave permission to them.**

33. **So the demons** (= influences), **after going out from the man, entered into the pigs. Next, the herd stampeded** (rushed headlong) **down the precipice** (cliff; steep bank) **into the lake – and it was choked, so as to drown.**

34. **Now the herdsmen, upon seeing what had happened, fled and reported back unto the town and into the fields** (= countryside).
35. **So people came out to see what had happened, and thus they came to Jesus and found the man from whom the demons** (= influences) **went out clothed with a cloak** (or: outer garments) **as well as sane and continuing in a sound and healthy frame of mind, remaining sitting beside the feet of Jesus – and they were made to fear** (or: were afraid).

36. **Then the folks having seen [it] explained to them the report of how the person being affected by demons** (= influences) **was made whole and restored to health** (rescued; delivered; saved).
37. **As a result, the whole fullness** (= the entire populace) **of the territory** (or: region) **surrounding Gerasenes** [other MSS: Gergesenes] **asked Him to go** (or: get) **away from them – because they began being constrained and hemmed in with a joint-possession, pressing them together by and in a great fear.**
38. **So He, Himself, upon stepping into [the] sailing vessel, turned away. But the adult man – from whom the demons** (Hellenistic concept and term: = animistic influences) **had gone out – began begging and kept on asking to continue being together with Him. Yet He dismissed him** (loosed him away), **while saying,**
39. **"Proceed returning unto your house** (or: into your household), **and then make it a habit to fully relate and describe as many things as God did to, in and for you."**
And so he went off, down through the whole town, repeatedly making a public proclamation – as a herald – of as many things as Jesus did to, in and for him.

40. **Now it happened in the midst of the occurrence for Jesus to progress in returning, the crowd welcomed and favorably received Him – for you see, they were all expecting Him.**
41. **Then – look, and consider! – an adult man whose name [was] Jairus – and this man existed being a leader** (or: ruler; presiding official) **of the synagogue – came, and upon falling beside the feet of Jesus, began calling Him to his side for help, continuing to entreat Him to [come and] enter into his house,**
42. **because there was with and for him an only-daughter – about twelve years old – and she, herself, was progressively dying off. Now during the [situation for] Him to be progressively leading the way and bring things under control, the crowd continued crowding together around Him to the point of almost overwhelming and suffocating – as it were, strangling – Him.**

43. **At the same time** (or: In this situation), **[there was] a woman who – being continuously in a [condition of] a flowing issue of blood** (a hemorrhage) **for twelve years [and] one who was spending [her] whole livelihood on physicians – had no strength... [able] to be cured [by] no one.**
44. **Approaching from behind, she at one point touched the border** (or: edge; hem; fringe; tassel) **of His outer garment** (or: cloak) **– and the flowing issue of her blood** (her hemorrhage) **instantly stopped and stood firm at the side of usefulness.**
45. **Then Jesus said, "Who [is] the person touching Me?"**
Yet with the continued denying from everyone, Peter and those together with him said, "Master (or: Commander; Chief; = Boss; perhaps: Instructor**), the crowds are continuously pressing together on You, hemming You in, and are constantly rubbing closely together, and You are saying, 'Who [is] the person touching Me?'"**
46. **But Jesus said, "Someone touched Me, for I, Myself, know by personal experience [that] power has gone out from Me."**
47. **Now the woman, upon seeing that she had not escaped notice, came trembling. And then, falling down toward Him** (or: prostrating to Him) **gave a report in the sight of all the people, explaining through what cause and reason she had touched Him, and so was instantly healed to the side of usefulness** (or: for useful [service]).
48. **So He said to her, "Daughter, your trust and faith healed, delivered and restored you to health and wholeness** (saved and rescued you). **Continue traveling your journey into peace** [= shalom]**."**

49. **While He is still speaking, a certain associate of the synagogue leader is presently coming, then is saying, "Your daughter has died. Do not any longer continue bothering the teacher."**
50. **Yet Jesus, at hearing [this], gave a decided response to him, "Stop** (or: Do not continue) **fearing, only trust and experience faith** (or: believe), **and she will be restored to health and wholeness** (be rescued and saved)**."**

51. **Now upon coming unto the house, He allowed no one to enter with Him, except Peter, John and Jacob** (James) **– as well as the father and mother of the girl.**
52. **But all the people kept on weeping** (crying and lamenting) **and continued grieving, repeatedly beating their breasts, for her.**
So [pausing], He said, "Stop crying (or: Do not continue weeping and lamenting), **for you see, she did not die off, but to the contrary, she continues fast asleep."**
53. **And so they began ridiculing and laughing Him down with mocking – having seen, and thus knowing, that she died off.**
54. **So He Himself, after casting everyone outside and then strongly taking hold of her hand, calls out loudly** (shouts; voices in exclamation) **by saying, "Young girl, be waking up and proceed arising** [other MSS: rouse yourself and get up]**!"**

55. **And then her spirit** (breath-effect; or: the result of her breathing) **returns** (turned around upon [her]) **at once, and she instantly stood up for useful [service]** (or: at the side of usefulness), **so He gave directions and made thorough arrangements for her to at once be given [something] to eat.**
56. And so her parents "stood out of themselves" in amazement and ecstasy.
But He gave instructions to them to tell to no one the [incident] having been birthed (or: having happened and coming to exist).

CHAPTER 9

1. **Now later, after calling the twelve together unto Himself, He gave to them power and ability, as well as authority, upon all the demons** (Hellenistic concept and term: = animistic influences) **and thus to be habitually giving care for, treating or curing sicknesses and diseases.**
2. **And then He sent them off with a mission** (as emissaries) **to be constantly making public proclamation, heralding God's reign** (or: kingdom; influence and activity as King) **and to be constantly** (or: from time to time) **healing [folks].**
3. **He also said, pertaining to** (with a view to) **them, "You men make it a habit to lift up and carry nothing into the path** (road; way) **– neither staff, nor food pouch** (or: beggar's bag), **nor loaf of bread, nor silver** (= money), **nor even to be having two tunics** (undergarments) **apiece.**
4. **"Then, into whatever house you folks may enter, you men continue staying** (remaining; dwelling; abiding) **there – and then periodically go out** (or: forth) **from that place.**
5. **"And yet, as many people as may perhaps not continue welcoming and receiving you folks, when going out from that town be continuously shaking off the dust from your feet – [pointing] unto evidence** (proof; or: [leading] into a testimony and a witness) **upon them.**

> [note: Hospitality in those times and countries involved having a servant wash the feet of their guests; further: Jews did this when they left a Gentile country, so this would indicate that this town was being regarded as polluted and unholy, and in the same category as the Gentiles]

6. **So going out, they continued passing through – from village to village – constantly bringing and declaring the good news, as well as continuing to tend, give care to or cure [folks] everywhere.**

7. **Now Herod the tetrarch** (= governor) **heard of all the things continuing to be happening, and he continued being bewildered and thoroughly perplexed because of the [rumors] being repeatedly told by certain folks that John [the immerser] was raised up from out of the midst of dead folks,**
8. **yet by some, that Elijah had appeared, but then other folks [said] that some** (or: a certain) **prophet of the ancient ones had risen** (or: stood back up again).

9. **So Herod said, "I, myself, beheaded John – but who is this man about whom I continue hearing such things?" And so he began trying** (or: seeking [a way]) **to see him, and thus, to become acquainted with [him].**

10. **Later, upon returning, the men sent off on the mission** (or: the emissaries; the sent-ones; the representatives; the commissioned folks) **fully related and described to Him as many things as they had done, as well as whatever they had taught. So then, taking them along, He withdrew privately into a town being normally called Bethsaida.**
11. **But the crowds, finding [this] out** (or: coming to know of [it]) **followed after Him. So, upon being favorably received and welcomed, He began speaking to them about God's reign** (or: sovereign kingdom and activities), **and continued healing the folks having a need of a cure or treatment.**

12. **Now the day started to be progressively inclining** (or: declining; sloping down; = coming to a close), **so upon approaching, the twelve said to Him, "Loose-away** (Release; Dismiss) **the crowd so that they, after going on their way into the villages and fields round about, can** (or: may) **loosen-down** (= relax, camp or procure lodging) **and should find food and provisions, because we are in a desolate** (uninhabited; desert) **place here."**
13. **Yet He said to them, "Your, yourselves, give them [something] to eat." But they said, "There are not with** (or: for) **us more than five loaves of bread and two fishes – unless perhaps, upon going our way we could at a marketplace buy food [to dispense] into all these people." You see, there were about five thousand adult men.**
14. **So He says to His disciples, "Make them recline in groups of up to about fifty, in situations for a meal."**

15. **And then they did [it] in that way, and had them all recline for a meal.**
16. **Now after taking** (or: receiving) **the five loaves and the two fishes [and] looking up into the sky** (or: the atmosphere; the heaven), **He spoke words of blessing and well-being on them, then completely broke [them] down into pieces and began giving [them] to the disciples to set beside the crowd.**
17. **And so they all ate and were filled to being satisfied. Then the surplus was picked up by them: twelve hand-baskets of fragments** (results of the breaking into pieces).

18. **Later – it happened during the [time; situation] for Him to be continuing in thinking and speaking goodness** (or: praying) **in seclusion – the disciples came together to Him and Jesus inquired of them, saying, "Who are the crowds normally** (or: presently; continuing in) **saying [that] I am to be** (or: What do the crowds now make reference [of] Me being)**?"**
19. **So they, giving considered responses, said, "John the immerser** (or: Baptist). **Yet others [say] Elijah. But still others, that some prophet of the ancient ones has risen** (or: stood back up again)**."**

20. **Then He said to them, "So you, yourselves – who are you folks normally saying [that] I am to be?"**
Now Peter, giving a considered response, said, "God's Anointed One (or: The Christ of, or, who comes from God; = God's Messiah).**"**
21. **Then He, after giving a respectful compliment** (or: assessing [the situation]; or: adding respectful admonition), **passed on the information [that] no one is to continue saying this** (or: made the announcement at their side: "No one is to normally tell this"),
22. **then saying that, "It continues being binding and necessary that the Son of the Man** (or: mankind's Son; = Adam's Son; = the expected eschatological Messiah) **to experience many things** (= both good things and suffering), **and then, from examination, scrutiny and testing, to be rejected by the elders, the chief** (or: ranking) **priests and scribes** (scholars; theologians of the Law), **and finally to be killed off – and yet on** (or: in) **the third day to be aroused and raised up."**

23. **Now He went on to say to them, "If anyone continues willing and intending to progressively come after Me, let him at once lift up and carry his execution stake** (or: cross), **daily, and be habitually following after Me.**
24. **"You see, whoever may** (or: would; can) **habitually will** (or: purpose; intend; want) **to keep his soul safe** (or: to rescue or save his self-life) **will be destroying it** (or: will lose her). **Yet whoever can** (or: may) **at some point destroy his soul** (or: lose his self-life) **– on account of Me – this person will keep it safe** (or: will rescue and deliver it, and return it to its original state and condition of health and wholeness).
25. **"For how or in what way is a person normally furthered or benefited by gaining, or making a profit of, the whole world** (organized system of economics, culture, religion or government; universe; adorned arrangement) **while yet destroying** (or: losing) **himself or suffering detriment, loss, disadvantage, damage or forfeit?**
26. **"You see, whoever may be ashamed of or embarrassed by Me and [of or by] My words** (message; thoughts; ideas), **the Son of the Man** (mankind's offspring; = Adam's son; or: the eschatological messianic figure) **will be ashamed of and embarrassed by this person – whenever He** (or: it) **may come within His glory** (in union with its manifestation which calls forth praise) **as well as the Father's**

(or: can come in a reputation and exhibiting an opinion which belongs to Him and has its source in the Father; or: should come in a glorifying thought which is Him and is the Father) **and which belongs to the set-apart agents** (or: holy messengers).
27. **"Now I am presently saying to you folks truthfully** (or: I presently tell you folks, truly) **there are certain people of those now standing here in this place who can under no circumstances taste** (= partake of or experience) **death until they can** (or: should) **see and perceive God's reign** (or: sovereign influence and activity; kingdom).**"**

28. **So it came to be** (happened; was birthed) **– about eight days after these words – that, taking along Peter, John and Jacob** (James), **He walked up into the hill country** (or: climbed into the mountain) **to think and commune with a view to goodness, ease and well-being** (or: pray).

29. **Then it happened! During the [occasion] for Him to be continuing in speaking goodness** (praying), **the form** (external appearance) **of His face became different, and His clothing** (apparel) **continued flashing forth bright whiteness and brilliant luster.**
30. **Also – look, and consider this! – two adult men** (males), **who were and continued being Moses and Elijah, continued speaking with Him.**
31. **These men were being seen** (or: were being caused to be visible and were being observed) **in the midst of the manifestation which called forth praise and in union with [the] glory. They kept on talking [about] His exodus** (His way out; His path from out of the midst; or: His departure) **which was progressively about to be filling up to completion within Jerusalem.**

32. **Now Peter and those with him had been men having been weighed down and burdened by sleep** (may = were half asleep; or: = were sound asleep), **yet, upon being fully awake and alert, they see His glory** (praise-inducing manifestation) **and the two adult men standing together with Him.**
33. **And then – it happened during the [situation for] them** [= Moses and Elijah] **to progressively be thoroughly separated and detached from Him – Peter said to Jesus, "Master** (or: = Rabbi; Instructor; Chief; = Boss; [*p*45 reads: Teacher]), **it is a beautiful and fine [situation] for us to continue being here! So let us construct three tents** (or: Tabernacles)**: one for** (or: to) **You, and one for** (or: to) **Moses, and one for** (or: to) **Elijah!" – [he was] not seeing, realizing or being aware of what he was then saying!**
34. **But at his being in the midst of saying these things, a cloud was birthed** (came to be; formed) **and began to cast a shadow upon and then continued overshadowing them. Now in the midst of the [situation for] them to enter into the cloud, they were made fearful** (or: became afraid).
35. **And then a Voice was birthed** (or: a Sound occurred) **from out of the midst of the cloud, progressively laying it out and saying, "This Man is** (or: exists being) **My Son, the Man having been selected, picked out and chosen! From Him you men continue hearing** (or: You folks be habitually listening to Him)**."**
36. **And in the midst of the [situation for] the Voice to be birthed** (or: the Sound to occur), **Jesus was found alone. And so they, themselves, kept silent and within those days reported back to no one anything of what they had seen.**

37. **Now it happened on the next day, after their having come down from the hill country** (or: mountain), **[that] a large crowd met up with Him.**
38. **Then – look and consider [this]! – an adult man** (male) **shouted out from the crowd, by saying, "Teacher, I am now begging** (urgently asking from my

need) **of You to look upon my son, because he is an only-begotten one for me,**
39. **and look, a breath-effect** (or: spirit) **is periodically** (or: habitually) **taking hold of him, and unexpectedly he suddenly cries out, and it repeatedly convulses and tears him, accompanied with foam – and it is normally withdrawing and departing from him with hard labor, continuing to rub him [against things] and bruise him.**
40. **And so I begged of Your disciples so that they would throw it out – and yet they had no power and were unable."**

41. **So Jesus, giving a discerning and decided answer, said, "O generation without trust or faith** (or: unbelieving) **and having been thoroughly twisted in two and fully turned** (or: distorted into separate parts and perverted)**! Until when shall I be facing toward, and focus upon, you people, and shall I, Myself, be holding you up** (or: holding up with you; = putting up with and tolerating you)**? Bring your son over here to Me."**
42. **But while he is still approaching, the demon** (Hellenistic concept and term: = animistic influence) **burst forth [in] him** (= tore and shattered his inner being) **and then with [him] violently convulsed. So Jesus spoke a serious but respectful directive to the unclean breath-effect** (= diseased spirit; = distorted life-force) **and so healed the boy and gave him back to his father.**
43. **Now they all began being struck out of themselves with astonishment, continuing being amazed at and by God's greatness** (magnificence; majesty).

44. **Now at everyone's continued marvelling in wonder and admiration upon all [the] things which He kept on doing** (performing; making), **He said to His disciples, "You, yourselves, put** (or: lay [up]) **these words** (thoughts; ideas; messages) **at once into your ears. You see, the Son of the Man** (or: the Son of humanity; = Adam's offspring; or: = the expected eschatological messianic figure) **continues being about to be progressively given over into [the] hands of mankind** (or: of humans)**."**
45. **Yet they continued being ignorant** (without personal, intimate knowledge and insight) **[in regard to] this saying. In fact, it was continuing concealed, having been hidden at the side, away form them, so that they could not sense or notice it. And so they continued being afraid to ask Him about this saying.**

46. **Now later, a reasoning and a discussion entered in among them – the [topic being] who might continue being [the] greatest** (= most important) **of them.**
47. **So Jesus, seeing and thus knowing the reasoning and discussions of their hearts, after taking hold of a little child, stands it** [note: Greek is neuter, = either a boy or a girl] **beside Himself,**
48. **and then says to them, "Whoever may welcome and favorably receive this little child – upon the basis of My Name – continues welcoming and favorably receiving Me. And whoever may welcome and favorably receive**

Me constantly welcomes and favorably receiving the One sending Me off on a mission and as an emissary (representative). **You see, the one habitually subsisting inherently as one under the leader or subordinate to the chief, and thus the smaller and lesser person among you all, this person is a great one."**

49. **So John, giving a considered response, says, "Master** (or: Captain; Instructor; Leader; = Boss), **we saw someone repeatedly casting out demons** (Hellenistic concept and term: = animistic influences), **and so we were trying to forbid, hinder and prevent him, because he does not continue following with us."**
50. **But Jesus said to him, "Stop** (or: Do not continue) **forbidding, hindering or preventing. You see, the person who is not down on or against you folks is [standing] over [and sheltering] you folks and is for you."**

51. **Now it came to pass – amidst the progression for the days to be filled together unto fulfillment, pertaining to His being taken back up again – that He, Himself, firmly set [His] face** (= focus and direction) **to proceed going His way into Jerusalem.**
52. **So He sent off agents** (messengers) **as representatives before His face** (= in advance of Him). **And thus, upon going their way, they entered into a village of Samaritans, so as to prepare and make ready for Him.**
53. **And yet they did not favorably welcome or receive Him** (= offered Him no hospitality), **because His face** (= His focus) **was going His way into Jerusalem.**

54. **Now, upon seeing [this], the disciples Jacob** (James) **and John said, "Lord, are You now desiring that we should tell 'fire to come down from the sky** (or: from the atmosphere, or heaven) **– and so to seize and take them up so as to overcome and ruin' them, even as Elijah did?"** [2 Kings 1:9-16]
55. **Yet, being turned, He respectfully spoke a stern admonition to them**
    [later MSS add: and said, "You do not see or know of what sort of breath-effect (spirit; attitude) you are. For the Son of the Man does not come to destroy {the} lives (or: souls) of humanity, but rather to rescue, heal, save and restore to health and wholeness"].
56. **And so they went their way into a different village.**

57. **Later, upon their continuing in traveling on their way on the road** (or: in the path or way), **a certain person said to Him, "I will follow You wherever You may continue going off** [*p*45 and others read: may continue leading under control], **Lord."**
58. **Then Jesus said to him, "The foxes are normally having burrows** (or: dens; holes), **and the birds of the sky** (or: atmosphere; heaven) **[have] nests** (or: roosts; places for 'tenting-down,' i.e., camping or lodging), **yet the Son of the Man is not normally having [a place] where He may recline [His] head."**

59. **Now He said to a different person, "Be habitually following Me." Yet the person says, "Allow** (or: Permit) **me first, after going away, to bury my father."**
60. **But He said to him, "Let** (or: Abandon and allow) **the dead folks to bury their own dead people. Yet you, yourself, after going away, throughout [the land] and abroad be constantly announcing God's sovereign reign** (or: kingdom)**."**
61. **So a different person also said, "I will be following You, Lord, but first allow** (or: permit) **me to at once make arrangements** (or: set things off in order) **for myself, [going] unto my household so as to detach myself and say good-by to the people at home."**
62. **"But Jesus said to him, "No one, after thrusting [his] hand upon a plow and then looking into the things behind, is well-fitted for** (or: well-placed in; thus: suitable or useful to) **God's sovereign reign** (or: kingdom)**."**

CHAPTER 10

1. **Now after these things, the Lord also indicated** (or: designates) **seventy** [other MSS: seventy-two] **different people by raising them up to be seen, and later sent them out as representatives on a mission, two by two, before His face** (= in advance of His presence) **into every town and place where He continued being about to be progressively coming.**
2. **So He began saying to them, "On the one hand, the harvest [is] much** (or: vast; = it is a very good crop); **on the other hand, the workers are few. Therefore, at once urgently ask** (or: beg) **the Owner** (or: Lord; Master) **of the harvest so that He would** (or: should) **put out workers into His harvest.**
3. **"You people, also, lead the way under [my word and direction] to progressively bring things under control. Look, and consider this: I am progressively sending you folks off as representatives** (emissaries) **– as lambs within [the] midst of wolves!**
4. **"Do not continue carrying a bag** (belt; purse) **for money, nor a food or beggar's pouch, neither sandals – and you should not embrace or greet anyone down along the path** (road; way).
5. **"Yet into whatever house you may enter, first always say, 'Peace** [= Shalom] **to this house.'**
6. **"And if a son of peace** [note: = a person having the character, qualities and spirit of peace] **should be there, your peace will rest and repose upon him – yet if not, it will bend back upon you people again.**
7. **"So you folks continue staying** (remaining; dwelling) **in this same house – repeatedly eating and drinking the things they provide, for the worker is worthy** (of equal value) **of his wage** (pay). **[So] do not repeatedly change [locations] by transferring from house to house.**

8. **"Also, into whatever town or city you may one after another be entering – and they may continue favorably welcoming and receiving you folks – habitually eat the things regularly placed beside you,**

9. **"and continue treating, giving attentive care for or curing the sick and weak folks within it. Then be constantly saying to them, 'God's reigning and activity of exercising sovereignty** (or: kingdom) **has drawn near upon you people – close enough to touch** (= has arrived and is now accessible)**!'**

10. **"But into whatever town or city you may one after another be entering – and they may not continue favorably welcoming and receiving you folks – after going out into its broad, open streets** (plazas or squares), **be at once saying,**
11. **"'Even the dust being caused to cling unto our feet – from out of your town –we are now in the process of wiping off for you people** (= with regard to you folks; [see note: ch. 9:5])**! Furthermore, continue knowing this by intimate experience, that God's reigning** (or: sovereignty; kingdom) **had drawn near and is close enough to touch** (= has arrived; = is accessible)**!'**
12. **"I am now saying to folks, that within that Day it will be more able to hold up in** (or: endurable and bearable for) **Sodom than in** (or: for) **that town or city.**

13. **"Tragic will be your fate, Chorazin! Tragic will be your fate, Bethsaida! If the expressions** (manifestations; works; deeds) **of power birthing themselves** (or: taking place) **within you had happened within Tyre and Sidon, they would have long ago changed their thinking and altered their lives by turning [to God] – while** [dressed] **in sackcloth and continuing to sit in** (or: on) **ashes.**
14. **"More than this, within the separating for a decision** (or: on the [Day] of judgment) **it will be more able to hold up in** (or: more endurable for) **Tyre and Sidon than in** (or: for) **you.**
15. **And you, Capernaum! You will not be 'lifted up** (or: exalted) **to heaven** (or: as far as [the] sky)**! You will [instead] climb down** (or: descend; subside) **to the unseen** (or: as far as Hades; or to the [state and condition of being] unseen)**.'** [Isa. 14:13, 15]

16. **"The person continuing to listen to and hear you folks is habitually listening to and hearing Me. And the person habitually setting you aside and disregarding you continues to set Me aside and disregard Me. Yet the person setting Me aside continues to set aside and disregard the One sending Me off with a mission and as a representative** (emissary)**."**

17**. Now the seventy** [other MSS: seventy-two] **returned with joy, one after another saying, "O Lord, even the demons** (Hellenistic concept and term: = animistic influences) **are continually being subjected to us** (or: set under and arranged below for us) **within and in union with Your Name!"**
18. **So He said to them, "I continued gazing, contemplating and repeatedly watching the adversary** (or: satan) **suddenly falling – as lightning from out of the sky** (or: as lightning – from out of the atmosphere and heaven).

19. **"So look, and realize – I have given to you folks the authority to habitually step on and trample snakes** (serpents) **and scorpions – as well as upon all the power and ability of the enemy** (or: the hostile or adversarial person) **– and nothing will in any circumstance cause you folks harm** (or: wrong you or treat you unjustly).
20. **Nevertheless, do not continue rejoicing in this – that the breath-effects** (spirits; attitudes; life-forces; winds) **are being continually subjected to you people. Instead, be constantly rejoicing that your names have been written on and stand engraved** (or: inscribed) **within the heavens** (or: in union with the atmospheres; in the skies)**."**

21. **Within the same hour, He expresses extreme joy** (or: transports supreme happiness and exultation) **to the Set-apart Spirit** (or: in the set-apart Breath-effect; by the Holy Spirit; for the sacred spirit), **and says, "I am in Myself constantly speaking out the same thought, word and message by You** (or: I am, Myself, habitually confessing out and acclaiming to You), **O Father – Lord of the heaven** (or: Owner of the atmosphere and sky) **and the earth** (or: Land) **– because You carefully hid** (or: conceal) **these things from wise folks and intelligent people** (folks that can make thing flow together to thoroughly comprehend), **and then revealed** (or: uncover; unveil) **them to** (or: in; by; for) **babies** (infants not yet able to speak). **Yes, O Father, because thus well-thinking is birthed** (or: it thus came to be an approved notion and an imagination of ease and well-being bring good pleasure) **in front of You** (= in Your presence).
22. **"All mankind** (or: All things) **were given over to Me by and under My Father, and yet no one is in constant, intimate, experiential knowledge of Who the Son is** (exists being), **except the Father, nor Who is the Father, except the Son – and whomsoever the Son is now wanting and continuing intending to at some point unveil** (uncover; reveal; disclose) **[Him]."**

23. **And then, being turned toward the disciples, He said privately, "Happy and blessed [are] the eyes [that] are constantly observing and seeing the things which you folks are now continually observing and seeing,**
24. **"for I am now saying to you that many prophets and kings wanted** (or: felt an intense desire) **to see** (catch a glimpse of; or: see [the picture] of) **the things that you folks are now looking at and presently seeing – and yet they did** (or: do) **not at any point see [them]; also to hear the things that you folks are now hearing – and yet they did** (or: do) **not at any point hear [them].**

25. **Later – look and consider! – a certain man versed in the Law** (a lawyer and a legal theologian; a Torah expert) **rose** (or: stood) **up, proceeding to put Him on trial and test [Him] out by saying, "Teacher, by doing what shall I inherit eonian life** (or: in what performing will I enjoy an allotment of a life which has the character and qualities of the Age; or: an age-enduring life)**?"**

26. **So He said to him, "Within the Law, what has been written? How are you in the habit of reading [it]** (or: How are you normally reading what stands written in the [Torah])**?"**
27. **Now making a discerning reply, the man said, "'You will be loving [the] Lord** [= Yahweh] **your God from out of your whole** (= entire) **heart, and in union with your whole soul** (or: within your entire self and soul-life), **and in union with and in the midst of your whole** (= entire) **strength,' and in union with and within your whole** (= entire) **mind** (intellect; comprehension; understanding)**' – and 'your neighbor** (the one close to you; your associate) **as being yourself.'"** [Deut. 6:4; Lev. 19:18]
28. **So He said to him, "With discernment you answered correctly. Be habitually doing this and you will be living."**

29. **Yet he, still wanting to justify himself** (make himself 'right' [in the argument]; show himself to be righteous and on the right path; or: do himself justice), **said to Jesus, "And who is my neighbor** (associate; the one close to me)**?"**
30. **So undertaking [a response], Jesus said, "A certain person** (human being) **was walking down from Jerusalem into Jericho and he fell encircled round about by bandits** (robbers; highwaymen), **who, after stripping him and putting blows upon** (= beating) **[him], went away, leaving [him] half dead.**
31. **"Now by coincidence, a certain priest was walking down on that road, and upon seeing him, passed by on the other side.**
32. **"And likewise also, a Levite, coming** [other MSS: happening] **down upon the place and seeing him, passed by on the other side.**
33. **"But a Samaritan – someone progressively traveling on the road – came upon him and at seeing [him and the situation] was moved in his inner organs with compassion.**
34. **"Then, after coming to [him], he bound down** (bandaged) **the results of his trauma and injuries** (wounds), **pouring on olive oil and wine. Now after mounting him upon his own animal** (either: pack animal, or, mount) **he led him into a caravansary** (or: inn) **and took care of him** (or: had him cared for).
35. **"And then on the next day, thrusting out** (or: extracting and putting forth) **two denarii** (silver coins), **he gave them to the caravansary host** (or: innkeeper – the one who welcomes everyone) **and said, 'Take care of him. And that which you may likely spend in addition, I myself, will pay back to you on the [occasion for] me to be progressively coming back upon [this place].'**
36. **"Which one of these three now seems** (appears) **to you to have come to be a neighbor** (associate; close-one) **of the person falling into the midst of the bandits** (highwaymen)**?"**
37. **Now he said, "The person doing** (performing) **the mercy with him." So Jesus said to him, "Be now going on your way, and you, yourself, be habitually doing** (performing) **likewise** (similarly; in the same way)**."**

38. **Now on the [occasion for] them to be progressively going on their way, He entered into a certain village. And a certain woman, named Martha, welcomed Him under [her roof] and entertained Him as a guest, [after entering] into the house.**
39. **Now for her there was also a sister being normally called Mariam [other MSS: Mary] who also, sitting alongside near to the Lord's feet, began listening and kept on hearing His word** (His logos; His idea, thoughts and message).
40. **But Martha, kept on being pulled from all around and was thus distracted concerning much serving** (or: = attending to many duties). **So, taking a stand upon [the situation], she said, "Lord** (or: Master), **does it not now matter to You that my sister is leaving me completely alone to be continuously giving attending service? Speak to her, therefore, so that she would take hold together opposite me, and join in helping me."**
41. **But making a discerning response, the Lord** [other MSS: Jesus] **said to her, "Martha, Martha, you continue being anxious** (overly concerned) **and constantly troubled** (upset) **about many things** [note: perhaps referring to the courses of the dinner],
42. **yet there is a need of [only] a few things [or: dishes; courses], or of [just] one** (or: But few are necessary, indeed [only] one; [other MSS: Yet there is a need of {only} one]). **You see, Mariam** [other MSS: Mary] **selected** (or: picks and chooses out) **a good** (virtuous; worthwhile) **part** (or: portion; [may = dish or course of the meal]) **which will not be chosen away or lifted from her.**

CHAPTER 11

1. **This happened later, on the [occasion] for Him to be within a certain place continuing in thinking, and/or speaking, with a view toward goodness, ease and well-being** (or: prayer), **[that] as he ceased, a certain one of His disciples said to Him, "Lord** (Master), **teach us [how] to be normally thinking and speaking toward goodness, ease and well-being** (or: praying) **– just as John also taught his disciples."**

2. **So He said to them, "Whenever you may be** [other MSS: are] **normally focused on goodness** (or: praying), **habitually say,**

> **'Our Father – the One within the midst of the heavens** (or: in the atmospheres)**! Let your Name be separated, set-apart and kept holy! Let Your reign, kingdom and sovereign influence come at once! Let Your will, purpose and intent be birthed** (come to exist) **at once – as in heaven** (or: in [the] atmosphere), **so also upon the earth!**

3. **Repeatedly give** (or: Keep on giving) **to us our bread – the one that has been made upon being and has reference to existence** (or: the dole that is sufficient for today and the coming day), **the one that corresponds to and accords with [the] day.**
4. **And then at once send away** (divorce and cause to flow off; forgive) **for us our failures and mistakes** (sins; times and occasions of missing the

target) **– for we, ourselves, are also habitually sending away** (causing to flow off and forgiving) **for everyone continually owing and being indebted to us. And would** (or: may) **You not at any point lead, bring or carry us into a [time or situation of] examination, testing or trial where we are put to the proof, but to the contrary, at once bring us out of danger, away from the worthless person, or the one of malicious intent or who has bad and unprofitable qualities** (the bad situation; the wicked person; the miserable condition; the painful labor; the unprofitable endeavor).**'"**

5. **Then He said to them, "Which person from among you folks will be having a friend** (someone you are fond of and care about), **and you will go your way to him [at] midnight and then say, 'Friend, let me use** (= borrow) **three loaves of bread,**
6. **"since, in fact, a friend** (or: loved one) **of mine happened along to me from out of the road** (path; way), **and I am not presently having something which I will be putting at the side for him** (= serving him to eat).
7. **"And that person giving a decided reply from inside may be saying, 'Do not continue providing and holding out troubles and weariness for me** (= Stop bothering me)**! The door has already been shut and locked, and my young children are now [put] into bed with me – I am now unable [to be] rising up to give [something] to** (or: for) **you.'**
8. **"I am now saying to you folks, [that] although he will not [be] getting up and give [something] to him because of the [situation of] him being his friend, because of the fact of his bold and shameless persistence, upon getting up he will give to him as much as he is presently needing.**

9. **"And so I, Myself, continue saying to you folks, Be continuously asking – and it will be given to you. Be constantly seeking and trying to find – and you folks will be finding. Repeatedly knock** (or: Keep on knocking) **and it will be opened up to** (or: for; in; among) **you people.**
10. **"You see, everyone continuously asking is continuously receiving; and the person constantly seeking is constantly finding; and to** (or: for; in) **the person repeatedly and continually knocking it will be opened up.**
11. **"Now [for] a certain [situation] from among you folks: the son will ask the father for bread – he will not give him a stone; or even a fish – will he instead give a snake** (serpent) **to him?**
12. **"Or further, he will ask for an egg – will he give a scorpion to him?**
13. **"If then, you folks, continuously subsisting being inherently worthless, malicious and evil, have seen and thus know to be habitually giving good** (virtuous) **gifts to your children, to how much greater an extent will the Father – the One from out of heaven** (or: from [the] atmosphere) **– give a set-apart Breath-effect** (or: [the] Holy Spirit; or: a separated attitude; consecrated life-force) **to the people habitually asking Him!"**

14. **Later, He was proceeding in expelling** (casting out) **a blunt, dull, mute demon** (Hellenistic concept and term: = animistic influence). **Now with the coming out of the demon, the [previously] mute and dull person spoke. And so the crowds marveled and wondered.**
15. **But certain ones of them said, "He continues casting out the demons in union with Beelzebul, the chief and ruler of the demons** (= animistic influences)**."**
But He, giving a discerning reply, said, "How does the adversary (satan) **continue able and with power to continue casting out the adversary** (satan)**?"**
16. **Yet different folks** (= another group)**, repeatedly testing and examining [Him], kept on seeking from His presence** (or: beside Him) **a sign out of [the] sky** (or: atmosphere; heaven).
17. **So He, seeing and knowing the results of their thoughts and imaginations** (what had gone through their minds), **said to them, "Every government** (reign; kingdom) **being divided in two, or into parts, upon itself is being progressively brought to desolation** (made to be an uninhabited wilderness or a desert), **and house is one after another falling upon house.**
18. **So if the adversary** (satan) **is** (or: were) **divided in two, into parts, upon itself** (or: himself), **how will its** (or: his) **reign** (government; kingdom) **stand** (or: be firm and endure) **– since you folks continue saying [that] I continue, in union with Beelzebul, to cast out the demons** (= animistic influences)**?**
19. **"Now if I, Myself – in union with Beelzebul – am constantly expelling the demons, in union with whom are your sons normally expelling [them]? Because of this, they will be your judges** (or: critics).
20. **"Yet if I, Myself – in union with 'God's finger'** [Ex. 31:18] **– continue casting out the demons** (Hellenistic concept and term: = animistic influences), **consequently God's reign** (imperial rule; government; kingdom) **really makes progress and has advanced to be beforehand upon you folks** (or: has really made its way to and has overtaken you, so as to have arrived; or: outstrips [to be now] upon you people).

21. **"Whenever the strong person – being one that has fully armed and completely equipped himself – may habitually watch over, guard and protect his own courtyard, his possessions and the things that sustain him continue being in peace.**
22. **"Yet as soon as** (or: if ever) **a person stronger than him, after coming upon [him], can conquer** (or: may overcome) **him, he progressively lifts up and carries off his full armament** (all the armor and weaponry) **upon which he had trusted and placed his confidence – and now progressively distributes his spoils** (booty).
23. **"The person not continuing in being with Me is down on Me** (or: The one not existing accompanied by Me exists being out of line and out of step with Me, and is thus against what is Mine) **– and the person not habitually gathering or presently leading [folks] together with Me is constantly scattering and dispersing.**

24. **"Whenever the unclean breath-effect** (spirit; attitude; life-force) **can** (or: should; may; would) **go out from the midst, away from the person** (human), **it is progressively** (or: constantly) **passing through waterless places, continuing to seek** (constantly trying to find) **a place or situation to rest** (cease-back; refresh; be still again) **– and yet habitually not finding [one] – it at that point is saying, 'I shall return into my house from where I came** (or: went) **out.'**
25. **"And then, upon coming, it is presently finding [it] continuing at leisure, in idleness, unemployed and not occupied – having been swept and cleaned with a broom, as well as having been put in order and adorned** (or: decorated).
26. **"At that point it continues going on its way and then proceeds taking along seven different breath-effects** (spirits; attitudes; life-forces) **more worthless, bad and malicious that itself, and upon entering, it proceeds settling down in the house and continues dwelling there – and the last [conditions and situations] of the person** (human) **progressively comes to be** (or: exist) **worse than the first ones."**

27. **Now it happened, during the [situation for] Him to be proceeding in saying these things, [that] a certain woman from the crowd, raising [her] voice, said to Him, "The womb [is] happy** (blessed; privileged) **that was carrying You, as well as the breasts which You sucked [when nursing]."**
28. **Yet He said, "On the contrary, the people continually listening to and habitually hearing [so as to obey] – as well as watching over, guarding and keeping – God's Word** (Logos; Thought; idea; message) **[are the] happy, blessed and privileged folks."**

29. **Now with the progressive assembling** (collecting; convening) **of the crowds into a thick mass** (or: a throng), **He began to go on to say, "This generation is, and continues being, a worthless** (unsound; miserable; wicked; depraved; evil; malicious; disadvantaged; unprofitable; painfully bad; toil-bringing) **generation. It is constantly seeking a sign** (= insisting on a proof of My claims) **– and yet no sign will be given to it except Jonah's sign** (or: the sign of Jonah; the sign which is Jonah; the sign pertaining to or in relation to Jonah).
30. **"You see, just and correspondingly as Jonah came to be a sign to** (for; among) **the Ninevites, in the same way the Son of the Man** (the Son of mankind; = Adam's son; = the Human Being; = the eschatological Messianic figure) **will also be [a sign] to** (for; among) **this generation.**
31. **"A** (or: [The]) **'Queen of [the] South' will be aroused and raised up in union with the decision** (or: in the judging; in the midst of the separation for discerning) **with** (or: accompanying) **the adult men of this generation, and she will condemn** (bring a down-decision on) **them, because she came from out of the limits** (or: boundaries) **of the Land** (or: earth) **to listen to and to hear**

the wisdom of Solomon, and – look and take note! – something more that Solomon [is] here (or: in this place)**!**
32. **"The Ninevite adult men will stand up** (arise) **in union with the separation for deciding** (in the judging) **with this generation and they will condemn** (bring a down-decision on) **them, because they changed their thinking into [alignment with] the public proclamation** (or: the result of the heralding) **of Jonah, and – look and take note! – something more than Jonah [is] here!**

33. **"No one, upon lighting a lamp, normally puts [it] into hiding in a cellar or vault, nor under the measuring basket, but rather upon the lampstand, so that folks coming in on their way can see** (or: may observe) **the light.**
34. **"The body's lamp is your eye. Whenever your eye may exist being** (or: be) **single** (simple; = has focus that is not complex or compounded; not given to taking voyages), **the whole body is also flooded with light** (illuminated; shining and radiant). **Yet, whenever it may be worthless** (unsound; miserable; wicked; depraved; evil; malicious; disadvantaged; unprofitable; painfully bad; toil-bringing), **your body also [is] dark** (or: in the dark; full of darkness; shrouded with darkness).
35. **"Continue alert and be habitually watchful, continually taking careful notice, therefore, [that] the light within you is not** (does not continue being) **darkness.**
36. **"If, therefore, your whole body [is] illuminated** (flooded with light; or: luminous; composed of and full of light) **– not having any part in the dark** (or: full of darkness) **– [the] whole will be illuminated** (luminous; composed of light) **just as whenever the lamp can** (or: may) **shine light on** (enlighten; give light to) **you by** (or: in; with) **[its] beam** (ray; flashing)**."**

37**. Now during this [situation for] Him to be speaking, a Pharisee kept on making a request that He would dine with him. So later, after entering, He fell back** (or: reclines) **[at the meal].**
38. **But seeing [this], the Pharisee was surprised and amazed** (or: wondered) **that He was not first ceremonially washed** (or: baptized; dipped; [immersing of the hands up to the elbows for ceremonial purification]) **before the dinner.**
39. **So the Lord said to him, "At this time you Pharisees are normally** (or: habitually) **cleansing [by washing] the outside of the cup and the dish – yet the inside of you folks continues being brimming and crammed full** (so as to be replete) **of plundering** (acquiring booty; seizing and carrying off; rapacity) **and worthlessness**

(badness of conditions; unsoundness and miserableness; wickedness and depravity; evil and malice; disadvantageousness; unprofitableness; that which brings toilsome labor).

40. **"Thoughtless, unreasonable and senseless people! Did not the One making** (forming; constructing) **the outside also make** (form; create) **the inside?**

41. **"However** (or: Nonetheless; In any case), **give the things being within** (or: continuing being inside) **[as] a gift or expression of mercy** (= alms or charity), **then – look, and consider! – everything is** (or: all things are) **clean to** (or: for; among) **you folks.**

42. **"But in contrast, tragic will be the fate for you Pharisees** (or: among you, the Pharisees), **because you consistently give away one tenth** (or: habitually pay tithes) **from the mint and the rue, as well as every edible plant** (garden herb or vegetable), **and yet you folks are consistently** (or: continually) **bypassing the decisions which yield the justice** (or: the judging) **and the love of God** (or: which have their origin in, and express the character of, God). **Now it was continuing binding and necessary to do these things, and to not bypass those things.**
43. **"Tragic will be the fate for you Pharisees** (or: among you, the Pharisees), **because you habitually love the front place of sitting** (or: highly regard the prominent seat; = the most important place in a meeting) **in the synagogues, as well as the greetings** (= deferential recognitions) **within the marketplaces.**
44. **"Tragic will be your fate, you scholars** (theologians; scribes) **and Pharisees – the overly judging and critical folks**

(*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions), **because you exist being** (or: are) **as unseen** (or:= unmarked) **memorial tombs** (= graves having the characteristics of Hades), **and so the people** (or: mankind) **habitually walking around on top [of them] have not seen and so do not know** (= without realizing) **[it]!"**

[note: contact with a grave rendered a person ceremonially unclean]

45. **Now a certain man of those versed in the Law** (a legal expert; a Torah lawyer and interpreter), **in giving a considered reply, is then saying to Him, "Teacher, in** (or: by) **constantly saying these things you continue invading our territory and outraging us by violating our rights – thus, insulting us, too!"**
46. **So He said, "Tragic will be the fate for you men versed in the Law** (Torah lawyers), **too, because you are constantly burdening people** (humans) **[with] cargos** (or: loads) **[that are] hard to bear** (= intolerable burdens), **and yet you folks are continuing to not even lightly touch the loads with one of your fingers!**
47. **"It will be so tragic for you, because** (or: It is so tragic among you, that) **you folks habitually build and erect the memorial tombs of the prophets, but your fathers** (or: forefathers; ancestors) **killed them off** (or: murdered them)**!**
48. **"Really** (or: Consequently; Accordingly then), **you folks exist being witnesses** (or: continuously are folks who testify and give evidence), **and you**

are constantly approving, thinking well of and giving endorsement to the acts (deeds; works) **of your fathers** (and: forefathers), **because they indeed killed them off, and now you yourselves continue building the [memorial] houses** [other MSS: their tombs]**!**
49. **"That is why** (or: On account of this) **the Wisdom of God also said, 'As emissaries I will send off prophets and representatives unto them** (or: into the midst of them) **– and they will be killing of [some] from out of their midst, and then they will pursue** (chase; press forward [on] and persecute; [other MSS: banish]) **[others],**
50. **"So thus, the blood of all of the prophets – that having been poured out from the casting down** (the founding; the foundation; or: may = the conceiving) **of [the] ordered system** (world of culture, economy, religion and government) **– can** (or: should; would) **at some point** (or: suddenly) **be searched out to be required and exacted from this generation:**
51. **"from Abel's blood until Zechariah's blood – the man losing himself** (or: perishing; being destroyed) **between the altar and the House – yes, I continue saying** (or: am now saying) **to you folks, it will be sought out and exacted from this generation.**

52. **"Tragic will be the fate for you experts in the Law** (Torah lawyers), **because you lifted up and carried away** (or: lift up and carry off; took and remove) **the Key of the intimate, experiential, personal knowledge and insight. You, yourselves, do** (or: did) **not enter [so as to experience and gain insight] and you hinder, block, prevent and forbid the folks periodically entering** (or: going into the midst).**"**

53. **And from there** (or: Then from that time and place), **upon His going out, the scribes** (scholars and theologians) **and the Pharisees began to fiercely keep on holding** (or: hemming) **[Him] in** (or: started to progressively bring dreadful entanglement on [Him]) **and to repeatedly get Him to speak without [His first] thinking** (literally: speak from the mouth) **concerning more things,**
54. **repeatedly** (or: constantly) **lying in wait for ambush to pounce on and catch** (or: trap) **something from out of His mouth** (= from His own words).

CHAPTER 12

1. **Under these circumstances, [with] a crowd of tens of thousands** (myriads) **being gathered together upon [the event] – so as to be time after time trampling** (or: stepping down on) **one another – He began a discourse to His disciples first: "Be constantly holding your attention toward, and continuously guarding yourselves from, the yeast permeating the Pharisees, which is to put texts under close inspection, to sift and separate, and then give an answer, an interpretation, an opinion**
(or: to live by separating things yet, under-discern; or: being overly critical and making judgments from a low view; or: perverse scholarship which focuses on tiny distinctions).

2. **"Now there is nothing [which] continues having been completely concealed** (or: veiled and covered together) **which will not be unveiled** (uncovered; revealed; disclosed), **and [nothing] hidden which will not be intimately and experientially made known.**
3. **"Instead, whatever** (or: as many things as) **you folks said** (or: say) **within the darkness** (or: in union with darkness) **will be listened to and heard in the midst of and in union with the Light – and that which you speak** (or: spoke) **to the ear within the private rooms** (or: inner chambers) **will be heralded in public proclamation upon housetops** (or: roofs).
4. **"So I am now saying to you, My friends, Do not** (or: You should not) **be afraid of** (or: caused to fear from) **the people presently** (or: in the process of) **killing off the body, and yet after these things are not having** (holding; possessing) **anything more excessive to do.**
5. **"Now I will expressly point out to** (indicate and even underline for) **you people [him] of whom you folks should be made fearful: Be made to fear the person [who], after the killing off, continues possessing** (having and holding) **the right** (or: authority) **to throw you into the Valley of Hinnom** (Greek: Gehenna; = the City Dump outside of Jerusalem [= to dishonor you by giving no burial; to treat you as a criminal]). **Yes, I continue saying to you folks, Be afraid of this one.**

6. **"Are not five sparrows normally being sold for two of the smallest copper coins** (an assarion; 1/16th of a denarius)**? And yet not one of them is forgotten in God's sight or presence.**
7. **"But in comparison, even the hairs of your head have all been numbered** (or: given a number, and thus, counted)**! So then, stop fearing** (or: do not continue being caused to fear)**! You folks constantly carry through to be of [more] consequence and value [than] many sparrows.**

8. **"Now I am saying to you folks that everyone who will ever publicly confess** (acknowledge; avow; speak the same thing of) **union with Me – in front of people** (or: humanity), **the Son of the Man** (the Human Being; the Son of mankind; = Adam's Son) **will also publicly confess** (acknowledge; avow; speak the same thing of) **union with him – in front of God's agents** (messengers)**!**
9. **"But the person denying** (disowning; renouncing) **Me in the sight and presence of people** (or: humanity) **will be fully denied** (disowned so as to be written off; fully renounced) **in the sight and presence of God's agents and messengers.**
10. **"And furthermore, everyone who utters a word** (declares a thought; speaks a message) **[aimed] into the midst of the Son of the Man** (the Son of the Human Being; = Adam's Son), **it will be forgiven and sent away for him** (or: let go away from him). **Yet for the one speaking abusively** (or: slandering; speaking injuriously; blaspheming) **into the Set-apart Breath-effect** (the Holy Spirit; Sacred Breath), **it will not be forgiven or sent away.**

11. **"Now whenever they may bring you folks into the midst, upon [some charge before] the synagogues** (or: public assemblies), **or [haul you up before] the government officials** (rulers) **and the authorities, you should not be anxious or overly concerned about how or what you should speak in your defense, nor what you should say.**
12. **"You see, the Set-apart Breath-effect** (or: Holy Spirit; Sacred Breath) **will teach you within that very hour what things it is necessary to say."**

13. **Then someone out of the crowd said to Him, "Teacher, tell my brother to divide the inheritance** (or: the concerns and possessions acquired by lot) **into parts with me."**
14. **But He said to him, "Man** (perhaps: = Mister; Friend), **who appointed and set Me down [to be] a judge** (or: decider) **or a divider** (or: arbiter) **upon you folks?"**
15. **So He said toward them, "Be continuously seeing [the situation] and constantly watching over so as to guard yourselves from all greed and desire to have more, because for anyone, his life does not exist in the superabundance of the goods and possessions undergirding and being a subsistence for** (or: to) **him."**

16. **And so He told an illustrative story** (a parable) **to them, saying, "The farming space** (or: cultivated tracts of fields; the region) **belonging to a certain rich person produced well.**
17. **"Consequently he reasoned and debated within himself, presently saying, 'What should** (or: shall) **I do, [seeing] that I am not presently having [a place, or, room] where I will gather** (or: collect and store) **my fruits** (= crops)**?'**
18. **"And so he said, 'I will do this: I will pull** (or: tear) **down my barns** (storehouses; granaries) **and I will build bigger ones. After that I will gather and store there all my grain and goods.**
19. **"'Then I will say to my soul** (interior self and life), **Soul, you are now possessing** (having and holding) **many goods** (or: good things) **[that] continue lying [in storage] for** (or: into) **many years. Continue resting and taking it easy: eat, drink, continue easy-minded and keep on being merry.'**
20. **"But God said to him, 'O senseless** (foolish; imprudent) **man, on this night they are presently requesting** (or: demanding) **your soul** (interior self and life) **from you. So whose will be the things which prepare and make ready?'**
21. **"This is how it is** (or: So it goes) **[with; for] the person constantly laying up treasure** (amassing and hording goods) **for** (or: to; in) **himself, while not becoming progressively rich with regard to God** (or: in [proceeding] into God)**."**

22. **Then He said to His disciples, "On account of this I am now saying to you folks, Quit** (or: Do not continue) **being anxious and overly concerned for**

the soul (the inner life and its concerns) **– what you should eat! Nor for your body – what you should put on** (or: with what you can clothe yourselves)**!**
23. **"You see, the soul** (the inner being and its life) **is more than nourishment – and the body [more] than what is put on** (clothing).
24. **"Focus your mind down on and consider the ravens** (or: rooks; jackdaws) **– that they are not sowing seeds, nor are they reaping [the grain], [and for] which critters there is no storeroom nor yet a barn – and yet God constantly provides food to nourish them, and provision to maintain them. To what an extent and in how many ways are you folks rather constantly carrying through to be of [more] consequence and value [than] the birds** (or: the flying creatures)**?**
25. **"Now who of you, by being anxious and worrying, is able** (or: has power) **to add a cubit** (about eighteen inches) **upon the span of his life** (or: to his size or stature)**?**
26. **"Since** (or: If), **then, you folks continue being not even able** (or: having power) **[for the] least thing, why continue anxious and overly concerned about the rest** (the remaining things)**?**

27. **"Focus your mind down on and consider the lilies – how it progressively** (or: repeatedly) **grows and increases? It is not constantly working hard** (toiling; spent with labor), **neither is it continuously spinning thread [for cloth]. Yet I am now saying to you folks, not even Solomon – in the midst of all his glory** (splendor ; manifestations which called forth praise) **– was arrayed** (or: cast clothing around himself) **as one of these!**
28. **"So if God continues thus clothing the vegetation – being in a field today, and proceeding in being cast into an oven** (or: furnace) **the next day** (or: tomorrow) **– how much rather [will He clothe and adorn, and thus, take care of] you folks: people having little faith and small trust!**
29. **"And thus, as for you folks, stop constantly seeking what you can** (or: should) **eat, and what you can** (or: should) **drink – and stop being repeatedly unsettled and in suspense.**
30. **"You see, all the ethnic multitudes** (the nations; the non-Jews; = the pagans) **of the ordered system** (world of governments, cultures and religions) **are habitually searching for and seeking out all these things – yet your Father has seen, and thus knows, that you folks constantly need these things.**
31. **"However, and more so, be continuously seeking His** [other MSS: God's] **reign** (rule; kingship; sovereignty; kingdom), **and all these things will be set toward, and then added to, you people.**

32. **"Stop** (or: Do not continue) **fearing, little flock, because it delights the Father** (or: because the Father thought it good, and thus, approved) **to give the rule** (reign; kingship; kingdom) **to you folks.**
33. "**You folks at once sell your possessions** (the things constantly providing subsistence for you), **and then at once give a gift of mercy** (or: a charitable donation; alms) **– [and thus] at once make money pouches [that are] not**

progressively becoming old and worn out: an unfailing and inexhaustible treasury (or: storehouse for treasure or things of value) **within the midst of the heavens** (or: atmospheres), **where a thief does not come near nor is a moth constantly eating** (consuming and thoroughly ruining).
34. **"For you see, where your treasury is** (exists), **there also will be your heart.**

35. **"Let your loins** (from the waist to the genitals) **constantly exist being bound around and fastened** (or: girded about; = be dressed and ready for work or prepared for battle) **and your lamps continuously burning,**
36. **"and you, yourselves, [be] like people habitually focused toward anticipating, welcoming and receiving their own master** (lord; owner) **– whenever he can loosen up [his involvement] and break away to return from the midst of the marriage banquet – so that, upon coming and knocking, they might immediately open up to** (or: for) **him.**
37. **"Those slaves [are] happy and fortunate whom the master** (lord; owner) **– upon coming – will find being continuously awake, alert and watchful. Truly** (or: Amen; It is so; Count on it)**! I say to you folks that he will gird himself about** (as with an apron) **and will cause them to recline [at a meal]. Then, coming alongside, he will give attending service to them!**
(or, as a question: In truth, I am now asking you: Will he tie an apron around himself then have them lie back for dinner and then serve them?)
38. **"And should he arrive in the second watch** (= just before midnight) **– or even during the third** (= past midnight or in the early hours of the morning) **– and might find [them, or, the situation] thus, happy and fortunate are those slaves!**

39. **"Now you normally know this by personal experience** (or, as an imperative: But be coming to experientially know this), **that if the householder had seen, or by foresight had perceived so as to be aware, at what hour the thief is proceeding in coming, he would stay awake and be watchful – and thus not allow his house [wall] to be dug through** (= let his house be broken into).
40. **"And so you folks, yourselves, therefore progressively come to be ready and prepared – because in an hour in which you folks are not normally supposing** (or: in the habit of assuming or imagining), **the Son of Mankind** (or: the Son of the Human Being; = Adam's Son; the anticipated eschatological messianic figure) **is then coming** (or: normally comes)**."**

41. **So Peter said, "Lord** (Master), **are you presently saying this illustration** (parable) **[aimed] toward us, or also, toward all?"**
42. **Then the Lord said, "Who, consequently** (or: really), **is the faithful** (trustworthy; reliable) **house manager** (steward; administrator who also enforces the laws of the house) **– the thoughtful** (sensible; considerate; prudent; discreet) **one – whom the lord** (master; owner) **will appoint and place down upon and over his household staff** (the group in charge of care, attending treatment and

curing) **to keep on** (or: to repeatedly be) **giving [to them their] measure of grain** (= food allowance) **when it is due, and in the fitting situation?**
43. **"That slave [is] happy and fortunate whom his lord** (master; owner), **upon coming, will find habitually operating in this way** (or: constantly doing thus).
44. **"I am now saying to you folks that truly** (or: certainly) **he will appoint and place him down upon and over all his possessions and those things which sustain him.**

45. **"Yet, if that slave should ever say within his heart, 'My lord** (master; owner) **continues taking a long time and delays [his] coming,' and then should begin both to habitually beat the boy and the maids** (= the male and female servants) **and to be constantly eating and drinking – even to be repeatedly getting drunk,**
46. **"the owner** (lord; master) **of that slave will arrive on a day in which he continues not anticipating or suspecting [it], and in an hour in which he continues having no personal knowledge [of it]. Then he will cut him in two** (figurative: = severely punish him; perhaps: = sever him from his position after lashing him with a whip) **and next put his part** (or: set his position) **with the unfaithful and unreliable [slaves].**
47. **"Now that slave who by experience is knowing and personally understanding his owner's** (his lord's; his master's) **will and intent – and yet is not preparing** (or: making ready) **or performing with an aim toward his [owner's] will or intent – will be flayed** (severely whipped) **[with] many lashes.**
48. **"But the person not knowing or understanding – yet doing [things] deserving of blows** (or: a beating) **– will be flayed** (severely whipped) **[with] few lashes.**
So to everyone to whom much was given, much will be sought for from him (at his side or situation); **and to whom they set much alongside** (or: committed to and put in charge of much), **of him they will more excessively request and demand.**

49. **"I came to throw Fire upon the earth** (or: I come to cast a fire upon the Land) **– and what am I now wishing?, since it is already ignited** (or: and what do I intend, if is already kindled?).
50. **"Now I continue having an immersion** (or: a baptism) **[in which] to be immersed and saturated** (plunged and baptized) **– and how am I continuing being held together, until it can be brought to its goal?**
(or: and how [greatly] I am being pressed together {or: constrained; sustained; held in custody; gripped} till it should be finished and accomplished!)
51. **"Do you folks continue supposing** (assuming; imagining) **that I came along** (or: was birthed to be present) **to give peace** [= shalom] **within the Land** (or: on the earth)**? No, I am saying to you, to the contrary, complete division** (or: a thorough dividing).

52. **"You see, from now on, within one house they will be five people that are existing having been completely divided: three on** (= against, or, from) **two, and two on** (= against, or, from) **three.**
53. **"A father will be thoroughly divided on** (= from; or: about; against; or: on [decisions, issues or perspectives in regard to]) **a son, and 'a son on a father;' a mother on a daughter, and 'a daughter on a mother;' a mother-in-law on her daughter-in-law, and 'a daughter-in-law on the mother-in-law.'"** [Mal. 7:6]

54. **And now He went on saying to the crowds, also, "Whenever you people may** (or: should) **see a cloud progressively arising upon the west** (or: on the western regions), **you are immediately saying that a rainstorm is progressively** (or: presently) **coming – and thus it comes to be** (or: it happens).
55. **"And whenever a south [wind] continues blowing you are normally saying that there will be heat** (or: a heat wave) **– and it comes to be** (or: it happens).
56. **"O you the overly judging and critical folks**
(*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions)**! You have seen and come to know [how] to constantly examine and discern, and then assess and interpret the face** (or: outward appearance) **of the land and the sky** (or: the earth and the heaven), **yet you have not seen, and thus do not know, how to examine, discern and interpret this present situation and season!**
57. **"So why are you people not also habitually discerning and deciding for yourselves [what is] right** (just; the fair and equitable course to follow which accords with the Way pointed out)**?**
58. **"For example: as you proceed with your opponent in a suit at law** (perhaps: = a creditor) **to bring [a situation] under control before a magistrate** (or: civil ruler), **while on the way** (or: road), **make an effort** (take action; get to work; endeavor) **to have come to a settlement so as to have the situation or conditions completely changed and to be delivered from him** (or: be rid of him and the dispute for good), **otherwise he can continue to drag you down to the judge, and then the judge will give you over to the court officer** (bailiff; constable; sheriff), **and finally the court officer will throw you into jail** (or: prison)**!**
59**. "I tell you, you can** (or: may) **not come out from that place until you should pay back in full even the last fraction of a cent** (small brass coin; mite)**!"**

CHAPTER 13

1. **Now there were some present, on that same occasion and situation, [who were] reporting to Him about the Galileans whose blood Pilate had**

mixed with their sacrifices (= whom Pilate slaughtered as they were offering sacrifices – perhaps as they were slaughtering the animals).
2. **And so, giving a considered reply, Jesus said to them, "Does it normally seem to you** (or: Do you continue to think, suppose, presume or imagine) **that these Galileans had come to be folks who missed the target** (sinners; failures) **more so than and beyond all the [other] Galileans, seeing that they have experienced and suffered such things as these?**
3. **"I am now saying to you, No. Nevertheless, if you folks should not progressively change your thinking** [includes: so as to return to Yahweh], **you will all likewise destroy yourselves** [i.e., by coming into conflict with the Romans].
4. **"Or then, those eighteen people upon whom the tower in Siloam fell and killed them off – does it usually seem to you** (or: do you continue to imagine or suppose) **that they, themselves, had come to be debtors more so than and beyond all the people permanently settling down in and inhabiting Jerusalem?**
5. **"I am now saying to you, No. Nevertheless, if you folks should not progressively change your thinking** [includes: so as to return to Yahweh], **you will all similarly destroy yourselves** [i.e., by towers and walls falling; comment: perhaps prophetic of the destruction of Jerusalem].

6. **So He went on to tell this illustration** (or: parable)**:**
"A certain man had a fig tree that was planted in his vineyard, and so he came seeking (or: searching all over) **within it for fruit – and he found none.**
7. **"Then he said to the person who took care of the vineyard, 'Look, for three years now I have been repeatedly coming, constantly searching for fruit within this fig tree, and I continue finding none. Therefore, cut it out [of the vineyard]. For what reason does it also continue making this spot of ground completely idle and unproductive?'**
8. **"But the [vineyard keeper], giving a considered response, then says to him, 'Master** (or: Sir; Lord), **leave it this year also, until which [time] I can dig and spread manure around it.**
9. **"'And if it should indeed produce fruit [as we progress] into the impending [season], [well and good] – yet if not, you will certainly have it cut out.'"**

10. **Now He had been repeatedly teaching within one of the synagogues, on the sabbaths.**
11. **Then – look and consider this! – a woman continuously having a spirit of weakness** (or: constantly holding and possessing an attitude of sickness and impotence) **[for] eighteen years [came by], and she continued being constantly bent over** (or: bent double and together) **and completely unable** (or: having no power) **to bend back up** (or: to unbend).
12. **Now upon seeing her, Jesus called out loudly in summons, then said to her, "Woman, you have been loosed away and are now freed** (released) **from your weakness** (illness; infirmity)**!"**

13. **Next He placed** (or: put; laid) **[His] hands upon her – and instantly she was made straight and erect again** (or: was straightened back up) **and she began giving glory to God and enhancing God's reputation.**

14. **Now making a critical remark, the presiding officer** (ruler; chief; ranking member; leader) **of the synagogue – growing indignant and displeased, resenting the fact that Jesus had given care and effected a cure on the sabbath – began saying to the crowd, "There are six days within which it continues necessary and binding to be habitually working** (performing acts)**! You folks continue the habit of receiving treatment and cures while normally coming on** (or: during) **them – and not on the sabbath day!"**

15. **So the Lord made a decisive reply to him, and said, "O you overly judging and critical folks**

(*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions)**! Does not each one of you folks normally loosen** (or: untie) **his ox or ass from the stall** (or: stable; or: feeding trough) **on the sabbath – and then continuing in leading [it] off, is habitually giving [it water] to drink?**

16. **"Now this woman – being a daughter of Abraham whom the adversary** (or: opponent) **binds, and consider it!, eighteen years! – did it not continue binding and necessary for [her] to be at once loosed from this bond on the sabbath day** (a day of rest and ceasing from labor)**?"**

17. **And with His continuing in saying these things, all those continuing in opposition to Him began being brought down in shame and complete disgrace – and yet all the crowd rejoiced at all the glorious** (splendid; remarkable) **things coming to be by, and taking place under, Him.**

18. **Therefore He went on to say, "To what is the reign of God like** (or: How and in what is God's kingdom and kingly rule similar), **and with what shall I liken it** (put it in resemblance)**?**

19. **"It is like a mustard seed which, upon taking, a person threw into his own garden** (or: [the] garden of himself), **and it grew and then became [like] unto a tree, and then the birds of the sky** (or: atmosphere; heaven) **settled down** (as in tents; = made temporary nests) **within its branches."**

20**. Then, again, He said, "To what shall I liken God's reign** (rule, government and kingdom, or His sovereign influence and activity)**?**

21. **"It is like yeast** (or: leaven) **which, upon taking, a woman hid, [mixing it] into three seah-measures** (= about thirty-six quarts) **of ground wheat** (meal or flour) **– until where [the] whole [batch] was leavened** (then, fermented)**."**

22. **Later, He began journeying through, from city to city and from village to village, repeatedly teaching and then journeying on, progressively making His way on into Jerusalem.**

23. **Now at one point, someone said to Him, "Sir** (or: Master; Lord), **[I wonder] if [only] a few are proceeding in being saved**
(or: if few are progressively being rescued; if the folks presently being healed and made whole are a small number)**?"**
So He said to them,
24. **"You folks be continually struggling and constantly exerting yourselves vigorously even to the point of agonizing, as contestants in the public games, to at once enter through the narrow door** (or: cramped entry), **because many people – I now tell you – will continue seeking to enter, and yet they will not continue having strength.**
25. **"From [the point or time] where the master of the house** (or: the owner and lord of the house; the householder) **may get up and lock off** (close and bar) **the door** (or: entry), **and then you folks should begin to stand outside and to repeatedly knock [at] the door** (or: entry), **repeatedly saying, 'Sir** (or: Master; Lord; [other MSS: Sir, sir! {or: Lord, Lord!}]), **open up to us** (or: for us)**!' And then, giving a decided reply, he will declare to you folks, 'I have not seen, and thus do not know, you people. From what place are you?** (or: I am not acquainted [with] whence you are [come]!).**'**
26. **"At that point you will begin to be saying, one after another, 'We ate and drank in front of you** (in your sight)**! Also, you taught in our town squares** (plazas; broad streets)**!'**
27. **"And yet, he will be declaring, 'I am now saying to you, I have not seen, and thus do not know, from where you are. Stand off away from me, all [you] workers of injustice**
(laborers in that which is not right; unfair workmen; folks whose actions do not accord with the Way pointed out; workers void of rightwised relationships)**!'**
28. **"Whenever you may see Abraham, Isaac and Jacob – as well as all the prophets – within the midst of God's reign** (or: sovereign rule; kingdom), **yet you yourselves, one after another, being thrown outside, the weeping and the grinding** (or: gnashing) **of the teeth** (= the sorrow and regret) **will be [out] there, in that place.**
29. **"Not only that, people will arrive from eastern regions and western territories, as well as from [the] north and [the] south, and they will be made to recline back at a meal, within God's reign** (kingdom; domain).
30. **"And so – now think about this – there are last ones who will be first ones; and there are first ones who will be last ones."**

31. **In that very hour certain Pharisees approached, one after another saying to Him, "At once go out and continue on your way from here, because Herod is wanting and intending to kill you off!"**

32. **And yet He replied to them, "After going on your way, say to this fox** (or: jackal), **'Look and take note! I continue throwing out demons** (Hellenistic concept and term: = animistic influences) **and finishing off** (or: completing) **healings today and tomorrow, and then on the third day I am proceeding in being brought to the goal** (or: I am progressively being finished and made fully functional).
33. **"Moreover, it continues being binding and necessary for Me to continue journeying today, tomorrow and on the following one** [other MSS: in the one still coming], **because it continues being inadmissible** (not acceptable; = unthinkable) **for a prophet to be destroyed outside of Jerusalem!**

34. **"Jerusalem, O Jerusalem! – the one constantly killing off the prophets, and repeatedly stoning the people having been sent off as emissaries** (missionaries; representatives) **to her – how often** (how many times) **I wanted and intended to at once completely gather together and assemble your children, in the manner in which a hen [gathers] her own brood** (or: chicks) **under [her] wings, and yet you people did not want [it]!**
35. **"Look and consider this – your house** (or: House; = the Temple; or: household [a figure of the entire people]) **is being progressively left and abandoned to you people** (or: is habitually sent away because of you; or: is repeatedly forgiven for you folks)**!**
So I am now saying to you folks that under no circumstances may you see Me, until you can (or: should) **say, 'The One progressively coming in union with [the] Lord's Name** [= in the authority of the Name of Yahweh] **is One having been blessed with good words of ease and wellbeing!'"** [Ps. 118:26]

CHAPTER 14

1. **Later, it occurred during the [situation for] Him to go** (or: come) **into the house of a certain one of the leaders** (or: rulers; officials; chief or prominent men) **of the Pharisees, on a sabbath, to eat bread** (= a meal) **– and they, themselves, were continuing in closely observing Him from the side, scrutinizing Him.**
2. **And then – look and take note! – there was [suddenly] a certain person** (human) **suffering from dropsy in front of Him.**
3. **And so, giving a discerning response, Jesus said to the men versed in the Law** (the Torah and legal experts) **and [to the] Pharisees, "Is it allowed by custom and Law to give care, attentively treat or cure on the sabbath, or not?"**
4. **But they were quiet** (or: kept silent). **And so, after taking a strong hold upon [him], He healed him and set [him] free** (or: loosed [the disease] off of [him]; or: released [him]; or: dismissed [him]).
5. **Then, making a discerning response, He said to them [either: to the men watching Him; or: to all present], "Which one of you folks, [if your] son [other MSS: ass] or ox will fall into a cistern** (sealed-in well; or: a pit) **on a**

sabbath day, will [you] not also immediately pull (or: drag) **him, or it, back up again [the same day]?"**
6. **And they did not have strength or ability to give a decided response in opposition to** (or: to direct back an answer in contradiction toward) **these [reasonings].**

7. **So He went on to tell an illustration** (a parable) **to the folks having been invited [to the meal] – as He was holding His attention on how, one after another, they continued choosing** (picking out) **for themselves the first reclining places** (= the most prominent seats that were considered places of honor and importance) **– while saying to them,**
8. **"Whenever you may be invited** (or: called), **by someone, unto wedding festivities** (or: a marriage feast), **you should not recline** (= sit down) **into the first** (= most honorable or important) **place, lest at some point there may be a person having been invited by him [who is held] in more honor** ([who is] more distinguished) **than you,**
9. **"and then, upon coming [up], the person inviting both you and him will say to you, 'Give [the] place to this person.' And at that point you begin, with shame and disgrace, to continue holding down** (= occupying and retaining) **the last place** (= the place of least honor).
10. **"But instead, whenever you may be invited** (or: called), **after going on your way, fall back into** (= assume a position in) **the last** (= least distinguished) **place, so that, whenever the person having invited you may come, he will say to you, 'Friend, walk** (or: move) **on up to a higher** (more upward) **[position].' At that point it will be a manifestation of esteem for you** (or: there will be glory on you; it will be a good reputation to you) **in the sight and presence of all those reclining back [at the dinner] with you** (i.e., all your fellow guests),
11. **"because everyone habitually exalting himself** (lifting himself up; = promoting himself) **will be brought** (or: made) **low** (be humbled; be demoted), **and yet the person habitually making and bringing himself low** (humbling and demoting himself) **will be exalted** (lifted up; promoted)**."**

12. **Now He also continued saying to the person having invited Him, "Whenever you should normally make** (or: provide; = give) **a luncheon or a dinner, do not be habitually** (or: stop) **summoning your friends, nor even your brothers, nor yet your relatives, and not rich neighbors – lest at some point** (or: lest perchance) **they themselves should be inviting you in return, and it could** (or: may) **become a repayment to** (or: for) **you.**
13. **"But to the contrary, whenever you normally make a reception** (provide entertainment; = give a banquet; = throw a dinner party), **make it a practice to be inviting destitute folks, crippled, maimed or mutilated people, lame folks, [the] blind,**
14. **"and you will be a happy, blessed and fortunate person, because they continue having nothing [with which] to repay you, so you see, it will be**

repaid to you within (or: in union with) **the resurrection of the fair and equitable folks**

(or: the standing, placing, putting or setting back up again of the just and rightwised people who are in right relationships and are in union with the Way pointed out)**."**

15. **Now on hearing these things, someone of the fellow guests** (a certain one of those lying back together [at the meal]) **said to Him, "Whoever will be eating bread** (= a meal) **within God's reign** (kingdom; royal rule and domain) **[will be] happy, blessed and fortunate."**
16. **Yet He said to him, "A certain person** (human) **was in the process of preparing** (making) **a great dinner** (main meal of the day), **and he [had] invited many people.**
17. **"So he sent off his slave on an errand, at the hour of the dinner, to say to those having been invited, 'Be now progressively coming, because already the results of [our] preparation are ready.'**
18. **"And then one by one** (or: from one [mind or motive]) **they all began to proceed in making excuses and to beg off with declining requests. The first one said to him, 'I just bought a field and I continue having necessity of going out to see it. I am now asking you, Have me excused.'**
19. **"And a different person said, 'I just bought five yokes** (= pairs; teams) **of oxen** (or: cattle), **and I am presently on my way to prove them** (to examine and test them out), **I am now asking you, Have me excused.'**
20. **"Then still another person said, 'I just married a wife, and because of this, I am unable to come.'**
21. **"And so the slave, after coming to be alongside, reported back to his owner** (master; lord) **these [responses]. At that point the master of the house** (or: householder), **being indignant from the internal fervor of his natural disposition, said to his slave, 'At once go out quickly into the squares and streets of the city and at once bring here the destitute folks as well as crippled, maimed and mutilated people, even blind folks and lame ones!'**
22. **"And so later, the slave said, 'Sir** (or: Master), **what you ordered and instructed has happened, and yet there is still a place** (= room).
23. **"So the owner** (lord; master) **said to the slave, "At once go out into the roads and fenced areas** (or: hedgerows; boundary walls), **and at once compel** (force) **[them] to come in, so that my house may be filled to capacity!**
24. **"'For I am now saying to you that not even one of the adult men of those having been invited will have a taste of my dinner.'"**

25. **Now many** (or: large) **crowds** (= hordes of people) **continued traveling together with Him, and so, upon turning, He said to them,**
26. **"If anyone continues coming to** (or: toward) **Me, and does not habitually regard with a negative will** (= put lesser importance to; hate, in the sense of giving less preference to) **his father and mother and wife and children and**

brothers and sisters – and still [more], even his own soul-life (the inner being and its concerns) **– he has no power and is unable to be My disciple!**
27. **"Whoever is not habitually picking up and carrying his own execution stake** (or: the cross of himself; the cross which pertains to, or is, himself) **and then continuing in coming behind Me – he has no power and is unable to be My disciple!**

28. **"For now, who among you people – wanting and intending to build a tower – is not first sitting down [and] progressively calculating** (reckoning by use of pebbles) **the expense – [to see] if he continues having** (holding; possessing) **sufficient resources [to bring it] into completion?**
29. **"– so that, after his laying a foundation and then not being [financially] strong enough to finish everything out, those folks continuing in watching might not at some point start to repeatedly ridicule and make fun of him,**
30. **"one after another saying, 'This person** (human) **started to progressively build, and yet he was not [financially] strong [enough] to finish [it] out.'**

31. **"Or, what king, continuing on his way to progressively engage into the midst of a war with a different king, will not first – after sitting down – take counsel with himself** (consider, deliberate, ponder and plan) **[to see] if he is powerful and able to undertake a face to face meeting, [himself being] in the midst of ten thousand [troops], with the [king] constantly coming upon him with twenty thousand [troops]?**
32**. "Now if in fact [he decides that he could] not, [at] his still being far away, through sending off a delegation of representatives he proceeds asking for the [terms that lead] toward peace.**
33. **"Thus, then** (or: Therefore, in the same manner), **everyone from among you folks who is not in the habit of setting-off and arranging-away from himself all his own possessions which are continuing to be his subsistence, he continues with no power and is unable to be My disciple.**

34. **"To be sure, salt [is] excellent** (ideal; beautiful; fine). **Yet if the salt also should be made dull** (or: tasteless; insipid; flat), **in what [way or situation] will it be made fit for seasoning?**
35. **"It is neither well placed** (thus: fit to be put) **into soil nor into manure. Folks normally throw it outside.**
Let the person presently having ears to now hear (or: to continue to listen and hear), **continue listening and habitually hearing."**

CHAPTER 15

1. **Now all the tax collectors** (or: customs and tribute agents) **and outcasts** (cultural, religious and legal failures; those who by habit and lifestyle miss the mark; sinners) **were progressively drawing near to Him to continue listening and hearing Him,**

2. **Consequently both the Pharisees and the scribes** (scholars; theologians of the Law) **kept on privately grumbling, muttering complaint and discontent among themselves, one after another saying "This man is constantly receiving and giving welcoming hospitality to outcasts** (sinners; etc.) **and is habitually eating with them."**
3. **So He spoke this illustration** (parable) **to them, presently saying,**
4. **"What person from among you folks, presently owning** (possessing) **one hundred sheep and then upon losing one of them, is not normally leaving the ninety-nine down with the wilderness** (desolate and uninhabited place) **and then continuing on his way upon [the track of] the lost one – until he can** (or: may) **find it?**
5. **"Later, after finding [it], he proceeds to place** (or: lay) **it on his shoulders, amidst rejoicing!**
6. **"And so, upon coming into the house, he proceeds calling together [his] friends and neighbors, saying to them in turn, 'Celebrate** (or: Be glad and caused to rejoice) **together with me, because I have found my lost sheep!'**
7. **"I am now saying to you folks that in this way there will be joy within the heaven** (or: the atmosphere) **upon** (or: on the occasion of) **a progressive changing of the mind** (or: a continued change in thinking and perspective, [accompanied by a return to the Lord]) **by one outcast** (habitual failure; person who constantly makes mistakes; sinner) **– [more] than upon ninety-nine 'righteous and just folks'** (or: people who are fair, equitable and in rightwised relationships in the Way pointed out) **who continue having no need** (or: necessity) **of a change of mind [or a return to Yahweh].**

8. **"Or then, what woman** (or: wife) **presently possessing** (having) **ten drachma coins, if she should lose one drachma, does not proceed to light a lamp and then continue sweeping the house and carefully looking and searching for [it] until she can** (or: may) **find it?**
9. **"And later, after finding [it], she proceeds calling together her women friends and neighbors, saying [to them] in turn, 'Celebrate** (or: Be glad and caused to rejoice) **together with me, because I have found the drachma which I lost!'**
10. **"In this way, I am now saying to you folks, joy is habitually birthed** (or: constantly happens) **in the sight and presence of God's agents** (or: messengers) **upon** (or: on the occasion of) **a progressive changing of the mind** (or: a continued change in thinking and perspective, [accompanied by a return to the Lord]) **by one outcast** (habitual failure; person who constantly makes mistakes; sinner)**."**

11. **Now He said, "There was a certain man having two sons.**
12. **"And the younger of them said to [his] father, 'Father, give to me the part of the estate** (the existing substance; the property; the essence) **normally falling upon [me].' So he apportioned** (divided in two parts and distributed) **to** (or: for; between) **them the livelihood** (or: [the means of] living). [note: Jewish law allotted one-half as much to the younger as to the older]

13. **"Later, after not many days, upon gathering everything together the younger son traveled from his homeland into a far country – and there he squandered** (thoroughly scattered; dissipated) **his substance for existing** (or: essence; or: property; [portion of] the estate), **constantly living as one having no chance of safety or preservation** (one not being in a condition of health, wholeness or salvation; the disposition and life of one who is abandoned and reckless).
14. **"Now after his expending everything** (= using up all his money and possessions), **a severe famine was birthed down on that country** (or: occurred that extended throughout that region), **and he himself began to be caused to progressively fall behind so as to be in want and need** (= he became nearly destitute, facing starvation).
15. **"And so, after making his way [from place to place around the area], he was joined** (glued together) **to one** (= put in the service of a person) **of the citizens of that country, and [that person] sent him into his fields to continue tending and grazing young pigs** (hogs; swine).
16. **"As time went on, he kept on having a strong desire to be fed, until satisfied, from out of the little horn-shaped pods of the carob trees which the young pigs were habitually eating – and still, no one was giving [anything] to him.**

17. **"Now at some point, coming into** (or: to) **himself, he affirmed, 'How many of my father's hired workers are surrounded by an abundance of bread – yet I, myself, am progressively perishing** (loosing myself away) **in a famine** (or: by deprivation of food)**!**
18. **"'Upon rising, I will travel** (journey; proceed) **to my father, and then I will say to him, "O father, I failed to hit the target [leading] into the heaven** (or: I missed my aim into the sky; or: I sinned in regard to heaven), **as well as in your sight and before you.**
19. **""I am no longer worthy to be called your son. Make me as one of your hired workers."'**
20. **"And so, upon rising, he went toward his father.**
Now while he continued being still a long way off (or: But during his progressive holding off yet far away), **his father saw him and was moved with compassion. Then, after running, [his father] fell upon his neck and tenderly kissed him** (or: expressed affection down on him).
21. **"So the son said to him, 'O father, I failed to hit the target [leading] into the heaven** (or: I missed my aim into the sky; or: I sinned in regard to heaven; or: I [sowed] failure into the atmosphere), **as well as in your sight and before you. I am no longer worthy to be called your son. Make me as one of your hired workers.'**
22. **"But the father said to his slaves, 'Quickly! Bring out the first robe – the one that signifies the first arrangement with the first equipment and which places him in first place – and clothe him! Then give a ring into his hand, and sandals unto** (= for) **[his] feet.**

23. **"'Next, you folks proceed in bringing the grain-fed young animal** (e.g.: fat and choice calf)**: at once slaughter** (or: sacrifice) **[it], and, after eating, we can be put in a good and easy frame of mind** (or: we should be given thoughts of well-being, cheer and celebration),
24. **"'because this one, my son, was existing being dead – and now he becomes back alive again** (or: lives up, again); **he was existing being one having been destroyed and lost – and now he is found!'**
And so they began to be progressively put in a good and easy frame of mind and were continually given thoughts of well-being and cheer.

25. **"Now his older son was continuing being in the midst of a field. Later, while progressively coming – as he drew near to the house – he heard [the sound] of a symphony** (a concert of musical instruments) **and choruses** (or: = music and choral dancing).
26. **"And so, calling one of the servants to him, he began inquiring so as to ascertain what these things might be** (or: mean).
27. **"So the man told him, 'Your brother is now arriving, and your father slaughtered the grain-fed young animal** (= the fat and choice calf), **seeing that he got him back being still sound and healthy.'**
28. **"But now the [older brother] swelled with internal teeming, expressing his natural disposition with agitation and irritation** (or: grew angry or enraged), **and then was not willing** (or: wanting; intending) **to enter. So his father, upon coming out, began calling him to his side and continued entreating him.**
29. **"Yet the [older brother], making a judging reply, said to his father, 'Look, and think about it! For so many years I constantly slaved for** (or: worked as a slave to) **you, and not even once did I transgress** (go to the side of) **your implanted goal** (impartation of the finished product within; inward directive) **– and yet not even once did you give to** (or: for) **me a kid** (a young goat), **so that I could be put in a good and easy frame of mind** (or: should be given thoughts of well-being, cheer and celebration) **with my friends.**
30. **"'But when this son of yours came – the one eating down** (or: devouring) **your livelihood with prostitutes – you slaughtered** (sacrificed) **the grain-fed young animal** (e.g.: fat and choice calf)**!'**

31. **"So now the [father] said to him, 'Child, you yourself continue being with me always – and all my things continue being yours** (or: everything [that is] mine is yours).
32. **"'But it continued being binding and necessary to at once be in a good and easy frame of mind** (or: be given thoughts of well-being, cheer and celebration) **and to rejoice, because this one – your brother – was existing being dead, and now he comes to life; and was one having been lost and destroyed – and now he is found!'"**

CHAPTER 16

1. **So He went on saying to the disciples,**
"A certain person (human being) **who was rich had a house manager** (administrator; steward), **and this [manager] was accused** (thrust-through with charges brought by an adversary) **to him as habitually squandering his possessions and means of subsistence by thoroughly scattering and wasting [them].**
2. **"And so, upon summoning him, he said to him, 'What [is] this [that] I am continually hearing about you** (or: Why am I now hearing this concerning you)**? Turn in the account** (= Hand over the books for an audit) **of your management** (administration; stewardship), **for you are no longer able to be [the] manager of the household.'**
3. **"So the manager said within himself, 'What shall I do, because my master** (lord; = employer) **is in the process of taking the management** (the administration) **away from me? I am not strong to be habitually digging; I am ashamed and feel disgrace to make a life of begging.**
4. **"'I know from experience what I will do, so that, whenever I am actually transferred** (or: may have my position changed) **from out of the management** (the position of administration), **folks may welcome and receive me into their own houses** (or: homes)**.'**
5. **"And then, after calling to himself each one of his own master's** (lord's; = employer's) **debtors, he was saying to the first one, 'How much do you continue owing to my master** (lord; = employer)**?'**
6. **"So he said, 'One hundred baths** (Hebrew liquid measure: = about five to nine hundred gallons [estimates vary]) **of olive oil.' So [the manager] said to him, 'Take in hand** (= take back) **your writings** (the notes; the contracts; the invoices) **and, after sitting down, quickly write [a new one for] fifty.'**
7. **"Next, he said to a different person, 'You there – how much are you continuing to owe?' So he said, 'One hundred cors** (Hebrew dry measure: = about a thousand bushels) **of grain.' He said to him, 'Take in hand** (= take back) **your writings** (contracts; invoices), **and write [a new one for] eighty.'**
8. **"And so the master** (lord; = employer) **commended** (added praise and applause to) **the estate-manager in regard to the disregard for what is right** (the injustice; the actions which were not in accord with the way pointed out; = the dishonesty), **because he acted thoughtfully** (or: performed intelligently in considering [the situation]), **because, you see, the sons of this age** (= the people who have the qualities and display the character of the current age) **exist being** (or: are) **more thoughtful and intelligent with common sense – [when interacting with] their own generation and birth** (perhaps: = their own kind) **– than the sons of the Light** (= people of the revealed Knowledge, and who thus live in accord with the way pointed out).

9. **"Further, I am now saying to you folks, at once make friends from out of the midst of the mammon** (Aramaic: wealth and earthly goods; Syrian god of riches) **that pertains to and has its source in inequity** (or: the aforementioned mammon of injustice and dishonesty) **so that whenever it give out** (fails; falls short; is defaulting) **folks can** (or: may) **welcome and receive you into the**

tents that have the qualities and characteristics of [this] age (or: the tabernacles that last for an undetermined duration).
10. **"The person [who is] faithful** (reliable; trustworthy; loyal) **in [the] least** (or: smallest) **also continues being** (or: is) **faithful** (reliable; trustworthy; loyal) **in much; and the person [who is] inequitable** (unjust; = dishonest) **in [the] least** (or: smallest) **also continues being** (or: is) **inequitable** (unjust; unfair) **in much.**
11. **"Therefore, since you folks did not** (or: if you folks do not) **come to be faithful and trustworthy in connection with the inequitable mammon** (the unfair and unjust wealth), **who will entrust to you** (or: in you) **the real** (or: true)**?**
12. **"And since you folks did not** (or: if you folks do not) **come to be faithful and trustworthy in connection with the thing belonging to another, who will give to you** (or: for you; in you) **the thing that is your own** [other MSS: that is ours]**?**
13. **"No domestic** (household servant) **continues able to habitually perform as a slave for** (or: to) **two owners** (masters; lords); **you see, he will either treat the one with less preference and disfavor** (with ill will; with disapproval; with hate) **and will be loving the other** (the different one), **or, he will hold himself instead to** (= uphold, be attentive to, stay loyal to and support) **[things] pertaining to one and then despise** (hold a down-oriented opinion and frame of mind toward) **the other** (the different one). **You folks continue unable to keep on performing as a slave for** (or: to) **God and also to** (or: for) **mammon** (= wealth, money, or, the god of riches).

14. **Now the Pharisees, habitually being inherently fond of silver** (= money-lovers), **were listening to all these things, and so began turning out and up their noses while contemptuously sneering at Him.**
15. **Consequently He said to them, "You men are the ones constantly justifying yourselves in the sight of people** (or: show yourselves as being fair and equitable to humans), **but God continuously knows your hearts by intimate experience! The fact is, the thing [which is] high and lofty among humans [is] a disgusting and nauseating thing** (something which is the result of filth and nastiness) **in God's sight.**

16. "**The Law [= Torah] and the Prophets [continued in effect] until John [the baptist]. From that time on, the reign** (royal rule; kingdom; sovereign influence and activity) **of God is being progressively brought and declared as the good news – and everyone is one after another being pressed and forced into it!**
17. **"Still** (or: Now), **it continues being easier** (less trouble and work) **for the sky** (or: the atmosphere; the heaven) **and the land** (or: earth) **to pass on by or go to the side, than for one horn-like projection** (diacritical mark, such as an accent or breathing mark, or part of a Hebrew letter; a serif; = the smallest detail) **of the Law to fall.**

18. **"Every man repeatedly loosing-away** (dismissing; divorcing) **his [current] wife, and then proceeding in marrying a different woman is in the act of**

committing adultery. And also the man habitually (or: one after another) **marrying a woman having been loosed-away** (divorced) **from a husband is in the act of committing adultery.**

[comment: Jesus is here condemning the then current practices of the male-dominated marriage/divorce arrangements of those who followed the school of Hillel, which taught that a man could divorce his wife "for any reason"]

19. **"Now there was a certain rich man, and he was in the habit of dressing himself with purple fabric and fine linen** (a shiny white cloth made from bleached flax; used in Egypt for wrapping mummies; = costly garments) **while daily enjoying himself and being in a good frame of mind – [being simply] radiant** (or: [living] splendidly and magnificently).
20. **"Now in contrast, there was a certain destitute man named Lazarus, who, having been sorely wounded** (or: afflicted with sores and ulcers), **had been flung [down]** (or: cast [aside]) **in the proximity of and [facing] toward the large portico** (gateway and forecourt) **of his [house].**
21. **"And [he continued there] progressively experiencing strong desires to be fed and satisfied from the things [which were] from time to time falling from the rich man's table. Not only that, even the dogs – periodically coming – were licking his wounds** (or: sores and ulcers).
22. **"Now at one point it came to be [for] the destitute man to die off and for him to be carried away by the agents** (or: messengers) **into Abraham's place of safety and intimacy** (bosom; breast; chest; folds of a garment; inlet or bay; [note: a figure of Paradise]). **Now the rich man also died, and he was buried** (or: – he also was entombed).

23. **"Then, undergoing the distress of being examined, tested and tried** (having the touchstone applied to check his composition) **within the midst of the unseen [realm]** (or: = the grave; the sphere or state of the dead; Greek: hades), **upon lifting up his eyes he continues seeing Abraham, from afar, as well as Lazarus within his bosom** (place of intimacy and safety).
24. **"And so he, shouting a call, said, 'Father Abraham, mercy me** (do at once that which will be merciful to me) **and at once send Lazarus** (means: God's helper; or: God is the Helper) **so that he can** (or: may) **immerse** (dip; baptize) **the tip of his finger [in] water, and then can cool down my tongue – because I continue being pained within the midst of this flame.'**
25. **"But Abraham said, 'Child** (or: Born one; or: Descendant), **be reminded that within your life** (or: lifetime) **you took away** (or: received from; or: got in full) **your good things** (or: the good things that pertain to you; the good things that had their source in you), **and Lazarus likewise the bad things** (the [experiences] of poor quality; the worthless things; the harmful and injurious [treatments]; the [conditions] as they ought not to be). **But at the present time, here he continues being called alongside and given relief, aid, comfort and consolation, yet you yourself continue being given pain.**

26. **"'Furthermore, in the midst of all these things [and conditions] a great, yawning chasm** (or: gaping opening) **has been set firmly in position and is now established between us and you people, so that folks presently wanting or intending to step through from here toward you people would continue being unable [to do so] – neither could folks pass over from there toward us.'**

27. **"So he said, 'Then I am begging you, father** (or: O father, in that case I now ask you), **that you would send him into the house** (or: household) **of my father –**
28. **"'you see, I continue having five brothers – so that he can progressively bring a thorough witness** (testimony; or: show complete evidence) **to them, to the end that they would not also come into this place of painful examination and testing** (or: of the application of the touchstone, which tests our composition).**'**

> [Note: the touchstone (*lapis Lydius*) was applied to metals to determine the amount of alloy which was mixed in, and thus e.g. with a gold object, is a test to indicate the amount of pure gold in the piece. The process became a figure of the pain and discomfort of a person sick with palsy (Matt.8:60); of the difficulties and pressures in maneuvering against a strong wind and high waves (Matt. 14:24); of the hard work of rowing in a storm (Mark 6:48); of how Lot was distressed by lawless acts (2 Pet. 2:7-8); and of the pain of childbirth (Rev. 12:2) – all of which can be construed as "tests" given by God. The flame in the context of this parable calls to mind the fire of the "refiner and purifier of silver" and the purging of the gold by Yahweh (Mal. 3:3) in His dealing with the Levites. It is also interesting to note that "purple fabric and fine linen" were used as part of the vestments of the priests (Ex. 39), as well as by the rich.]

29. **"But Abraham proceeds to say, 'They continue having Moses and the Prophets – let them at once listen to and hear from them.'**
30. **"Yet he said, 'O no** (or: = That's not enough; or: = They won't), **father Abraham. However, if someone from [the] dead people should go his way** (or: travel) **to them, they will change their minds** (or: have a change in their way of thinking) **[and be returning to Yahweh]!'**
31. **"Still, he rejoined to him, 'Since** (or: If) **they are not in the habit of listening to or hearing Moses and the Prophets, neither will they be persuaded if someone should arise and stand up out from among [the] dead folks.'"**

CHAPTER 17

1. **So** (or: Now) **He said to His disciples, "It continues being inadmissible** (or: unallowable; or: unavoidable; or: = incredible) **that the entrapments and causes for stumbling are to not come. Nevertheless, tragic is the fate of the person through whom it continues coming**

(or: It is inwardly unacceptable [that] snares [will] not be [set in place], but all the more, [it will be] a grievous experience for the person who keeps on [setting them])**!**

2. **"It continues being an advantage to and a profit for him** (or: It progressively looses him to the goal) **if a stone from a [hand] mill continues lying around** (= tied to and hanged from) **his neck and then he had been tossed** (or: pitched; hurled) **into the sea, than that he should cause one of these little ones to stumble or be ensnared.**

3**. "Be habitually holding your attention and your selves toward each other, and thus be considerate of and devoted to one another. If your brother** (or: fellow believer; group or family member) **should make a mistake or fail** (may miss the goal or fall short; or: happens to sin or go into error**), respectfully give him honorable advice and let him know of his value. Then, if he should change his mind and his thinking [while turning to Yahweh], make the [issue] flow away from him** (or: forgive and release him).

4. **"Even if he should** (or: may) **be a failure unto you** (or: sin into you) **seven times a day, and then seven times should turn around to you, time after time saying, 'I continue in the process of changing my thinking [and am turning to Yahweh],' you will make it flow away from him** (or: forgive and release him).**"**

5. **And later, the commissioned ones** (the emissaries; the sent-ones) **said to the Lord, "Apply faith for us**

(= Be our faith; or: Apply trust in us; = Trust us; or: Put faith toward us; = Give us faith; or: Add faith to us; Increase trust in us; or: Deliver loyalty and faithfulness to us; or: Attribute reliability to us; Set us toward confidence).**"**

6. **So the Lord said, "Since you folks continue having trust** (or: If you by habit hold faith and progressively possess confidence) **as a grain of mustard, you could likely have been saying to this black mulberry tree, 'Be at once rooted out, and then be suddenly planted within the midst of the sea** (or: lake),**' and it would submissively listen to, and obey, you.**

7. **"Now which one [is there] from among you folks normally having a slave [who is] regularly plowing or tending [sheep, or, cattle], who – upon [his] entering from out of the field – will say to him, 'Upon coming by [the dining area], immediately recline back [for dinner]'?**

8. **"To the contrary, will he not rather say to him, 'At once prepare and make ready what I will eat for the evening meal, and, after girding yourself about** (e.g., putting on an apron; or: tightening your belt and tucking in your clothing), **continue giving me attending service until I can be eating and drinking. Then, after that, you yourself will eat and drink'?**

9. **"He does not continue having gratitude for** (or: holding favor to) **the slave because he did** (or: does) **the things being fully arranged** (specifically assigned and prescribed), **does he? I think** (assume; presume; imagine) **not!**

10. **"Thus also, whenever you yourselves may do all the things being fully arranged** (specifically assigned) **to you folks, be habitually saying, 'We are unnecessary, useless** (= good-for-nothing and unprofitable; or: = ordinary) **slaves. We have done that which we were constantly obliged and indebted to do.'"**

11. **Later – it happened during the [occasion for] Him to be proceeding on the journey into Jerusalem, and He had been passing through the midst of Samaria and Galilee –**
12. **at His entering into a certain village, ten adult men – lepers – encountered Him. They stood up at a distance,**
13. **and they themselves raised a voice, together saying, "Jesus, Leader** (or: Sir; One-who-stands-upon/over-us; Boss), **mercy us** (do at once that which will be merciful to us)**!"**
14. **And so, upon seeing [them], He said to them, "After going your way, at once fully exhibit** (show for examination) **yourselves to the priests!" And then it happened – during their proceeding to go under [His instructions] they were at once cleansed!**

15. **Now one from among their group, upon seeing that he was healed, turned around under [this awareness] with a loud voice constantly ascribing the glory to God, enhancing His reputation,**
16. **and then fell upon [his] face beside His feet, repeatedly giving thanks to Him – not only that, this same man was a Samaritan.**
17. **Now giving a discerning response [to the crowd], Jesus said, "Were** (or: Are) **not the ten men cleansed? So where [are] the nine?**
18**. "Were none found returning to give glory to God, except this foreigner** (person of another birth, race or nation)**?"**
19. **And so He said to him, "After arising** (or: standing up), **continue going your way. Your trust and faith has made you healthy and left you whole** (or: has healed, delivered and saved you so that you are now rescued from your prior condition)**."**

20. **Now later, upon being asked by the Pharisees [as to] when the reign and kingdom of God is proceeding to come, He gave a decided reply to them, and said, "The reign** (or: kingdom; royal rule) **of God is not proceeding in coming with a careful keeping watch from the side**
(or: by means of or accompanied by attentive or intensive observing; [note: this word was used of watching the symptoms of an illness, as well as about making observations of the sky]; = with visible signs).
21. **"Neither will folks say, 'Look here!' or, 'There!' You see – now consider this, and understand – God's reign** (kingdom; royal rule; sovereign influence and activity) **continually exists inside you folks** (or: is on the inside of you people)**."**

22. **Now later, He said to the disciples, "Days will come when you folks will strongly yearn and desire to see one of the days of the Son of the Man** (the Son of Mankind; = Adam's Son; = the anticipated eschatological messianic figure) **– and yet you will not see [it].**
23. **"And folks will be saying to you, 'Look there!' or, 'See here!' You should not go off, neither should you follow after or pursue [it].**
24. **"You see, even as the brightness** (the brilliant beam; the bright shining) **progressively lightening and with luster shining forth from under the sky** (or: atmosphere; heaven) **continues giving light unto the under-sky** (= the lower heaven and atmosphere which is under the clouds), **in this way** (or: thus; so) **will be the Son of the Man** (or: will the Son of Mankind be existing).
25. **"Yet first, however, it continues necessary and binding for Him to at some point experience and suffer many things – and even to be summarily thrown away as the result of testing, and be rejected away from this [present] generation.**
26. **"Also, correspondingly as** (just as; accordingly as) **it was birthed** (happened; occurred) **within the days of Noah, in this way** (thus) **it will also be – within the days of the Son of the Man:**
27. **"they were eating, they continued drinking, they kept on marrying, they were habitually given** (or: taken out) **in marriage – until which day Noah entered into the ark, and then the down-washing** (flood; cataclysm) **came and destroyed them all.**
28. **"Likewise, just as it was birthed** (happened; occurred; came to be) **within the days of Lot: they were eating, they continued drinking, they kept on buying** (or: doing business) **at the marketplace, they were repeatedly selling, they were seasonally planting, they were periodically building...**
29. **"but on the day in which Lot came out from Sodom, it suddenly rained fire and sulphur from [the] sky and atmosphere** (or: fire – even deity and the divine nature – from heaven), **and destroyed them all.**
30. **"Down from and in accord with the very same things will it be – on the Day in which the Son of the Man** (= Adam's Son; the eschatological messianic figure) **is being progressively unveiled** (revealed; disclosed).

31. **"On** (or: Within; During) **that Day, [for] the person upon the housetop – even though his moveable belongings** (utensils, vessels, gear, possessions) **[are] within the house – let him not walk down** (or: descend) **to pick them up. Likewise [for] the person in a field – let him not return unto the things [left] behind.**
32**. "Continue remembering Lot's wife!**
33. **"Whoever may endeavor to build an encompassing protection** (a perimeter of defense; or: make a form or a structure to encircle; or: set boundaries or lines of demarcation) **around his soul-life** (his inner being with its will, desires, emotions, appetites, affections, passions; or: himself) **will be loosing it away and destroying it. Yet whoever may be loosing it away** (or: destroying it) **will be bringing it forth as a living creature** (will engender it to be a living being; will produce it alive as a child or offspring).

(or: = “Folks who try to make their lives secure will lose them, but in contrast, a person who can free it will give it life.)

34. **"I am now saying to you folks, in** (or: on; by) **this Night-Season** (or: this particular night; or: by figure: = this darkness), **there will be two people upon one bed** (or: couch)**: the one will be taken in hand and seized at the side** (= caught and taken prisoner; or: will be taken along) **and yet the different** (or: other) **one will be let go** (pardoned and left behind; = allowed to flow away in peace; or: will be abandoned, sent away, divorced or set aside).
35. **"There will be two women continuing in grinding grain into meal and flour, upon the same [mill]** (or: at the same [place])**: the one will be taken in hand and seized at the side** (= caught and taken prisoner; or: will be taken along) **but the different** (or: other) **one will be let go** (pardoned and left behind; = allowed to flow away in peace; or: will be abandoned, sent away, divorced or set aside)**."**
[36. note: this verse is missing in most texts and MSS]
37. **Then, making separated and uncertain responses, one after another kept on asking, "Where, Lord?"**
So He said to them, "Where the body [is], there in that place the eagles will also be gathered together on [it] (or: there, too, the vultures will assemble).

CHAPTER 18

1. **Now He went on [and] told them a parable** (an illustration cast alongside) **with a view facing the [circumstances for] them to of necessity at all times be constantly thinking, speaking and being active with a view to goodness, ease and well-being** (or: praying), **and not to give in to the bad or worthless [situation or conditions]** (or: to dwell within an ugly mood or a disposition of poor quality; or: to respond badly in [something]),
2. **proceeding in saying, "A certain judge was living within a certain city [who was] not in the habit of fearing or reverencing God, and also was not normally respecting** (turning himself back upon so as to concern himself for) **people.**
3**. "Now there was a widow in that city, and she kept on coming** (or: going) **to him, repeatedly saying, 'Decide the case from our custom and take up my cause by avenging and vindicating me from my adversary at law** (or: plaintiff)**!'**
4. **"And yet for some time he continued unwilling and would not. But after these [repeated pleas] he said within himself, 'Although** (or: Even if) **I am not normally fearing or reverencing God nor respecting or concerned about people,**
5. **"'yet in fact, because of the [situation with] this widow constantly holding wearisome labor at the side for me** (or: continually furnishing me with trouble and vexation while affording me personal cuts; or: = keeps pestering me), **I will decide the case for her and avenge her** (or: give her a favorable ruling), **so that with [her] continual coming, unto [the] end [of the matter], she may**

not repeatedly hit me in the face [with it] (or: = treat me severely and wear me out with pestering).**'"**

6. **So the Lord said, "Listen to, and hear, what the judge of the disregard for what is right** (the injustice; the actions which were not in accord with the way pointed out; = the dishonesty) **is here saying!**
7. **"Now [think about it]! Would** (or: Should) **not God by all means make the situation right** (or: do that which will bring the fairness, equity and justice) **for His picked out and chosen people – those constantly crying, or calling, out to Him day and night – and will He be long in rushing with passion upon them** (= will he continue to delay acting and keep them waiting)**?**
(or: and He will continue with forbearance and patient endurance on them).
8. **"I am now telling you that He will quickly make the situation right** (do that which will bring fairness, equity and justice) **concerning them.**

But more than this, at the coming of the Son of the Man (= Adam's Son; the anticipated messianic figure), **will He really** (or: in fact; consequently) **be finding trust upon the Land** (or: faith on the earth)**?"**

9. **Now He also spoke this illustration** (parable) **to certain folks who had reached a settled, persuaded conclusion in which they continued confidently trusting upon themselves – that they are just and continue being fair, equitable and in right relationships which accord with the path pointed out, and [they] continue considering and treating the rest** (= other folks) **as amounting to nothing, while despising and disregarding [them]:**
10. **"Two men walked up into the Temple courts to think or speak goodness** (or: to pray). **The one [was] a Pharisee, and the different** (or: other), **a tax collector** (or: a tribute or customs contractor).
11. **"The Pharisee, while standing, began praying these things to himself: 'O God, I continue giving thanks to You that I am not even as the rest of mankind – extortioners, unjust folks, adulterers – or even as this tax collector!**
12. **"'I habitually fast twice a week; I continually tithe** (give the tenth of) **everything – as much as I continue acquiring.'**
13. **"But the tax collector** (or: tribute contractor), **standing far off** (= remaining at a distance, in the background), **continued unwilling even to lift up his eyes to heaven** (or: unto the atmosphere or sky) **– and in contrast kept on beating** (striking) **his chest, repeatedly saying, 'O God, at your mercy seat let me, the failure** (the one who has missed the goal; the sinner), **be sheltered in propitiation, and may You be favorably inclined to me!'**
14. **"I am now saying to you folks, this man walked down into his home being one having been rightwised** (placed in right relationship within the Way pointed out), **rather than that one, because everyone [who is] constantly lifting himself up** (exalting himself) **will be brought low and humbled. Yet the**

person habitually humbling himself and placing himself in a low position will be lifted up and exalted."

15. **Now at one point, people began bringing** (or: carrying) **infants** (or: new-born children) **to Him, also, so that He would, one after another, touch them. Yet, upon seeing [this], the disciples began respectfully giving a stern and discouraging admonition to them.**
16. **So Jesus called [the infants] to Him by saying, "Allow the little children to continue coming to Me, and stop hindering and preventing them. You see, of such as these is God's reign** (or: the kingdom of God pertains to such as these; God's royal rule is belonging to such as these).
17. **"Amen** (or: It is true; or: Make it so; or: Count on it). **I am now saying to you folks, Whoever may not welcome and receive God's reign and kingdom as** (or: like; or: in the same way as does) **a little child, can in no way** (or: may under no circumstances) **enter into it."**

18. **Then a certain ruler** (or: chief; or: leading person of the ruling class) **put a question to Him, saying, "Good teacher, by doing what can I be an heir of, and shall I receive an allotment in, eonian life** (= life in the coming Age when the Messiah reigns; or: life which has the character and qualities of the Age; or: life in and for the ages)**?"**
19. **So Jesus said to him, "Why do you now say [of] Me, 'good'? Not even one person [is] good, except One – God!**
20. **"You have seen and are thus acquainted with the implanted goal** (impartation of the finished product within; inward directive; the *mitzvot*)**:**

> **'You should not commit adultery. You should not commit murder. You should not steal. You should not give false evidence or bear false witness or testimony. Be habitually valuing and showing honor to your father and mother…'"** [Ex. 20:12-13; Deut. 5:16-20]

21. **So he said, "I observe and maintain all these – from out of my youth on!"**
22. **Now upon hearing [this], Jesus said to him, "There continues remaining yet one thing left for** (or: to; by) **you** (or: There is still one thing lacking about you)**: at once sell everything – as many things as you presently have – and distribute [the proceeds] to the destitute folks – so then you will possess** (have and hold) **treasure within the heavens** (or: among the atmospheres) **– and finally, come back here. Keep on following Me** (or: Continue being a follower to Me)**."**

23. **The man, upon hearing these things came to be engulfed in pain, grief and despair – you see, he was extremely rich.**
24. **Now upon seeing and perceiving him, Jesus said, "How difficultly – as with disagreeable squeamishness concerning food – are the folks who are habitually having money** (or: the results of needs-based acquisitions) **progressively going their way into God's reign** (kingdom; royal rule).

25. **"It is, in fact, easier** (more comparable to easy labor) **for a camel to enter through a bored aperture** (an eye) **of a sewing or surgeon's needle** (or: projectile point) **than for a rich person to enter into God's reign** (kingdom; royal rule)**."**

26. **So the folks hearing [that] said, "And so who is now able** (or: continues with power) **to be saved or rescued** (kept safe; restored to health and wholeness; returned to their original state or condition)**?"**
27. **But He said, "The things [that are] impossible** (powerless; incapable) **from humanity's side [of the issue] continuously exist being** (or: are) **possible** (empowered; capable) **from God's side."**

28. **Now Peter said, "Look, and take us into mind – we, upon letting our own [plans; possessions; desires; lives] flow away** (or: after abandoning our own things), **we follow You!"**
29. **So He says to them, "It is true** (or: Amen; Count on it). **I am now saying to you folks that there is no one who abandoned** (or: lets flow away) **house, or wife, or brothers, or parents, or children on account of** (or: for the sake of) **God's reign** (kingdom; royal rule; sovereign influence and activities)
30. **"who would not by all means be getting back and receiving many times more, in this season** (or: fitting situation and opportunity), **as well as eonian life** (life that has the character and qualities of the Age; life whose source comes from the Age; or: life of and for the ages) **within the Age which is progressively coming."**

31. **Now, taking aside the twelve, He said to them, "Look, and consider this. We are progressively walking up into Jerusalem, and all the things having been written through the prophets for** (or: pertaining to) t**he Son of the Man** (the eschatological messianic figure; = Adam's Son) **will be brought to their goal** (finished; completed; perfected; made fully functional).
32. **"You see, He will be handed over to the ethnic multitudes** (or: given over for the nations; delivered up among the Gentiles), **and then He will be mocked, ridiculed and made fun of and He will be insolently personally invaded with outrageous, violent and injurious treatment. He will even be spit upon!**
33**. "Later, after severely lashing [Him] with a whip, they will kill Him off. Then, on** (in; during) **the third day, He will stand Himself back up again, and will arise."**
34. **However, not even one of these things did they make flow together so as to comprehend** (or: to understand the meaning of these [words]), **and so this spoken word** (utterance; declaration; saying) **was continuing to be something having been hidden away from them, and they were not coming to personally know or have an intimate connection with the things being presently said.**

35. **Now later, during the [situation for] Him to draw near unto Jericho, it happened [that] a certain blind man was by habit sitting beside the road** (path; way), **periodically begging** (asking for something).
36. **So upon hearing [the noise] of a crowd progressively passing through, he began inquiring to find out what this might be** (= what was happening and what it might mean).
37. **Now they explained** (or: reported) **to him that Jesus, the Nazarene, is presently passing by.**
38. **Then he at once called out loudly** (or: cried out imploringly), **"Jesus! O Son of David, mercy me** (do that which will bring mercy to me)**!"**
39. **And then those in the lead, who continued preceding the group, began respectfully but sternly giving admonition to him so that he would be silent and keep still. However, he himself kept on shouting louder than ever, "Son of David, mercy me!"**

40. **So then, being brought to a standstill, Jesus set [them] in motion by urging him to be at once led** (or: brought) **toward Him. So, at his drawing near, He asked him,**
41. **"What are you wanting or intending that I should do for you?" So he said, "O Lord** (or: Master), **that I could see again."**
42. **Then Jesus said to him, "At once see again! Your trust and faith has healed and made you whole** (saved and rescued you [from that condition]) **so that you are now restored to your original condition."**
43. **And at that very moment, and with usefulness, he saw again. And so he began to follow Him, repeatedly glorifying God, and progressively enhancing God's reputation. Then all the people – at seeing [it] – gave praise to God.**

CHAPTER 19

1. **Later, after entering, he continued passing through the midst of Jericho.**
2. **And then – look, and consider this – an adult man normally being called by the name Zacchaeus [was present]. He was chief tax** (or: tribute; customs) **collector and contractor [for the district], and [was] a wealthy man.**
3. **Well, he kept on trying to see who this Jesus is, and yet he was unable – because of the crowd – because he was short** (small in size, or, stature).
4. **And so, running forward into the [place] ahead [of the crowd], he climbed up on a fig-mulberry** (or: sycamore fig) **tree so that he could see Him – because He was about to continue passing through that [way].**

5. **Then, as He came upon the place, upon looking up Jesus said to him, "Zacchaeus, while hurrying, climb down at once, for it is necessary for Me to stay at your house today."**
6. **And so, making haste, he climbed down and received Him as a guest, under [His roof], while continuously rejoicing.**

7. **Then, upon seeing [this], all [the crowd] began buzzing throughout with muttered complaints, one to another saying, "He goes in** (enters) **to loose-down** (= relax and lodge for the night) **beside** (= in company with) **an adult man [who is] an outcast** (a sinner; one who by way of life fails to attain the goal of a culturally accepted life)**!"**
8. **Now being brought to a standstill [by this], Zacchaeus said to the Lord, "Look here, and consider! One half of my possessions** (the things normally giving me sustenance), **Lord** (Master**), I am habitually giving to the destitute folks. And if I extorted anything from anyone through what appeared as threat of accusation, I am habitually giving back** (repaying) **four times as much."**

[comment: an echo of the Law in Ex. 22:1. This would be an appeal to the Law, and thus, an affirmation that he lived by the Torah, and was not really a "sinner"]

9**. So Jesus said to him, "Today salvation** (deliverance; health and wholeness; healing and restoration to an original state of being) **is birthed in this house** (or: happened to this house; came to be for this house), **in accord with the fact that he himself is also Abraham's son**

(= a son having the qualities and character of Abraham; or: = he is a true Israelite; or: = he is as much a son of Abraham as I am).

10. **"You see, the Son of the Man** (= the eschatological messianic figure; = Adam's son) **came to seek after, and then to save, deliver and restore what is existing being lost and destroyed."**

11. **Now after their hearing these things, joining to [them], He spoke an illustration** (a parable) **because of the [situation for] Him to be near Jerusalem, as well as [for] them to continue thinking and supposing that God's reign and kingdom continues about to, at that very moment and with usefulness, be progressively brought to light and caused to appear again.**
12. **Therefore He said, "A certain man of noble birth traveled into a far off country** (a distant land) **to take possession for himself** (or: to receive to himself) **a kingdom and its reign, and then to at once return.**
13. **"Now [before leaving], upon calling ten slaves to himself, he gave to them** (or: distributed among them) **ten minas** [a silver coin = about three months' wages; the sixtieth part of a talent] **then said to them, 'Do business** (or: Engage in trade) **while I continue going.'**
14. **"Now** (or: However) **his fellow citizens began hating** (or: continued with ill-will against) **him, and so they sent off a delegation** (a body of ambassadors) **after him** [note: presumably to the one who was to make him a king], **as a group [to be] saying, 'We continue not wanting or intending this man to reign as king upon** (or: over) **us.'**

15. **"Later, after receiving and taking** (or: obtaining) **the kingdom and its reign, it occurred within the [situation for] him to come back that he spoke [a directive for] these slaves – to whom he had given the silver coins – to**

be summoned to him so that he might personally come to know what they gained by trading and conducting business.
16. **"So the first one happened along, saying, 'Master** (or: Sir), **your mina worked itself and earned ten more minas!'**
17. **"Then he said to him, 'Well done, [you are] an excellent slave! Because you came to be faithful and trustworthy in a least thing** (= a small matter), **be constantly holding** (or: having) **top authority over ten towns** (or: cities).**'**
18. **"Next came the second one, saying, 'Your mina, sir** (master), **made five minas.'**
19. **"So he to this one, also, 'And you, yourself, progressively come to be on top of five towns** (or: cities).**'**
20. **"And then the different one came, saying, 'Sir** (or: Master), **look! [Here is] your mina which I continued having lying away reserved** (or: stored) **within a handkerchief** (or: piece of cloth).
21**. "'You see, I was constantly fearing you, because you are a harsh person** (or: an austere, severe, demanding man). **You habitually take or pick up what you did not deposit, and you are repeatedly reaping what you did not sow.'**
22. **"He is then saying to him, 'From out of your own mouth I am now deciding about you, you worthless** (good-for-nothing; malignant) **slave! You had seen so as to know, did you, that I, myself, am a harsh person – constantly withdrawing what I did not deposit and repeatedly reaping what I did not sow** (or: plant)**?**
23**. "'And so why** (through what reason or circumstance) **did you not give my silver coin upon a table** (= with the money changers, or, at a bank), **and I, upon coming, could make a transaction with it – together with what it produced** (offspring; = interest)**?'**

24. **"And so, he said to those standing by, 'Take the mina away from him and give [it] to the one now having the ten minas.'**
25**. "'But master,' they interposed to him, 'he [already] now has ten minas!'**
26. **"'I continue saying to you people, that to everyone presently and habitually possessing** (having and holding), **[more] will be given; yet from the one not presently or habitually possessing** (having or holding), **that which he continues holding [onto] will be lifted up and taken away.**
27. **"'What is more, You folks bring here these enemies of mine – the ones not wanting me to reign as king over** (or: upon) **them – and at once slaughter them in front of me by slashing their throats!'"**

28. **And then, after saying these things, He began to make His way, ahead [of the crowd] and in front [of them], progressively walking up into Jerusalem.**
29. **Then it came to pass, as He neared Bethphage and Bethany – at** (or: facing toward) **the mountain being normally called Olivet** (or: the Mount of Olives) **– [that] He sent off two of the disciples on a mission, saying,**

30. **"Be now going, under [these directions], down into the village facing [us] within which, after entering, you will find a colt tied [there] – one upon which not even one person at any time sat down. And then, after loosing [it], lead it [here].**
31. **"And if anyone may be asking you, 'Why** (For what [purpose]) **are you now loosing [it]?' you will respond in this way, 'The Lord** (or: Master) **is now having need of it.'"**

32. **So, after leaving, those who were sent off found [it] just as He told them.**
33. **Now upon their having loosed the colt, its owners said to them, "Why are you now loosing the colt?"**
34. **So they said, "The Lord** (or: Master) **is now having need of it."**
35. **Then they led it to Jesus, and after throwing their cloaks** (or: outer garments) **upon the colt, they mounted Jesus on [it].**
36. **Now then, during His traveling along, folks began strewing, scattering and spreading out their cloaks and outer garments on the path, under [Him].**

37. **But at His already progressively drawing near to the road descending the slope from the Mount of Olives, the entire multitude of the disciples started continuously rejoicing – to be repeatedly praising God, in a great** (or: loud) **voice, concerning all of the powers and abilities** (= works and deeds of power) **which they had seen and perceived,**
38. **repeatedly and one after another saying, "Having been spoken well of and blessed [is] the One presently and progressively coming in [the authority of] and in union with the Name of [the] Lord** [= Yahweh]**: the King!** [Ps. 118:26] **Peace and shalom within the midst of heaven** (or: in [the] atmosphere), **and a manifestation which calls forth praise** (or: glory and a good reputation) **in union with the highest places, and in [the authority of the] highest Ones!"**

39. **Then some of the Pharisees from the crowd said to Him, "Teacher, at once give [your] valued advice to your disciples [to restrain and silence them]!"**
40. **And yet, giving discerning and decided response, He said, "I am now saying to you folks, If these people will be silent and keep quiet, the stones will be crying out, screaming and exclaiming** (or: break into cheers)**!"**

41. **And then, as He came near, upon seeing** (or: viewing and perceiving) **the City, He wept** (or: wailed; or: lamented; or: cried, shedding tears as an expression of grief) **upon it** (= over its condition and situation),
42. **then saying, "If you, even you yourself, knew by intimate experience or had discerned in this day the things [leading, moving or tending] toward peace** (= shalom) [other MSS: your peace]**! – but at this time it is** (or: has been) **hidden from your eyes –**

43. **"that days will arrive upon you, and your enemies will be setting up an encampment beside you and will cast up a mound beside [you and] a staked fortification** (or: rampart) **to you, and next will encircle and surround you, then bring and enclosing pressure on you from every side!**
44. **"Later, they will dash you to the ground and raze you, as well as your children within the midst of you – then they will not leave stone upon stone** (or: a stone on a stone) **within you – in return for what things? Because you do not know** (or: had no intimate or personal awareness so as to recognize) **the season and occasion of your visitation and inspection."**

45. **And next, after entering into the Temple courts and grounds, He started to progressively throw out** (or: chase and drive out; eject) **the folks engaged in selling in it – as well as those presently buying,**
46. **while saying to them, "It has been written and presently stands on record, 'And My House will be a house of prayer,'** [Isa. 56:7] **yet you people make it a 'cave of robbers** (or: a den for highwaymen)**.'"** [Jer. 7:11]

47**. Later, He was repeatedly teaching, daily, within the midst of the Temple courts and grounds. But the chief** (or: ranking) **priests and the scribes** (scholars; Torah experts; theologians) **– along with the foremost folks** (or: leaders) **of the people – kept on trying to find [a way] to destroy Him,**
48. **and yet they were not finding the [solution for] what they could do, for you see, all the people – continuously listening – kept hanging on His [words].**

CHAPTER 20

1. **On one of the days during His continuing in teaching the people within the Temple courts** (or: grounds), **as well as declaring the good news of ease and wellbeing, it then happened [that] the chief** (or: leading; ranking) **priests and the theologians** (scribes; Torah-teachers; scholars) **– together with the elders – suddenly took a stand upon the scene.**
2. **And they spoke up to Him, one after another saying, "Tell us at once in what sort of authority you keep on doing these things, or who is the person giving to you this right?"**

3. **So making a discerning reply, He said to them, "I, too, will myself ask you men a** [other MSS: one] **question, and you tell Me:**
4. **"The immersion conducted by John** (or: John's baptism) **– was it from heaven** (or: of [the] atmosphere), **or of human source?"**

5. **So then they reasoned together to each other, and drew conclusions, saying, "If we should say, 'From heaven,' he will say, 'Why did you not trust and believe in him?'**

6. **"Yet if we should say, 'From humans,' all the people will hurl stones down on us, for they have been persuaded and remain confident that John is to be permanently [held as and reckoned] a prophet."**
7. **And so they gave the decided answer to not have seen and thus to not know from where** (= its source).
8. **Then Jesus said to them, "Neither am I, myself, saying to you folks in what sort of authority I continue doing these things."**

9. **Now after that, He began to tell this illustration** (parable) **to the people: "A person planted a vineyard and then let it out to tenant-farmers** (or: leased it to vine-dressers). **Next he left home on a journey** (or: travels abroad) **for an extended period** (a considerable time that is sufficient [for the vineyard to produce fruit]).
10. **"And then, in the appropriate season, he sent off a slave to the tenant-farmers** (vine-dressers) **with the purpose that they will give to him [his portion] from the fruit** (or: crop) **of the vineyard. But the tenants** (vineyard workers; cultivators), **after whipping** (lashing) **and beating [him] to the point or removing skin, sent him forth** (or: out) **and away empty-handed.**
11. **"So next, he put forth a different slave to send. Yet that one also, after lashing and beating [him] – as well as dishonoring [him] – they sent forth and away empty-handed.**
12. **"Then he put forth a third one to send – but, after wounding, injuring and traumatizing this one, they threw [him] out.**
13. **"So the owner** (lord) **of the vineyard said, 'What shall I do?... I will send my son, the beloved one** (may signify: the only one). **All things being equal, chances are they will be turned within so as to show respect to this one.'**

14. **"Now upon seeing him, the tenant-farmers** (vineyard cultivators) **began reasoning and deliberating with one another, one after another saying, 'This one is the heir! We should** (or: Let us) **at once kill him off, so that the inheritance can** (or: may) **come to be ours!'**
15. **"And so, after throwing him outside the vineyard, they killed [him]. What, therefore, will the owner** (lord) **of the vineyard do to them?...**
16. **"He will come and he will destroy these tenant-farmers, and then he will give the vineyard to other folks."**
Now upon hearing [this], they said, "May it not happen (or: come to that)**!"**
17. **But He, looking intently at them** (or: staring in their [faces]), **said, "What, then, is the [meaning of] this having been written,**

> **'A stone which the builders rejected – after examining it – has come to be [placed] into [the] head** (= source) **of [the] corner** (or: ended up as the keystone)**'?** [Ps. 118:22]

18. **"Every person falling upon that stone will be crushed together and shattered, yet upon whom it may** (or: should) **fall, it will winnow him [like grain]."**
19. **At this, the scribes** (scholars and theologians) **and the chief priests sought** (tried to find [some way]) **to throw [their] hands on Him in that very**

hour, and yet they feared the people. You see, they realized that He spoke this illustration (parable) **[with an aim] toward them.**
20. **Then, while watching [Him] closely from the side, they dispatched men [who were to be] let down within the midst [of His teaching] as spies and eavesdroppers, manifesting their own opinions and interpreting themselves to be in accord with the way pointed out** (or: critically judging themselves to be honest and upright), **with the purpose that could lay hold upon** (or: catch) **and seize His word** (or: message), **so as to hand Him over to the rule** (or: domain) **and authority of the governor.**
21. **And so they questioned Him, saying, "Teacher, we have seen and so know that you habitually speak and are repeatedly teaching correctly** (or: straightly), **and you consistently do not receive folks or show partiality based on peoples' faces or appearances, but to the contrary you continuously teach the Way of God** (or: God's path) **based on truth and reality.**
22. **"[Therefore tell us:], is it allowed by our custom and the Law for us to give** (= pay) **[the] annual land tax to Caesar** (i.e., the Roman Emperor), **or not?"**

23. **Now mentally pinning down their capabilities and contemplating what they were up to, He said to them,**
24. **"Why are you now testing Me? Show Me a denarius."**
So they showed [one] to Him, and He said, "Whose image and inscription does it have?" So they replied, "Caesar's."
25. **And so He said to them, "Well then, give back Caesar's thing to Caesar – and God's things to God."**
26. **But they had no strength to get a grasp on [so as to comprehend] or to take a firm hold upon [so as to control or make use of] that which He spoke** (or: His spoken words) **in front of the people – and so they remained silent** (kept still), **while wondering in amazement, and marvelling on His discerning response.**

27. **Now later, some of the Sadducees – folks normally saying there is to be no resurrection – upon approaching**
28. **posed a question to Him, presently saying, "Teacher, Moses wrote to** (or: for) **us, 'If anyone's brother should die off, and having a wife, this man may be childless, that his brother should take the wife** (i.e., the widow) **and should be raising up out of [her] seed** (= offspring; progeny) **to and for his brother** (i.e., to preserve the man's family line).**'** [Deut. 25:5]
29. **"Now then, there were seven brothers; and the first, upon taking a wife, died childless.**
30. **"And so the second got the wife, and this one also died childless.**
31. **"Then the third took her. Now, similarly also, the seven men did not leave children behind, and also died off.**
32. **"Lastly, the woman also died off.**

33. **"Therefore, in the resurrection, of which of them does the woman become a wife – for you see, the seven men had her [as] a wife?"**

34. **So Jesus said to them, "The sons of this age** (= those now living and having the qualities and characteristics of this present time and arrangement) **are normally marrying and being given in marriage.**
35. **"Yet those folks being considered worthy** (of complete equal value) **of that Age – even to hit the target of the resurrection, the one out from among [the] dead folks – are neither normally marrying nor are being habitually given in marriage,**
36. **"for you see, neither are they any longer able to die off, for they exist being** (or: are) **the equivalence of agents** (or: identical to and the same thing as messengers) **and they are God's sons** (= the offsprings of God) **– being sons of the resurrection** (= the offsprings of the resurrection; or: = those having the qualities and characteristic of the resurrection).
37. **"Yet that the dead people are habitually** (or: repeatedly; or: continuously) **being raised up, even Moses divulged** (or: discloses) **at the thornbush, as he continues terming** (or: speaking of) **[the] Lord** [= Yahweh] **'the God of Abraham and the God of Isaac, and the God of Jacob.'** [Ex. 3:6]
38. **"Yet He is not a God of dead folks, but to the contrary, of continuously living ones – for you see, in Him** (and: with Him; and: by Him; and: to Him) **all people are continuously living."**

39. **Now, giving an approving response, some of the scribes** (scholars and theologians; Torah experts) **said, "Well said, Teacher** (or: [Rabbi], you answered beautifully and ideally)**"**
40. **You see, they were no longer daring, or having courage, to continue asking Him a single question** (or: anything).

41. **In turn, He said to them, "How are they normally saying [that] the Christ** (the Anointed One; = the expected Messiah) **is to be David's son** (= a descendant of David; or: = one having the qualities and characteristics of David)**?**
42. **"For David himself says in the scroll of Psalms,**
    '[The] Lord [= Yahweh] **said to my Lord, "Continue sitting, from out of** (= at) **My right [areas; sides; ?]**
43. **Until I should be placing** (setting) **those hostile to You [as] a footstool of Your feet.'** [Ps. 110:1]
44. **"Therefore, David is habitually calling Him 'Lord** (Master; Owner),**' and so how is He his Son?"**

45. **Now, while all the people continued listening** (or: in the hearing of all the people), **He said to the disciples,**
46. **"Be habitually holding your focus and attention away from the scholars and theologians** (the scribes; the Torah, or, Bible experts) **– those continuously wanting to be habitually walking around in religious and stately robes and being fond of deferential greetings in the marketplaces**

(i.e., in public, where folks often gather), **and [liking] prominent** (or: front) **seating in the synagogues** (places of corporate worship and study of the Scriptures), **as well as first places of reclining** (or: prominent or best couches; = the places of honor) **at banquets –**
47. **"folks who [in reality] are habitually devouring the houses** (or: eating down the households) **of the widows, and then in pretense** (or: for a front which is put to make a show or an appearance for pretext) **they are constantly making long prayers. These people will receive more excessive judgment** (or: will get a more abundant effect of the separating and the decision)**."**

CHAPTER 21

1. **Now later, upon looking up, He saw the rich people, one after another, tossing their gifts into the treasury** (a guarded collection box for offerings).
2. **But in contrast, He saw a certain needy, working-class widow in the midst of dropping two mites** (small copper coins of very little value) **there,**
3. **and He said, "Really** (or: Truly), **I am saying to you folks that this destitute widow cast [in] more than all of them.**
4. **"For you see, all these folks tossed the gifts into [the treasury] from out of their surplus and the excess of wealth that continually surrounds [them], but this woman, from out of her [situation] of lack and want, dropped [in] all her livelihood** (= all she had to live on) **which she was normally having."**

5. **Later, while certain folks were in the midst of remarking about the Temple complex – how that it had been arranged and stands adorned with fine, beautiful stones and stonework, as well as things set up** (possibly: dedicated objects; votive offerings; memorial decorations) **–**
6. **He said, "These things at which you folks continue gazing with attentive interest – days will be coming in which a stone will not be left here upon a stone, which will not be loosed down in complete destruction."**

7. **So folks continued asking Him, "Teacher, when, therefore, will these things be – and what [will be] the sign, whenever these things should progressively be about to continue happening?"**
8. **Now He replied, "Continue looking. You should not at any point be deceived or led astray. You see, many people will be coming – on the [basis of] My name** (i.e., claiming to be My representative and have My authority) **– one after another saying, 'I am** (or: I am [he])**!,' and 'The appointed season** (or: fitting situation) **has drawn near and is now present!' You folks should not at any point go from place to place behind them.**
9. **"So when you happen to hear of wars and unsettled conditions** (instability; unrest; turmoil; insurrections), **you people should not be terrified or caused to panic with alarm. You see, it continues necessary, even binding, for these things to happen** (occur; come to be) **first, but still the end** (or: the final act; the finished condition) **[is] not immediately."**

10. **At that time He went on to say to them, "Nation** (or: Ethnic group) **will be raised up upon nation** (or: ethnic group), **and kingdom** (or: empire) **upon kingdom** (empire).
11. **"Also, there will be major earthquakes** (or: great shakings), **and in one place after another, there will be pestilences** (or: epidemics; plagues) **and famines, besides fearful sights and dreadful events, as well as there being great signs from [the] sky** (or: atmosphere; heaven).
12. **"Yet before all these things, people will be laying their hands on you folks, and they will be chasing and persecuting [you], handing over one after another unto the synagogues** (places of worship and fellowship) **and [into] jails and prisons, while you are repeatedly being led off, up before kings and governors – on account of My Name.**
13. **"Yet it will go away for you folks, [leading] into a witness and a testimony** (= an opportunity for giving your evidence).
14. **"Therefore, you people put [it] in your hearts to not be habitually premeditating or rehearsing beforehand to make [your] defenses.**
15. **"You see, I Myself will be giving to you people a mouth** (= ability and an opportunity to speak) **as well as wisdom, to which all your opponents, who are repeatedly lying in ambush against you, will not be able to at any point stand in opposition to or resist, nor to speak against or contradict.**

16. **"Now you people will even be turned in** (or: handed over) **by parents and brothers and relatives and friends – and folks will put some of you to death.**
17. **"Furthermore, you folks will be ones being constantly regarded and treated with ill will, and even hated, by all – because of My Name** (= because of your association with Me, or, because you bear and proclaim My Name).
18. **"And yet, not a hair from out of your head can by any means be lost** (or: should by no means be loosed-away or destroyed).
19. **"Within the midst of your persistently remaining under [this]** (or: in union with your patient endurance), **be progressively gaining possession of your souls** (or: continue acquiring your inner life; make it a habit to procure and possess yourself).

20. **"Now later, when you folks see Jerusalem being continuously surrounded by encamped armies, at that time realize and know from that experience that her desolation has drawn near and is now present.**
21. **"At that point, let the people in Judea progressively flee into the hill country and mountains; then let the people within the midst of her** [i.e., Jerusalem] **proceed departing out of that place, and don't let** (or: let not) **the folks in the country or the district continue coming** (or: going) **into her,**
22. **"because these are days of executing justice – of bringing about what is fair and right and of establishing what accords with the Way pointed out – with a view to have fulfilled all the things having been written** (or: for all that is written to be fulfilled)**!**

23. **"Tragic will be the situation for the women then being pregnant, and for the ones still nursing [babies] in those days. You see there will be a great compressive force upon the Land, and inherent fervor bringing internal swelling emotion on this People.**
24. **"And so, folks will be falling by [the] mouth of a sword, and [others] will be led captive into all the nations** (or: into the midst to unite with every ethnic group) **– and Jerusalem will be progressively trampled by and under pagans** (those of the nations) **until where they can** (or: should) **be fulfilled. And then there will be seasons of the ethnic multitudes** (or: fitting situations pertaining to the nations; or: occasions which have the qualities and characteristics of the pagans).

25. **"Also, there will be signs: in sun and moon and stars** [note: perhaps = a figure of a disruption of father, mother and brothers, i.e., social organization], **and upon the Land** [of Israel?] (or: earth), **a constraint from [the] nations** (or: with the source being the pagans) **in the midst of a perplexity in which there seems no way out – [like being in the] roar and surging of a sea –**
26. **"pertaining to humans progressively breathing away and cooling off** (= fainting, or dying) **from fear and apprehension** (thoughts about what is going to happen) **pertaining to the things progressively coming upon the homeland** (the place being inhabited) **– for you see, 'the abilities of the heavens** (or: the powers of the sky and atmosphere; [note: may = folks normally in charge of things]) **will be shaken.'** [Hag. 2:6, 21]
27. **"And at that point** (or: time), **they will be seeing** (or: perceiving) **'the Son of the Man** (= Adam's son; the Human Being; the eschatological messianic figure) **progressively coming within the midst of a cloud,'** [Dan. 7:13-14] **with power and much glory** (or: with ability and a profound reputation; or: along with power and a manifestation which calls forth praise).
28. **"Now as these things are beginning to be progressively happening, at once bend back up** (or: stand tall and erect), **and then lift up your heads** (= hold your heads high), **because your setting free – which comes by the payment of a ransom –** (your redemption) **is progressively drawing near!"**

29. **And then** (or: Later; With that) **He spoke an illustration to them** (or: told them a parable)**: "Look at and perceive the fig tree – as well as all the trees.**
30. **"Whenever they may be already budding** (or: shooting forth sprouts), **in consistently seeing** (or: observing) **[this] for yourselves, you normally know from experience that the summer is already near.**
31. **"In this same way, then** (or: also), **you yourselves: whenever you folks may see** (or: perceive) **these things progressively coming to be** (occurring; happening; being birthed), **be progressively knowing from experience that God's reigning and activity of sovereignty** (or: the kingdom and royal rule of God) **is** (or: exist being) **close at hand – near enough to touch** (= has arrived and is accessible)**! It is true** (or: Amen; Count on it).

32. **"I now proceed telling you that this very generation can under no circumstances pass on by** (or: may by no means pass along) **until all these things can happen** (or: should occur).
33. **"The sky and the land** (or: This heaven and earth) **will be passing on by, yet My words** (thoughts and ideas; or: messages) **will under no circumstances pass on by.**

34. **"So you people make it a habit to hold your attention to yourselves, and hold to each other, lest at some time your hearts may be weighed down or burdened – in the midst of a hangover** (or: headache nausea or giddiness from an overindulgence in wine), **and in drunkenness** (intoxication) **– as well as by anxiety** (or: care; concern; worry) **in the daily matters pertaining to living, and then that day take its stand upon you folks unforeseen** (with unexpected suddenness), **as a trap** (a snare; a net; something that will catch and hold).
35. **"You see, it will come in upon** (or: enter on) **all the people normally sitting** (= dwelling) **upon [the] face** (= surface) **of the entire Land** (or: all the earth).
36. **"So you people be constantly staying awake, alert and watchful – in all seasons and situations – repeatedly asking with urgency, or begging, so that you can be fully strong to flee out and escape all these things being presently and progressively about to be happening, and then to be placed** (or: cause to stand) **in front of the Son of the Man** (the Human Being; = Adam's Son, the eschatological messianic figure)**."**

37. **Now He was [during] the days repeatedly teaching within the Temple courts and grounds, yet [during] the nights, after going out into the mountain, He was making it a habit to spend the night** (camp out) **[in the midst of] the Mount of Olives.**
38. **And so, all the people kept on arising early in the morning [to come] to Him within the Temple courts** (or: grounds**), to continue listening to and hearing Him.**

CHAPTER 22

1. **Now the festival of the unleavened [bread]** (or: feast of Matzah) **– the one being normally termed Passover – continued drawing near.**
2. **And still, the chief** (head; ranking) **priests and the scribes** (scholars; theologians) **kept on trying to find how they could take Him up** (= assassinate Him) **– you see they were still fearing the people.**

3. **Now an adversary** (or: an opposing purpose or attitude) **entered into Judah** (or: Judas) **– the man normally being called Iscariot, being [a member] of the number of the twelve.**

4. **And so, after going off** (or: away), **he discussed** (or: conferred) **with the chief** (or: head) **priest and military leaders** (or: officers) **about how he could turn Him over to them.**
5. **Then they rejoiced and placed themselves together in agreement to give him silver coins.**
6. **And out of this same word** (or: discussion) **he consented, so then he began trying to find a good situation** (or: opportunity) **– without a crowd [around] – turn Him over to them.**

7. **Now [during the period] of the unleavened [loaves; cakes], the day came in which it was periodically necessary for the Passover to be slaughtered in sacrifice.**
8. **And so He sent off Peter and John on an errand, after saying, "After going your way, at once prepare and make ready the Passover for us, so that we can eat [it]."**
9. **So they asked Him, "Where are you presently intending [that] we should make [the] preparations?"**
10. **So then He replied to them, "Take note of this: after your entering into the city, a man carrying an earthenware container** (or: fired clay jar or ceramic pitcher) **of water will meet with you. At once follow him into the house into which he is proceeding to enter.**
11. **"Then you will say to the proprietor** (landlord; facility-master) **of the house, 'The Teacher** (= Rabbi) **is now saying to you, "Where is the guest room** (caravansary; dining room; khan-room) **where I can eat the Passover with My disciples?"'**
12. **"Then that man will show you a large upper room furnished with [couches] spread out** (= arranged). **Get things ready and make preparations there."**
13. **So after going away, they found [it] just as He had declared to them, and they prepared and made ready the Passover.**

14. **Later, when the hour occurred, He leaned back [there] – as well as the twelve emissaries** (commissioned representatives), **together with Him.**
15. **Then He said to them, "With full passion and emotions I yearn and strongly desire to eat this Passover with you folks – before the [occasion for] Me to experience suffering.**
16. **"You see, I am now telling you folks that I can** (or: may) **under no circumstances be eating it** [other MSS: of or from it] **[again] until [the time] when it can** (or: until [the circumstances] in which it may) **be fulfilled in union with God's reign** (or: within the midst of God's kingdom; in the influence and activity which is God)**."**

17. **Then, after receiving a cup [and] speaking a word of favor and grace** (or: upon taking in hand a cup [of wine], then giving thanks), **He said, "Take and receive this, and then distribute [it] into the midst of** (= among) **yourselves.**

18. **"You see, I am now saying to you [twelve] that from now on I can under no circumstances drink from the product of the grapevine until which [time or occasion that;** {other MSS: when}**] God's reign comes** (or: the sovereign influence and activity which is God can set out and journey on)**"**

19. **And then, taking in hand a loaf of bread – [and again] speaking a word of favor and grace** (or: giving thanks) **– He broke [it] in pieces and gave [it] to them, while saying, "This [bread] is** (or: represents) **My body** (or: the body which is Me) **– it is presently and continuously being given over you folks** (or: that which is customarily given on your behalf). **You folks are normally doing this unto My memorial** (or, reading as an imperative: Habitually do this with a view to My commemoration)**."**
20. **Also, the cup, as thusly [is done] with** (or: similarly after) **the [occasion] to eat the dinner, continuing in saying, "This, the cup [of wine], [is; represents; seals] the new arrangement** (or: the covenant which is new in character and quality) **in union with, and within the midst of My blood** (or: the blood which is Me) **– it is presently and continuously being poured out over you folks** (or: that which is customarily poured out on your behalf).
21. **"Moreover, look and consider – the hand of the person in the process of turning Me in** (or: giving Me over) **[is now] with Me upon the table,**
22. **"because indeed, the Son of the Man** (the Human Being; = Adam's Son) **is progressively going His way – corresponding to and in accord with that which has been determined by marking off the boundaries. But more than that, tragic will be the fate for that person through whom He is being turned in** (or: given over)**."**

23. **And so they themselves began to seek, each one in face to face discussion among themselves, who really it could be from their [group] that is progressively about to be committing this thing.**
24. **Now this also birthed a readiness to quarrel resulting in a dispute** (or: a fondness for contention with a love for victory which spawned “mimetic rivalry” [– Walter Wink]) **among them about who of them is now seeming to be greater [than the rest]** (or: who is normally presuming to be the most important).

25. **So He said to them, "The kings of the nations and ethnic multitudes are habitually acting as their lords and owners, and those exercising authority over them are normally being called 'benefactors.'**
26. **"Yet you men [are] not [to be] thus** (or: [are] not [to behave] in this way), **but to the contrary, let the greater among you come to be like** (or: as) **the younger; and the one normally leading like** (or: as) **the person normally giving attending service.**
27. **For who [is] greater? – the one normally reclining [at a meal], or the person that habitually serves [the meal]? [Is it] not the one normally reclining [at the meal]? Yet I Myself am in your midst as the person constantly giving attending service.**

28. **"Now you yourselves are the men having remained throughout with Me, within and in union with My tests and trials,**
29. **"and so I, Myself, am now making an arrangement for you** (or: am progressively making a covenant with, to and in you folks), **just and correspondingly as My Father made the arrangement for a reign for Me** (or: made the covenant of a kingdom in Me) **–**
30. **to the end that you folks can continuously eat and drink at My table, in union with My reign and in the midst of My kingdom, and now you can habitually sit upon thrones, repeatedly making separations in, evaluations of and decisions for the twelve tribes of Israel.**

31. **"Simon, O Simon! Look, and consider. The adversary** (or: opponent; satan) **makes** (or: made) **a request concerning you men: to winnow [you folks] as grain!**
32. **"But I Myself urgently asked concerning you, [Simon], to the end that your trust and faith would not leave from out of [you]** (or: = give out). **And so at some point, you yourself, upon turning around, make your brothers immovable** (or: stabilize and establish your fellow members).**"**
33. **So then he said to Him, "Lord** (Master), **I am ready and prepared to proceed going on with You, both into jail** (or: prison) **and even into death."**
34. **Yet He said, "I am now saying to you, Peter, a rooster** (cock) **will not crow today, until you will three times deny to have seen or known Me."**

35. **Next he said to them, "When I sent you men away on a mission – not having a purse or pack** (or: food pouch or beggar's sack) **or sandals – you did not lack anything, did you?"**
So they answered, "Nothing!"
36. **So then He rejoined to them, "But in contrast now, the one normally having a purse – let him take [it] up; likewise also a food pouch** (or: pack; beggar's sack). **And the person not now having a sword – let him at once sell his cloak** (or: outer garment) **and buy [one].**
37. **"You see, I continue telling you folks that it continues necessary and binding for the thing having been written to be brought to its goal and finished** (or: completed and accomplished) **in Me,**

> **'And He was logically counted** (or: classed; considered; reckoned) **with the lawless folks** (or: criminals),**'** [Isa. 53:12]

For also, that which concerns (or: = what [is written] about) **Me is presently having an end** (or: continues possessing a [or: the] final act).**"**

38. **So they said, "Look, Lord, here [are] two swords!" And so He replied to them, "It is enough** (or: That is sufficient; perhaps: = Enough of this).**"**

39. **Later, upon going out, corresponding to [His] custom** (or: as usual) **He went His way into the Mount of Olives – now the disciples also followed Him.**

40. **So, on coming to be at the place, He said to them, "Be habitually praying** (or: Be repeatedly expressing a wish with a view toward goodness and for having it well, so as) **to not enter into an attempt to bring you into a test which will put you to the proof or will try you."**
41. **Then He was dragged** (or: pulled) **away from them about [the distance] of a stone's throw, and, kneeling, He began considering and speaking toward well-being** (or: praying),
42. **saying, "O Father, if You continue purposing** (willing; intending) **[it], at once bear along** (or: carry aside) **this, the cup, away from Me. Yet more than that, not My will or desire, but to the contrary, let Yours continue of itself progressing into being** (or: let Yours keep on happening to itself and from itself come to be, then progressively take place for itself)**!"**

> [note: vss. 43 & 44 are omitted in *p*75, Aleph1, A, B, N, T, W, 579, 1071*, and others, as well as writings by Marcion, Clement, Origen, Athanasius, Ambrose, Cyril John-Damascus, a Georgian MS, and others; Aleph*, D, L, later MSS, various church Fathers, and others include them; Griesbach and Nestle-Aland bracket them; UBS footnotes them in the apparatus]

43. **Now an agent** (or: messenger) **from the atmosphere** (or: heaven) **was seen by Him, continuously strengthening Him.**
44. **Then, coming to be within the midst of great inner tension and conflict** (or: agony and anxiety), **He continued praying more intensely and more stretched out, and so His sweat came to be as it were large drops and clots of blood, steadily dropping down upon the ground.**

45. **Later, rising from the expression of goodness** (or: the prayer) **and going toward the disciples, He found them continuing outstretched in slumber, from the distress** (or: pain of sorrow).
46. **And so He said to them, "Why do you folks continue sleeping? Upon standing up** (or: rising), **carry on thinking of ease and well-being** (or: praying), **so that you folks would not enter into a test or a trial."**

47. **Amidst His still speaking, look, a crowd! – and the man being normally called Judah** (or: Judas), **one of the twelve, was progressively coming before them. And then he drew near to Jesus to kiss Him.**
48. **So Jesus said to him, "Judah** (or: Judas), **are you now in the process of turning in** (or: giving over) **the Son of the Man** (the Human Being; = the expected Messiah) **by a kiss?"**
49. **But upon seeing the [situation] that was going to exist** (or: perceiving what was going to happen), **the men around Him said, "Lord** (or: Master), **shall we strike with** (i.e., in [the use of]) **a sword?"**
50. **And then a certain one of them struck the slave of the chief priest, and took off** (amputated) **his right ear.**
51. **Yet Jesus, making a decided response, said, "You folks continue allowing [them] – even as far as this!" And then, handling the ear so as to modify and kindle [it], He healed him.**

52. **So then Jesus said to the folks arriving upon Him and at His side – chief** (or: ranking) **priests and officers of the Temple, as well as elders, "Do you come out with swords and clubs and staffs, as upon a robber?**
53. **"During My being with you folks daily, within the Temple courts** (or: grounds), **you did not stretch out [your] hands upon Me. But now, this is your hour, and the privilege** (or: even the authority) **of the darkness."**

54. **So, after taking Him into custody** (or: apprehending and arresting Him), **they led [Him off] and brought [Him] into the chief priest's house.**
Now Peter kept on following, at a distance.
55. **Now after their lighting a fire in [the] midst of the courtyard and sitting down together, Peter sat down in their midst.**
56. **So at seeing him sitting, facing toward the light** (= the glow of the fire), **and now staring intently at him, a certain serving girl says,**
57. **"This man was also together with him." Yet he denied, proceeding in saying, "I have neither seen nor do I know Him, woman!"**

58**. Later, after a short while, a different person, upon seeing him, affirmed, "You, yourself, are also [one] of them!" But Peter affirmed, "Man** (Buddy; Mister; My good fellow), **I am not!"**
59. **Then, after the intervening of about an hour, someone else began strongly insisting** (or: firmly maintaining), **then saying, "Of a truth** (or: Really; Quite certainly), **this man was with him, for he is a Galilean, too!"**
60. **So Peter says, "Man** (Sir; Mister**), I have not seen, so I don't know what you are now saying** (= what you mean)**!"**
Then, at the appropriate moment (or: immediately) **– while [he is] still speaking – a cock crows.**
61. **And then, after being turned, the Lord looked within** (or: on; at) **Peter, and Peter was reminded of the Lord's saying** (or: spoken word; declaration) **as He said to him, "Before a rooster** (or: cock) **is to crow today, you will deny and disown Me three times."**
62. **And so, after going outside, he wept bitterly.**

63. **Now the men – those continuing to hold Jesus in custody – began making fun of Him, treating Him like a child and jesting, while repeatedly lashing [Him].**
64. **Then, after putting a covering around** (perhaps: over) **Him, they continued asking, one after another saying, "Prophesy, who is the person hitting You and treating you like a child?"**
65. **And so they went on saying many different things, while repeatedly blaspheming with abusive and insulting speech to Him** (i.e., into His [face]).

66. **Eventually, as it became day, the body of the elders of the people was led together** (was gathered and assembled) **– [including] both chief** (or: ranking) **priests and scribes** (scholars and theologians) **– and they led Him away into their Sanhedrin** (the supreme Jewish council), **saying,**

67. **"If you are the Christ** (the Anointed One; = the Messiah), **tell us!"**
So He said to them, "If I should tell you, you folks would by no means believe Me (or: you certainly would not trust Me or put your faith in Me).
68. **"Yet if I should be asking, there is no way you folks would make a decided reply or release Me.**
69. **"However, from the present time** (from now on) **the Son of the Man** (the Human Being; = the expected Messiah) **will be continuously 'sitting out of the midst of God's right [hand] of power** (or: permanently [positioned] on the right [hand] of the power of God).**'"** [Ps. 110:1]

70. **So everyone [together] said, "Then you, yourself, are God's son!"** (or: Consequently all asked, "Are you, yourself, therefore the Son of God?")
Now He affirmed to them, "You, yourselves, are repeatedly saying that I am." (or: "Are you, yourselves, presently saying that I am?")
71**. So they said, "Why do we still continue having a need for a witness?** (or: What further need do we now have of testimony?) **For we ourselves heard [it] from his own mouth!"**

CHAPTER 23

1. **And so, after standing up, the entire full count of them** (= the whole Sanhedrin and all assembled there) **led Him on to Pilate** [the Roman governor].
2. **Now [once there], they began to be progressively bringing charges and speaking down against Him, while accusing [Him], one after another saying, "We found this man time after time completely turning** (or: We find this person progressively subverting and inciting revolt for) **our nation and culture group – as well as habitually hindering and forbidding [folks] to continue paying taxes to Caesar – and repeatedly terming himself to now be Christ** ([the] Anointed One), **a king!"**

3. **So Pilate questioned Him, saying, "Are you, yourself, the king of the Judeans?"**
Now making a decided response to him, He affirmed, "You, yourself, are now saying [it; so]."
4. **Then Pilate said to the chief** (or: ranking) **priests and the crowd, "I find not even one ground for a charge** (= no cause or reason for a case) **in this man."**
5. **But they began adding strength in their insistence, one after another saying, "He is constantly shaking up and exciting** (or: stirring up) **the people! – continuously teaching down through the whole Judean [district], even starting from Galilee as far as here!"**
6. **On hearing [that], Pilate inquired if the man is a Galilean,**
7. **and so upon coming to know that He is from the jurisdiction of Herod, he sent Him back to Herod – he also being in Jerusalem during these days.**

8. **Now Herod, upon seeing Jesus, was exceedingly delighted** (overjoyed), **for he was for a considerable time constantly wanting to see Him because of hearing much about Him – and he was still hoping and expecting to see some sign presently happening by Him.**
9. **So he kept on questioning Him – in abundantly ample words – but He, Himself, gave not even one considered response to him.**
10. **But the chief** (ranking) **priests and the scribes** (Torah experts; scholars) **had taken a stand [and] kept on vehemently and forcefully accusing Him and progressively bring charges against Him.**
11. **So Herod – together with his troops – while treating Him contemptuously as a nobody and then making fun of [Him], throwing a bright** (or: brilliantly colored; shiny and resplendent; = magnificent) **garment** (or: robe) **around [Him], [finally] sent Him back to Pilate.**
12. **Now both Herod and Pilate became friends with each other on that same day, for you see, before [this] they were being inherently at enmity toward each other.**

13. **Then Pilate, calling together the leading priests, the rulers** (ranking leaders) **and the people, said to them,**
14. **"You people brought this man to me as one constantly turning the people away [from the right path]** (perhaps: = inciting the people to revolt), **and yet, look and consider: I, myself – re-examining and sifting [him] in front of you folks** (or: in your presence) **– found not one fault or ground in this man for the charges which you people keep bringing down on him!**
15. **"As further contradiction, neither [did] Herod, for he sent him back to us – and look! – there is nothing worthy of death having been committed by him!**
16. **"Therefore, after disciplining and chastising** (= flogging) **him, I will release him** (or: loose him away).

17. [this vs. omitted by most texts, but is in some MSS: Now he was normally having an obligation to release one [prisoner] to them, in accord with {the} festival.]
18. **But they, as it were with one voice of an entire multitude, cried out – some screaming; some yelling; some shrieking – repeatedly saying, "Be lifting this one up** (or: Proceed in taking this one away)**!... yet at once release to** (or: for) **us Barabbas** (meaning: the [or: a] father's son)**!"**
19. **– which was a man having been thrown into the prison because of a certain rebellion** (incident where folks took a stand and were posturing as for a riot or an uprising) **occurring within the City, and [for] murder.**

20. **Now again, Pilate shouts to them – still wanting and intending to release Jesus –**
21. **but they continued yelling and shouted [back], repeatedly saying, "Be crucifying!... proceed putting him to death on an execution stake!"**

22. **Now [for the] third [time] he said to them, "Why? What evil** (or: worthless thing) **did this man do** (or: = What has he done wrong; What crime has this man committed)**? I find** (or: found) **nothing deserving of death in him. Therefore, after disciplining and chastising** (= flogging) **[him], I will release him."**

23. **But the men began continued laying more on, pressing the issue in loud voices, repeatedly demanding Him to be crucified** (put to death on an execution stake). **And their voices – along with [those of] the chief priests – continued increasingly strong, so as to prevail.**
24. **And so Pilate came upon a decision and gave sentence for their demand to come to be** (to happen; to be birthed).
25. **So he released the one whom they kept on demanding – the man having been thrown into prison because of insurrection and murder. But he turned over Jesus to their will and intent.**

26. **Later, as they led Him away, taking hold of** (or: seizing) **Simon – a certain Cyrenian [who was] presently coming from a field** (or: [the] country; = [the] farming district) **– they placed the execution stake** (or: cross) **on him, to continue carrying [it] behind Jesus.**
27. **Now there continued following Him a huge multitude of the people – including women who, in their mourning, kept on striking their chests in lamentation, expressing grief, and were continuously wailing and singing funeral songs [for] Him.**
28. **Yet, being turned toward them, Jesus said, "Daughters of Jerusalem, do not continue crying** (or: stop weeping) **for Me** (or: on and over My [account])**! Much more be constantly weeping for yourselves** (or: on your own [account]) **and for your children** (or: over your children's [situation]),
29. **"because – look and consider! – days are progressively coming in which they will be declaring, 'Happy [are] the sterile and barren women, and the wombs which do not give birth, and breasts which do not nourish!'**
30. **"At that time,**
    'They will begin to say to the mountains, "Fall at once upon us!" and to the mounds (or: hills), **"At once veil** (cover; = hide) **us!"'** [note: quoting Hos. 10:8, referring to Israel's "high places" of idolatry]
31. **"because if they continue doing these things in the wet wood** (or: when the tree is green and moist), **what would happen** (or: may occur; or: can be birthed) **in the dried and withered one?"**

32. **Now two different men, criminals** (evildoers; men whose works are ugly, of bad quality and worthless), **were being progressively led together with Him to be lifted up** (= executed by crucifixion).
33. **Then when they came upon the place being normally called "Skull** (or: a Skull; [the] Skull)**," they crucified Him** (nailed Him to the stake) **there along with the criminals – one on [His] right and one on [His] left.**

34. **Now Jesus kept on saying, "O Father, let it flow away in them** (or: send it away for them; forgive them), **for they have not seen, so they do not know or perceive, what they are now doing."**

"Now they cast a 'lot' (equivalent to: threw dice) **in dividing and distributing His garments."** [Ps. 22:18]

35. **And so the people stood, continuing in watching and attentively observing, yet the rulers** (leaders; chiefs) **'began turning their noses up and out, sneering and mocking,'** [Ps. 22:8] **and one after another saying, "He rescued and healed other folks, let him rescue and restore himself – if** (or: since) **this man is God's Anointed One** (or: the Christ of God), **the Chosen One!"**

36. **So the soldiers also, approaching, made fun of and ridiculed Him while repeatedly offering sour wine** (or: vinegar) **to Him,** [Ps.69:21]

37. **and one after another saying, "If** (or: Since) **you, yourself, are the king of the Judeans, rescue** (restore; save) **yourself!"**

38. **Now there was also an inscription upon Him** (or: = over Him)**:**

"THIS [is] THE KING of the JUDEANS."

39. **And now one of the criminals being hung began speaking abuse and insults to Him, presently saying, "Are not you, yourself, the Christ? [Then] save yourself, as well as us!"**

40. **So the other [one], making a discerning reply proceeds adding a value judgment to him, affirming, "You yourself are not even now fearing God! For you are presently in the same judgment!**

41. **... and we, indeed, rightly so** (or: justly; fairly), **for we are presently receiving back things that balance the scales corresponding to the things which we committed... yet this man committed nothing out of place** (= improper)**."**

42. **And then he went on to say, "Jesus... remember me whenever you may come into Your kingdom."**

43. **And so Jesus said to him, "Truly it is so** (or: Count on it!)**... I am now saying to you... Today** (This very day) **you will be with Me within the midst of Paradise** (= in the Garden [note: used in the LXX for the Garden of Eden])**!"**

44. **And by now it was already about the sixth hour** (= about noon) **and darkness was birthed** (or: a darkness came to be) **upon the whole Land – until [the] ninth hour** (mid-afternoon),

45. **with the leaving-out** (or: excluding; failing; defaulting) **of the sun [from the situation]** (or: = at the ceasing [= departing] of the sunlight). **Now the middle veil of the Temple** (= the holy places; the inner sanctuary) **was split and torn [apart]** (or: So the curtain of the Divine dwelling place was torn [down the] middle).

46. **Then Jesus, shouting with a loud voice, said, "Father... into Your hands I am now setting aside My spirit** (or: I proceed committing My Breath-effect)**!"** [Ps. 31:5]

Now upon saying this, He out-spirited (or: breathed out; expired).

47. **Now the centurion** (Roman military officer), **upon seeing what was occurring, began** (or: kept on) **glorifying God** (continued giving a good opinion of God; began to enhance God's reputation) **in saying, "In reality and essential being, this man was innocent** (or: just; righteous; in right relationship; fair; exemplary of the way pointed out; practiced equitable dealings; = upright)**!"**
48. **And so, all the crowds [of] those presently come to be together at the side – upon the [occasion of] this spectacle** (or: sight) **– after attentively viewing** (or: watching) **the things that were happening, began returning [to the city, or, home], while repeatedly beating** (or: striking) **[their] chests [expressing sorrow and grief].**
49. **But all the folks acquainted with Him – those by intimate experience knowing Him as well as being known by Him – as well as the women normally** (or: habitually) **following Him, from the Galilee [district], had taken a stand and still stood, off at a distance, constantly looking and seeing** (or: perceiving) **these things** (or: events).

50. **And then, look and consider! An adult male named Joseph, a leader who was a member of the Council** (= the Sanhedrin); **a virtuous** (or: good) **and just** (fair; equitable; rightwised) **grown man –**
51. **this man was not one having put [a vote] down together** (= concurring; consenting) **with their wish** (will; intent; purpose) **nor [was endorsing their] performance** (= action; what they committed) **– from Arimathea, a town** (or: city) **of the Judeans, who was habitually receiving, constantly embracing, and kept on giving welcomed admittance to God's reign and kingdom.**
52. **This very man, upon coming to Pilate, made a request for the body of Jesus.**

53. **Later, after lowering [it]** (or: taking [it] down), **he wrapped** (or: rolled; folds) **it in** (or: with) **a linen sheet, then he put it** [other MSS: Him] **within a memorial tomb cut in stone** (or: a carved and polished stone sepulcher) **– where no one was lying as yet** (= which had never been used).

54. **Now it was a** (or: [the]) **day of preparation, and a sabbath was progressively approaching to shine upon [them].**
55. **So the women who were the ones who had come together with Him out of the Galilee [district], after following [them] down, viewed the memorial tomb and how His body was placed.**
56. **Now after returning, they prepared aromatic spices and perfumed oils. Then they indeed rested** (were calm and quiet) **[for; on] the sabbath – according to the implanted goal** (impartation of the finished product within; inward directive).

CHAPTER 24

1. **Now in the early depths of one of the sabbaths they came upon the memorial tomb, progressively carrying [the] spices which they had prepared,**

[comment: the sabbath of 23:56, above, would have been the Day of Passover; the sabbath of this verse would then been the seventh day of that week, or, the weekly sabbath]

2. **and they found the stone having been rolled away from the tomb,**
3. **yet, upon entering, they did not find the body of the Lord Jesus.**
4. **And then – it happened in the midst of a perplexity for them to be without a way [to explain or understand] about this – look! two adult men** (human males), **in clothing that was constantly flashing and radiating beams of light, stepped up suddenly and stood by them.**
5. **Now in their immediately coming to be terrified and bowing [their] faces unto the ground** (or: So, at their suddenly becoming engulfed in fear and inclining prostrate – the faces [pressed] into the soil), **they** [i.e., the men] **said to them** [i.e., the women], **"Why are you women in the midst of looking for the Living One in the company of** (or: with; amidst) **the dead folks?**
6. **"He is not here. To the contrary, He was aroused and raised up! Be now reminded how He spoke to you folks, while yet being in the Galilee [district],**
7. **"repeatedly saying [of] the Son of the Man** (the Human Being; = Adam's Son), **that it continued necessary for [Him] to be turned over** (or: delivered) **into [the] hands of outcast humans** (mankind characterized by failure to hit the target; men who by habit and way of life are sinners), **and then to be crucified** (executed on a stake) **– and yet on** (or: in) **the third day to stand back up again, and rise!"**

8. **So thus were they reminded of His sayings and spoken words.**
9. **Later, after returning from the memorial tomb, they reported all these things to the eleven, and to all the rest.**
10. **Now they** [i.e., these women] **were the Magdalene Mary and Joanna and Mary, the one of** (or: belonging to) **James** (= James' mother, or, wife), **as well as the rest of the women with them** (= their companions). **They, one after another, kept on telling these things to the folks that He had commissioned as emissaries** (sent-forth ones; representatives),
11. **and yet these sayings** (or: declarations) **seemed** (or: appeared) **in their sight to be as if nonsense** (or: wild talk; hysteria; or: a frivolous tale), **and they continued putting no trust in them** (i.e., the women; or: they were still not believing them; they were remaining without confidence in [the women]).

12. **So Peter, upon arising, ran [until he came] upon the memorial tomb, and then, bending forward beside [it], he continues looking** (observing) **only the linen wrappings** (swathings; = burial clothes). **And so he went off to himself, continuing in wondering [at] what had been happening** (or: he came away, still marveling to himself [about] that which had been coming to be).

13. **And now, look and consider! Two of them, on that same day, were progressively journeying into a village which is named Emmaus, being located at a distance of sixty stadia** (= seven miles) **from Jerusalem,**
14. **and they, themselves, kept on conversing with each other about all the things that had been coming about in step with one another** (= had happened in conjunction).
15. **And then it happened! In the midst of the [situation for] them to be in continued conversation and seeking together by progressive questioning and deliberation, Jesus Himself, upon drawing near, also began journeying together with them,**
16. **but their eyes continued being held in a strong grip** (thus: restrained) **[so as] not to recognize or to fully experience knowledge of Him.**
17. **So then He said to them, "What [are] these words which you continue tossing back and forth to each other** (or: What [is] this you are saying as you exchange words with one another) **while walking along?"**
And so they paused and stood still, with stern and gloomy faces (looking depressed).

18. **So, giving a considered reply, the one named Cleopas said to Him, "Are you yourself temporarily lodging alone** (by yourself) **in Jerusalem and so you did not come to know about** (or: As for you, are you the only person presently visiting Jerusalem that does not know) **the things happening** (or: which have taken place) **in her in these days?"**
19. **And then He said to them, "Which** (or: What sort of) **things?"**
So they said to Him, "The things about (or: concerning) **Jesus – the one from Nazareth – a Man who came to be a prophet, powerful in deed as well as word** (or: able in work and expressed thought), **before** (in front of and in the sight and presence of) **God and all the people;**
20. **"and how our chief** (ranking) **priests and rulers** (or: leaders) **turned Him over unto a sentence** (or: judgment) **of death, and then crucified Him** (executed Him on a stake).
21. **"Yet we, ourselves, had been expecting that He is the One being now about to be progressively redeeming and thus liberating Israel, by payment of a ransom. But surely, to the contrary and besides all these things, this makes the third day since these things occurred.**
22. **"Still, on the other hand, certain women from our group amazed us beyond comprehension, putting us out of place [in our thinking]! Coming to be at the memorial tomb early,**
23. **"and then not finding His body, they came, also repeatedly saying to have looked on and seen a sight: an appearance of agents** (or: messengers) **who kept on laying out and explaining [the situation for] Him to be or to continue living!**
24. **"And so, some of those with us set off [to come] upon the memorial tomb, and then found [it] thus, just as the women also said [it to be], but yet, they did not see Him."**

25. **Then He said to them, "O senseless** (or: unintelligent; mindless) **and slow at heart to be trusting and believing on all things which the prophets spoke!**
26. **"Did it not continue necessary for the Christ** (the Anointed One) **to experience and suffer these things – and then to enter into His glory** (or: His assumed appearance)**?"**
27. **And so, beginning from Moses, and then from all the prophets, He continued to fully interpret and explain to** (or: for) **them the things pertaining to** (or: the references about) **Himself within all the Scriptures.**

28. **Later they came near to the village where they were going, and He does as though** (or: acted as if) **to continue journeying farther,**
29. **and so they are then saying, "Stay** (Remain; Abide) **with us, because it is toward evening, and the day has already declined."**
With that, He went in to stay with them.
30. **And then it happened – during the [situation for] Him to be reclining [at the meal] with them! After taking** (or: receiving) **the loaf of bread, He spoke words of wellbeing and blessing. Then while breaking [it] He began giving [it] to them.**
31. **At that their eyes were at once fully opened wide, and they experienced full recognition of Him. Then He, himself, at once became invisible** (or: vanished; disappeared), **away from them.**

32. **Later they said to each other, "Were not our hearts constantly burning as He continued speaking to us on the road** (or: in the path; with the way) **– as He continued fully opening up the Scriptures to** (and: for; or: in) **us?"**
33. **And rising up in that same hour, they returned into Jerusalem and found the eleven, as well as those having been collected together with them as a body,**
34. **[who were] then saying [to these two] that the Lord was existentially** (and: actually) **aroused and raised up, and then was seen by Simon."**
35. **So then they, themselves, began leading forth with a detailed explanation about the events on the road, and how He came to be known to them in the breaking of the loaf of bread.**

36. **Now upon their speaking these things, He** [other MSS: Jesus] **himself stood in their midst, and proceeds to say, "Peace** [= Shalom] **to** (or: [is] for; by; in) **you folks."**
37. **Yet as [some] were being startled, while [other] were being terrified – then [all] were becoming ones in the grips of fear – they kept on supposing** (imagining; assuming) **to be presently watching** (being a spectator of) **a spirit.**
38. **Then He said to them, "Why are you folks shaken... troubled... disturbed? And because of what are reasonings and doubts repeatedly climbing up within the midst of your hearts?**
39. **"Look at My hands, and My feet... see and perceive that I, Myself, am Him** (or: that I Myself continue existing; or: because, as for Me, I continue

existing [as] Myself)**! Handle Me, and feel as you grope and touch, then perceive that wind and spirit does not usually have flesh and bones – according as you folks continue viewing Me [as] continuously having."**
40. **And while continuing in saying this, He showed** (displayed) **[His] hands and feet to them.**

41. **But at their still continuing in not trusting or believing** (or: disbelieving) **– from the joy and continued marveling, wondering and bewilderment – He says to them, "Do you presently have something edible** (or: = any food), **here in this place?"**
42. **So they handed a piece of broiled** (or: baked) **fish to Him.**
43. **Then, upon taking** (or: receiving) **[it], He ate [it] in front of them and in their sight.**

44. **Now He says to them, "These [were] My words** (thoughts; ideas; or: This [is] My message) **– which I spoke to you folks, while yet being together with you – That it continues binding and necessary for all the things having been written within the Law of Moses, and in the Prophets and Psalms, concerning Me, to be fulfilled."**
45. **At that time He fully opened back up again their minds to be habitually making the Scriptures flow together** (or: to continue putting the Scriptures together so as to comprehend [them]),
46. **And then He says to them, "Thus is has been written** [other MSS add: and thus it continued binding] **[about] the Christ** (the Anointed One)**: He was to suffer, and then to rise** (or: stand back up again) **from out of the midst of dead folks – on the third day –**
47. **"and then, upon the [authority and basis of] His Name, a change of mind and thinking – [proceeding, or, leading] into a flowing away of failures** (a sending away of mistakes; a forgiveness of sins; a divorcing of the situations of missing the target; an abandonment of guilt; a release from error) **– is to be proclaimed by heralds unto all the ethnic multitudes and nations** (or: the Gentiles; the non-Israelites), **beginning** (or: with folks starting) **from Jerusalem.**
48. **"You folks are witnesses of these things** (or: are people who can give evidence for these people).
49. **"And so, look and take note: I, Myself, am now sending forth the Promise from out of the midst of My Father** (or: am out from within repeatedly sending forth My Father's promise; or: From where I now am, I now continuously send forth the promise, which is My Father,) **upon you people. So you, yourselves, sit down** (be seated) **within the City – until where** (or: which [situation] or: what [time]) **you can** (or: may) **clothe yourselves with** (or: enter within the midst of) **power** (and: ability) **from out of the midst of exaltation** (or: height; elevation; perhaps: = on high)**."**

50. **Now He led them out [on the Mount Olives] as far as facing toward Bethany** (or: to where [the road turns off] toward Bethany), **and then, after**

lifting up His hands on [them], He spoke words of ease and well-being, and blessed them.
51. **Then – it happened during the [occasion for] Him to be blessing them – He stationed [Himself] at an interval from [His] former position, away from them, and then He was progressively carried back up into the atmosphere** (or: heaven; sky) **again.**
52. **And they themselves, after doing obeisance and paying homage to Him and bowing in worship, returned into Jerusalem, with great joy.**
53. **Later, they were through all [times and conditions] within the Temple grounds and courts, constantly praising God, and habitually speaking good words of ease and well-being. It is so** (Amen).

[written circa A.D. 57-62 – Based on the critical analysis of John A.T. Robinson]