

Analytical Literal Translation [ALT] of Luke

Foreword: Once you know the Old Testament exists as a tutor leading to Christ,^A you should appreciate the value of God's one and only command given to mankind since Jesus started to teach: "This is my son, the beloved, listen to him."^(11 - Mark 21:7) To simplify the study of the Bible, the scriptures referenced by the scholars doing this translation of Luke have been added as footnotes. If you read and understand the Old Testament referenced as you study the Gospels (Matthew, Mark, Luke and John are four parallel accounts of the life and teachings of Christ), it will help you learn what the whole of the Bible teaches. Since the ALT of the Bible was only available to us as the New Testament, and many of the referenced scriptures are in the Old Testament, those added scriptural footnotes are taken from the "Literal Version" [LITV] or from the "Modern King James Version," both translations by Jay P. Green.

Luke 1:1-80 ALT Since many undertook to arrange in proper order an account about the events having been accomplished among us, (2) just as they were handed down to us by the ones having become eye-witnesses and attendants of the Word from the beginning, (3) it seemed good also to me, having closely followed (*or, having investigated*) every[*thing*] carefully from the beginning, to write [*it out*] to you in consecutive order (*or, in an orderly fashion*), most excellent Theophilus, (4) so that you

^A **Galatians 3:23-26 ALT** But before faith came, we were being guarded [*or, being kept in protective custody*] under [*the*] Law, having been confined to the faith about to be revealed. (24) Therefore, the Law has become our tutor [*to lead us*] to Christ, so that by faith we should be justified [*or, declared righteous*]. (25) But since faith has come, we are no longer under a tutor. (26) For you are all sons [*and daughters*] of God by means of faith in Christ Jesus.~

Matthew 5:17 GNB "Do not think that I have come to do away with the Law of Moses and the teachings of the prophets. I have not come to do away with them, but to make their teachings come true.~

Hebrews 8:5-6 GNB The work they do as priests is really only a copy and a shadow of what is in heaven. It is the same as it was with Moses. When he was about to build the Sacred Tent, God told him, "Be sure to make everything according to the pattern you were shown on the mountain." (6) But now, Jesus has been given priestly work which is superior to theirs, just as the covenant which he arranged between God and his people is a better one, because it is based on promises of better things.

shall know the certainty (*or, exact truth*) about which you were instructed. (5) *[There]* was in the days of Herod the king of Judea a certain priest by name Zacharias, from *[the]* division of Abijah, and his wife *[was]* from the daughters of Aaron, and her name *[was]* Elizabeth. (6) Now they were both righteous before God, going in (*fig., observing*) all the commandments and regulations of the Lord blameless. (7) And no child was *[born]* to them, because Elizabeth was barren, and both were advanced in their days. (8) Now it happened, while he *[was]* serving as priest in the *[appointed]* order of his division before God, (9) according to the custom of the priesthood, he was chosen by lot to offer incense, having entered into the temple of the Lord. (10) And the whole multitude of the people was praying outside at the hour of incense. (11) And an angel of the Lord appeared to him, having stood on *[the]* right *[side]* of the altar of incense. (12) And having seen *[him]*, Zacharias was disturbed, and fear fell upon him. (13) But the angel said to him, "Stop being afraid, Zacharias, for your petition was heard, and your wife Elizabeth will bear a son to you, and you will call his name John. (14) "And *[there]* will be joy to you and great happiness, and many will rejoice at his birth. (15) "For he will be great before {the} Lord, and he shall by no means drink wine and strong drink, and he will be filled *[with the]* Holy Spirit even from his mother's womb. (16) "And he will turn many of the sons *[and daughters]* of Israel to the Lord their God. (17) "And he will go before Him in *[the]* spirit and power of Elijah, to turn hearts (*fig., inner selves*) of fathers to children, and disobedient *[ones]* to the way of thinking of righteous *[ones]*, to make ready a people having been prepared for the Lord." ♦ (18) And Zacharias said to the angel, "By what (*fig., How*) will I know this *[will happen]*? For I am an old man, and my wife is advanced in her days?" (19) And answering, the angel said to him, "I am Gabriel, the one having stood in the presence of God, and I was sent to speak to you and to proclaim the good news to you *[of]* these *[things]*. (20) "And listen! You will be silent and not being able to speak, until which day these *[things]* occur, because you did not believe my words, which will be fulfilled in their *[appointed]* time." (21) And the people were waiting for Zacharias, and they began wondering *[why]* he *[was]* delaying in the temple. (22) But having come out, he was not being able to speak to them, and

they realized that he had seen a vision in the temple. And he was making gestures to them and was remaining mute. (23) And it happened, when the days of his sacred service were completed, he departed to his house. (24) Now after those days, his wife Elizabeth conceived, and she kept herself in seclusion [for] five months, saying, (25) "In this way the Lord has done to me, in [the] days in which He took notice of [me] to take away my disgrace among people." ♦ (26) Now in the sixth month the angel Gabriel was sent by God to a city of Galilee, to which [is the] name Nazareth, (27) to a virgin having been promised in marriage to a man, whose name [was] Joseph, from the house of David. And the name of the virgin [was] Mary. (28) And having come in, the angel said to her, "Greetings, [one] having been bestowed grace (or, shown kindness)! The Lord [is] with you. You have been blessed among women." [cp. Eph 1:6]^B (29) But having seen [him], she was greatly perplexed at his word and was pondering what sort of greeting this might be. (30) And the angel said to her, "Stop being afraid, Mary; for you [have] found favor with God! (31) "And listen! You will conceive in [your] womb, and you will give birth to a Son, and you will call His name Jesus ["Yahweh saves"]. (32) "This One will be great, and He will be called [the] Son of the Most High. And the Lord God will give to Him the throne of David His father. (33) "And He will reign over the house of Jacob into the ages (fig. forever), and of His kingdom there will be no end." (34) And Mary said to the angel, "How will this be since I do not know a man (fig., since I am a virgin)?" ♦ (35) And answering, the angel said to her, "[The] Holy Spirit will come upon you, and [the] power of the Most High will overshadow you, and so the Holy One being born will be called God's Son. (36) "And listen! Elizabeth your relative, she also has conceived a son in her old age, and this is the sixth month to her, the one being called barren. (37) "For every word will not be (fig., For nothing is) impossible with God!" (38) And Mary said, "Look! The slave of the Lord! May it be to

^B [Ephesians 1:6-7 CEV](#) God was very kind to us because of the Son he dearly loves, and so we should praise God. (7) Christ sacrificed his life's blood to set us free, which means that our sins are now forgiven. Christ did this because God was so kind to us. God has great wisdom and understanding,

me according to your word." And the angel departed from her. (39) ♦ Now Mary having risen in those days, she went to the mountainous [*countryside*] with haste, to a city of Judea. (40) And she entered into the house of Zacharias and greeted Elizabeth. (41) And it happened, when Elizabeth heard the greeting of Mary, the baby leapt for joy in her womb. And Elizabeth was filled with [*the*] Holy Spirit. (42) And she exclaimed with a loud voice, and said, "You have been blessed among women, and the fruit of your womb has been blessed! (43) "And why [*has*] this [*happened*] to me, that the mother of my Lord should come to me? (44) "For listen! When the voice of your greeting came into my ears, the baby in my womb leapt for joy with great happiness! (45) "And happy (*or, blessed*) [*is*] the one having believed, (*cp. Luke 1:18-20*) for [*there*] will be a fulfillment to the [*things*] having been spoken to her from the Lord." ♦ (46) And Mary said, "My soul magnifies the Lord, (47) and my spirit was very glad because of God my Savior. (48) "For He looked with care upon the humble state of His slave. For, look! From now on all generations will consider me to be fortunate. (49) "For the Mighty [*One*] did marvelous [*things*] to me, and holy [*is*] His name. (50) "And His mercy [*is*] to generations of generations, to the ones fearing Him. (51) "He performed mightily with His arm; He scattered proud [*ones*] in [*the*] attitude of their heart. (52) "He brought down rulers from thrones, and He exalted lowly [*ones*]. (53) "Hungering [*ones*] He satisfied with good [*things*], and [*ones*] being rich He sent away empty. (54) "He helped Israel His servant, [*in order*] to remember [*His*] mercy, (55) just as He spoke to our fathers, to Abraham and to his seed into the age (*fig., to his descendents forever*)." ♦ (56) Now Mary remained with her about three months, and she returned her house. (57) Then the time was fulfilled to Elizabeth [*for*] her to give birth, and she bore a son. (58) And the neighbors and her relatives heard that the Lord was magnifying His mercy with her, and they were rejoicing with her. (59) And it happened on the eighth day [*that*] they came to circumcise the young child, and they were going to call him by the name of his father Zacharias. (60) And answering, his mother said, "Not [*so*], but he will be called John." (61) And they said to her, "*[There]* is none among your relatives who is called by this name." (62) So they began making gestures to his father

[as to] what he might want him to be called. (63) And having asked for a writing tablet, he wrote, saying, "John is his name." And they were all amazed. (64) Then his mouth was immediately opened and his tongue, and he began speaking, praising God! (65) And fear came on all the ones living around them, and all these sayings were being discussed in all the mountainous [countryside] of Judea. (66) And all the ones having heard [these things], they themselves kept (fig., reflected on) [them] in their hearts, saying, "What then will this young child be?" And [the] hand of [the] Lord was with him. (67) And Zacharias his father was filled with [the] Holy Spirit and prophesied, saying, (68) "Blessed [is the] Lord, the God of Israel, because He visited and made redemption for His people. (69) "And He raised up a horn of salvation for us in the house of David His servant, (70) just as He spoke through [the] mouth of His holy prophets, the [ones] from antiquity, (71) [announcing] salvation from our enemies and from the hand of all the ones hating us, (72) [in order] to do mercy with (fig., show mercy to) our fathers and to remember His holy covenant, (73) [performing the] oath which He vowed to Abraham our father,^c (74) to give to us, [by] having been delivered out of the hand of our enemies, to [be able to] sacredly serve Him without fear, (75) in holiness and righteousness before Him all the days of our life! (76) "And you, young child, will be called a prophet of the Most High, for you will go before [the] face (fig., presence) of [the] Lord to prepare His ways, (77) to give knowledge of salvation to His people by [the] forgiveness of their sins, (78)

^c * [Genesis 22:15-18 MKJV](#) And the Angel of Jehovah called to Abraham out of the heavens the second time, (16) and said, I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one; (17) that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed shall possess the gate of His enemies. (18) And in your Seed shall all the nations of the earth be blessed, because you have obeyed My voice. (This promise to Abraham that all the earth would be blessed by means of Abraham's seed [the Christ (or "Anointed One") was born of the Jewish nation as the seed of Abraham and of the woman], is an extension or clarification of God's promise in Genesis 3:15 that He would raise up a seed of the woman to destroy Satan.)

because of *[the]* bowels of mercy (*fig., tender mercies*) of our God, with which the Rising *[Sun]* from on high (*or the Messiah, or the true light of the world*) *[has]* visited us, (79) to give light to the ones sitting in darkness and *[the]* shadow of death, to guide our feet into *[the]* way of peace." (80) Now the young child was growing and was being strengthened in spirit, and he was in the deserts until *[the]* day of his public appearance to Israel.

◆ **Luke 2:1-52 ALT** Now it happened in those days *[that]* a decree went out from Caesar Augustus *[for]* all the inhabited earth to be registered. (2) This registration (*or, census*) was *[the]* first while Cyrenius was governing Syria. ◆ (3) And all began traveling to be registered, each to his own city. (4) So Joseph also went up from Galilee, from *[the]* city of Nazareth, to Judea, to the city of David, which is being called Bethlehem, because of his being from *[the]* house and family of David, (5) to register himself with Mary, the woman having been promised to him in marriage, being pregnant. (6) Then it happened, in their being there (*fig., while they were there*), the days were completed *[for]* her to give birth. (7) And she gave birth to her firstborn Son, and she wrapped Him in long strips of cloth and laid Him in the feeding trough (*or, manger, and in verses 12,16*), because there was no place for them in the guest room (*or, inn*). (8) And shepherds were in the same region staying in the fields and watching over their flock *[during the]* watches of the night. (9) And look! An angel of the Lord stood over them, and *[the]* glory of the Lord shone around them, and they feared *[with]* a great fear. (10) And the angel said to them, "Stop being afraid! For listen! I bring to you the Gospel of great joy, which will be to all people. (11) "Because a Savior was born to you today in the city of David, who is Christ *[the]* Lord! (12) "And this *[will be]* the sign to you: You will find a Baby having been wrapped in long strips of cloth, lying in a feeding trough." (13) And suddenly *[there]* was with the angel a multitude of the heavenly army (*or, host*), praising God, and saying, (14) "Glory to God in *[the]* highest, and peace on earth, good will among people!" (15) And it happened, when the angels departed from them into heaven, that the men, the shepherds, said to one another, "Let us go then as far as Bethlehem and see this *[thing]*, the one having happened, which the Lord revealed to us." (16) And having

hurried, they came and found both Mary and Joseph, and the Baby lying in the feeding trough. (17) So having seen, they spread the news (*or, reported accurately*) about the word, the one having been spoken to them about this young Child. (18) And all the ones having heard were amazed about the things having been spoken by the shepherds to them. (19) But Mary was keeping (*fig., treasuring*) all these things, pondering [*them*] in her heart. (20) And the shepherds returned, glorifying and praising God for all which they heard and saw, just as it was spoken to them. (21) And when eight days were completed to circumcise Him, then His name was called Jesus, the [*name*] having been called (*fig., given*) by the angel before He was conceived in the womb. (22) And when the days of their purification were completed, according to the Law of Moses, they brought Him to Jerusalem to present [*Him*] to the Lord, (23) just as it has been written in [*the*] Law of [*the*] Lord, "Every male opening a womb will be called holy to the LORD," [*Exod 13:2, 12, 15*]^D (24) and to give a sacrifice, according to the [*word*] having been spoken in [*the*] Law of [*the*] Lord, "A pair of turtle-doves or two young pigeons." [*Lev 12:8*]^E (25) And look! There

^D **Exodus 13:2 LITV** Set apart to Me every first-born, the one opening the womb among the sons of Israel, among men and among livestock; they *shall be* Mine.~

Exodus 13:12 LITV you shall set apart to Jehovah every one opening the womb, and every firstling, the offspring of animals which are yours; the males *are* Jehovah's.~

Exodus 13:15 LITV And it happened when Pharaoh hardened himself against sending us away, Jehovah killed every first-born one in the land of Egypt, from the first-born of men even to the first-born of animals. On account of this I sacrifice to Jehovah every one *of* the males opening the womb, and I redeem every first-born of my sons.

^E **Leviticus 12:1-8 LITV** And Jehovah spoke to Moses, saying, (2) Speak to the sons of Israel, saying, If a woman has conceived seed, and has borne a male, then she shall be unclean seven days; as on the days of her menstrual impurity she shall be unclean. (3) And on the eighth day the flesh of his foreskin shall be circumcised. (4) And she shall remain in the blood of her cleansing thirty three days; she shall not touch any holy thing, and she shall not go into the sanctuary, until the days of her cleansing are fulfilled. (5) And if she bears a female, then she shall be unclean two weeks, as in her menstruation; and she shall continue in the blood of her cleansing sixty six days. (6) And when the

was a man in Jerusalem whose name *[was]* Simeon, and this man was righteous and devout, waiting for (*or, expecting*) the comforting help of Israel, and *[the]* Holy Spirit was upon him. (26) And it had been divinely told him by the Holy Spirit *[that he would]* not see death before he saw the Christ *["the Anointed One"]* of *[the]* Lord. (27) And he came by the Spirit to the temple, and the parents brought in the young Child Jesus, *[for]* them to do according to the custom of the Law concerning Him. (28) Then he took Him into his arms and blessed God and said, (29) "Now You are releasing Your slave, Master, according to Your word, in peace. (30) "Because my eyes saw Your salvation, (31) which You prepared before *[the]* face (*fig., in the presence*) of all the peoples, (32) a light for revelation to Gentiles, and *[the]* glory of Your people Israel!" ♦ (33) And Joseph and His mother *[were]* marveling at the things being spoken concerning Him. (34) And Simeon blessed them, and said to Mary His mother, "Listen! This *[One]* is set (*fig., appointed*) for *[the]* fall and rising up of many in Israel, and for a sign being spoken against (35) (but also a sword will pierce your own soul), in order that the thoughts of many hearts shall be revealed."^F ♦ (36) And *[there]* was Anna, a prophetess, a

days of her cleansing are fulfilled for son or for daughter, she shall bring in a lamb, a son of a year, for a burnt offering, and a young dove or a turtledove for a sin offering, to the door of the tabernacle of the congregation, to the priest. (7) And he shall bring it near before Jehovah, and shall atone for her; and she shall be cleansed from the fountain of her blood; this *is* the law of her who bears, whether a male or a female. (8) And if her hand is not able to find a lamb, then she shall take two turtle doves, or two young doves one for a burnt offering, and one for a sin offering, and the priest shall atone for her; and she shall be cleansed.

^F * **1 Chronicles 28:9 MKJV** (David said:) And you, Solomon my son, know the God of your father and serve Him with a perfect heart and with a willing mind. **For Jehovah searches all hearts and understands all the imaginations of the thoughts** (using our response to the teachings of his son). If you seek Him (by putting faith in Christ in our day in time), He will be found by you. But if you forsake Him, He will cast you off forever. (David and Solomon were among the forefathers of Christ. God chose Abraham and all his Jewish descendants (including David and Solomon) to protect them so they could produce the Messiah.)

daughter of Phanael, of the tribe of Asher, this [woman] having advanced in many days, having lived with a husband seven years from her virginity [*i.e., her husband died seven years after they were married*], (37) and she [was] a widow of about eighty-four years (*or, then [as] a widow [until] she was about eighty-four years [old]*), who was not departing from the temple, sacredly serving night and day with fastings and petitions. (38) And she, at that very hour, having come up, began giving thanks to the Lord, and she was speaking about Him to all the ones waiting for (*or, expecting*) redemption in Jerusalem (*by the fulfillment of the promises to Abraham*).^(C) (39) And when they completed all [*things*], the ones according to the Law of [*the*] Lord, they returned to Galilee, to their own city Nazareth. (40) And the young Child was growing and was being strengthened in spirit, being filled with wisdom, and the grace of God was upon Him. (41) And His parents were traveling yearly to Jerusalem to the feast of the Passover. (42) And when He became twelve years old, they having gone up to Jerusalem, according to the custom of the feast, (43) and having completed the days, in their returning, the Child Jesus stayed behind in Jerusalem, and Joseph and His mother did not know [*it*]. (44) But having supposed Him to be among the (*ir*) group of travelers, they went a day's journey and were looking for Him among their relatives and among their acquaintances. (45) And not having found Him, they returned to Jerusalem seeking Him. (46) And it happened, after three days, they found Him in the temple, sitting in [*the*] middle of the teachers, both listening to them and questioning them. (47) But all the ones hearing Him were themselves being astonished at His understanding and His answers. (48) And having seen Him, they were amazed. And His mother said to Him, "Child, why did You [*treat*] us in this way? Listen! Your father and I, being deeply distressed, were seeking You." (49) And He said to them, "Why [*is it*] that you were seeking Me? Did you not know that it is necessary [*for*] Me to be [*occupied*] in the [*things*] of My Father?" (50) And they did not understand the saying which He spoke to them. (51) And He went down with them and came to Nazareth, and He was being subjected to them. And His mother was treasuring all these things in her heart. (52) And Jesus kept advancing in wisdom and in stature, and in favor with God and people.

◆◆◆◆◆ **Luke 3:1-38 ALT** Now in [*the*] fifteenth year of the government of Tiberius Caesar, Pontius Pilate governing Judea, and Herod being ruler of the quadrant (*or, the tetrarch*) of Galilee, but Philip his brother being ruler of the quadrant of Ituraea and of the region of Trachonitis, and Lysanias being ruler of the quadrant of Abilene, (2) in the time of [*the*] high priest Annas and [*the high priest*] Caiaphas, [*the*] word of God came to John, the son of Zacharias, in the wilderness. (3) And he went into the whole surrounding region of the Jordan [*River*], proclaiming a baptism (*or, immersion*) of repentance to (*or, for; or, because of*) forgiveness of sins, (4) as it has been written in a scroll of the words of Isaiah the prophet, saying, "A voice of [*one*] shouting in the wilderness, 'Prepare the way of the LORD; be making His paths straight!'" (5) 'Every valley will be filled and every mountain and hill will be leveled, and the crooked [*roads*] will be [*made*] into straight [*roads*] and the rough [*roads made*] into smooth roads. (6) 'And all flesh will see the salvation of God!'" [*Isaiah 40:3-5*]⁶ (7) Then he began saying to the crowds coming out to be baptized (*or, immersed*) by him, "Brood of vipers! Who warned you to flee from the coming wrath? (8) "Therefore, produce fruits worthy of repentance, and do not begin to be saying within yourselves, 'We have a father, Abraham,' for I say to you, God is able to raise up children to Abraham out of these stones. (9) "But also the axe is already laid to the root of the trees. Therefore, every tree not producing good fruit is cut down and thrown into fire." (10) And the crowds began questioning him, saying, "What then will we do?" (11) Then answering, he says to them, "The one having two tunics

⁶ **Isaiah 40:1-5 LITV** Comfort, O comfort My people, says your God. (2) Speak lovingly to the heart of Jerusalem; yea, cry to her that her warfare is done, that her iniquity is pardoned; for she has taken from the hand of Jehovah double for all her sins. (3) **The voice of him who cries in the wilderness: Prepare the way of Jehovah; make straight in the desert a highway for our God. (4) Every valley shall be exalted, and every mountain and hill shall be made low; and the knoll shall be a level place, and the rough places a plain. (5) And the glory of Jehovah shall be revealed, and all flesh shall see *it* together, for the mouth of Jehovah has spoken.**

must share with the one not having [any], and the one having food must be doing likewise." (12) And tax collectors also came to be baptized, and they said to him, "Teacher, what will we do?" (13) Then he said to them, "Be collecting no more than the [amount] having been instructed to you." (14) Now [the] ones serving as soldiers also began questioning him, saying, "And what will we do?" And he said to them, "Violently extort money [from] no one nor accuse [anyone] falsely for money, and be content with your wages." (15) Now the people are anticipating, and all are pondering in their hearts concerning John, whether he might be the Christ (or, the Messiah). (16) John answered, saying to all, "[I] indeed baptize you in water (or, with water), but [One] mightier than I is coming, of whom I am not worthy to loose the strap of His sandals, He will baptize you in (or, with) [the] Holy Spirit and fire; (17) whose winnowing shovel [is] in His hand, and He will thoroughly clean out His threshing floor and will gather the wheat into His barn, but He will burn the chaff in unquenchable fire!" (18) So then urging many other [things], he was proclaiming the Gospel to the people. (19) But Herod, the ruler of the quadrant (or, the tetrarch), being rebuked by him concerning Herodias the wife of his brother and concerning all the evils which Herod did, (20) added also this to all [his other sins] and locked up John in prison. (21) Now it happened, while all the people [were coming] to be baptized, Jesus also having been baptized, and praying, heaven (or, the sky) was opened, (22) and the Holy Spirit descended in bodily form like a dove upon Him, and a voice came out of heaven saying, "You are My Son—the Beloved—in You I am well-pleased!" (23) And Jesus Himself was about thirty years old when He began [His public ministry], being, as was being supposed, [the] son of Joseph, the [son] of Eli, (24) the [son] of Matthat, the [son] of Levi, the [son] of Melchi, the [son] of Janna, the [son] of Joseph, (25) the [son] of Mattathias, the [son] of Amos, the [son] of Naum, the [son] of Esli, the [son] of Naggai, (26) the [son] of Maath, the [son] of Mattathias, the [son] of Semei, the [son] of Joseph, the [son] of Judah, (27) the [son] of Joanna, the [son] of Rhesa, the [son] of Zerubbabel, the [son] of Shealtiel, the [son] of Neri, (28) the [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of Elmodam, the [son] of Er, (29) the [son] of Jose, the [son] of Eliezer, the [son] of Jorim, the [son] of Matthat, the [son] of Levi,

(30) the [son] of Simeon, the [son] of Judah, the [son] of Joseph, the [son] of Jonan, the [son] of Eliakim, (31) the [son] of Melea, the [son] of Mennan, the [son] of Mattatha, the [son] of Nathan, the [son] of David, (32) the [son] of Jesse, the [son] of Obed, the [son] of Boaz, the [son] of Salmon, the [son] of Nahshon, (33) the [son] of Amminadab, the [son] of Aram, the [son] of Hezron, the [son] of Perez, the [son] of Judah, (34) the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nahor, (35) the [son] of Serug, the [son] of Reu, the [son] of Peleg, the [son] of Eber, the [son] of Shelah, (36) the [son] of Cainan, the [son] of Arphaxad, the [son] of Shem, the [son] of Noah, the [son] of Lamech, (37) the [son] of Methuselah, the [son] of Enoch, the [son] of Jared, the [son] of Mahalaleel, the [son] of Cainan, (38) the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God.^H

Luke 4:1-44 ALT Then Jesus, full of the Holy Spirit, returned from the Jordan [*River*] and was led by the Spirit into the wilderness, (2) being tempted forty days by the Devil. And He did not eat anything in those days, and they having been completed, afterward He was hungry. (3) And the Devil said to Him, "Since You are God's Son, speak to this stone that it shall become bread." (4) And Jesus answered to him, saying, "It has been written, '{The} person will not live on bread only, but on every word of God.'" [*Deut 8:3*] (5) And the Devil, having brought Him into a high mountain, showed to Him all the kingdoms of the inhabited earth in a moment of time. (6) And the Devil said to Him, "I will give to You all this authority and their glory, because it has been handed over to me, and I give it to whomever I shall be desiring. (7) "Therefore, if You prostrate Yourself in worship before me all will be Yours." (8) And answering, Jesus said to him, "Get behind Me, Satan! It has been written, 'You will prostrate yourself in worship before the

^H * These verses tie the lineage of Christ back to Abraham, and then to Adam.

^I **Deuteronomy 8:3 LITV** And He has humbled you, and caused you to hunger, and caused you to eat the manna, which you had not known, and your fathers had not known, in order to cause you to know that man shall not live by bread alone, but man shall live by every *Word* that proceeds from the mouth of Jehovah.

LORD your God, and Him only you will sacredly serve." [Deut 6:13]^J (9) And he brought Him to Jerusalem and set Him on the pinnacle of the temple and said to Him, "Since You are God's Son, throw Yourself down from here. (10) "For it has been written,^K 'To His angels He will give orders concerning You, to guard over You,' (11) and, 'They will lift You up on [their] hands, lest You strike Your foot against a stone.'" [Psalm 91:11,12]^L

^J Deuteronomy 6:13 LITV You shall fear Jehovah your God, and you shall serve Him, and you shall swear by His name.

^K * Note Satan here started to quote scripture to Jesus as he tried to deceive or mislead him. Up to this point, Satan had only reasoned with Jesus. Now, however, he distorts the words of God as he likely had noted Jesus was quoting scripture to refute the things Satan said to him. Jesus was not impressed that Satan knew some scriptures. Many people (some of them sincere) will quote the Bible to mislead you into their doctrine. If you are truly familiar with what Jesus was sent to teach us, however, his teachings can protect you from being misled:

Matthew 7:15-23 ALT "But be watching out for the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. (16) "By their fruits you will know them. They do not gather a grape cluster from thorns, or figs from thistles, do they? (17) "In the same way, every good tree yields good fruits, but the rotten tree yields evil fruits. (18) "A good tree is not able to be yielding evil fruits, nor a rotten tree to be yielding good fruits. (19) "Every tree not yielding good fruit is cut down and is thrown into fire. (20) "Consequently, by their fruits you will know them. (21) "Not every one saying to Me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of My Father, the [One] in [the] heavens. (22) "Many will say to Me in that day, 'Lord, Lord, we prophesied in Your name, and cast out demons in Your name, and did many miraculous works in Your name, did we not? (23) "And then I will declare to them, 'I never knew you; be departing from Me, the ones practicing lawlessness!' ~ It is only an intimate and personal knowledge of Jesus's teachings that can enable you to do the will of his Father, and protect you from remaining a worker of lawlessness.

^L Psalms 91:7-16 LITV A thousand shall fall by your side, and a myriad at your right hand; it shall not come near you. (8) Only with your eyes you shall look, and see the retribution of the wicked. (9) Because You, O Jehovah, *are* My refuge; You make the Most High Your habitation, (10) no evil shall happen to You, nor shall any plague come near Your tent. (11) For He shall give His angels charge over You, to keep You in all Your ways. (12) They shall bear You up in *their* hands, that You not

(12) And answering, Jesus said to him, "It has been said, 'You will not put the LORD your God to the test.'" [Deut 6:16]^M (13) And having completed every temptation, the Devil departed from Him until an [opportune] time. (14) And Jesus returned in the power of the Spirit to Galilee, and news went out through the whole surrounding region concerning Him. (15) And He began teaching in their synagogues, being glorified by all. (16) And He came to Nazareth, where He had been brought up. And He entered, according to His custom, on the day of the Sabbaths into the synagogue, and He stood up to read aloud [the Scriptures]. (17) And a scroll of Isaiah the prophet was handed to Him. And having unrolled the scroll, He found the place where it had been written: (18) "[The] Spirit of [the] LORD [is] upon Me, on account of which He anointed Me to proclaim the Gospel to poor [ones]; He has sent Me to heal the ones having been broken [in] heart (fig., who have become despondent within themselves), to proclaim deliverance to captives and recovery of sight to blind [ones], to send away [ones] having been oppressed with deliverance, (19) To proclaim [the] acceptable year of the LORD." [Isaiah 61:1,2]^N (20) And having rolled up the scroll,

dash Your foot on a stone. (13) You shall tread on the lion and adder; the young lion and the serpent You shall trample under foot. (14) Because He has set His love on Me, therefore I will deliver Him; I will set Him on high because He has known My name. (15) He shall call on Me and I will answer Him; I *will be* with Him in distress; I will rescue Him and honor Him. (16) I will satisfy him *with* length of days, and will make Him see My salvation.

^M Deuteronomy 6:14-19 LITV (14) You shall not go after other gods, of the gods of the peoples who *are* around you, (15) for Jehovah your God *is* a jealous God in your midst, lest the anger of Jehovah your God burn against you, and He destroy you from off the face of the earth. (16) You shall not test Jehovah your God as you tested *Him* in Massah. (17) Keeping you shall keep the commands of Jehovah your God, and His testimonies, and His statutes which He has commanded you. (18) And you shall do the right thing and the good thing in the eyes of Jehovah, so that it may be well with you, and that you may go in and possess the good land which Jehovah has sworn to your fathers, (19) to cast out all your enemies from before you, as Jehovah has spoken.

^N Isaiah 61:1-4 LITV The Spirit of the Lord Jehovah *is* on Me, because Jehovah has anointed Me to preach the gospel to the meek. He has sent Me to bind up the broken-hearted, to proclaim liberty to captives,

having returned [it] to the attendant, He sat down. And the eyes of all in the synagogue were looking intently on Him. (21) Then He began to be saying to them, "Today this Scripture has been fulfilled in your ears." (22) And all were bearing witnesses to Him (or, were speaking well of Him), and they were wondering at the gracious words, the ones having come out from His mouth. And they were saying, "This is the Son of Joseph, is it not?" (23) And He said to them, "Certainly, you will say this allegory (or, proverb) to Me, 'Physician, heal yourself—as many [things] as we heard having been done in Capernaum, do also here in Your hometown.'" (24) Then He said, "Positively, I say to you, no prophet is accepted in his hometown. (25) "But I say to you in truth, many widows were in Israel during the days of Elijah, when the sky was shut for three years and six months, when great famine came upon all the land; (26) and to none of them was Elijah sent, except to Zarephath [in] the [region] of Sidon, to a woman, a widow.^o (27) "And many lepers (or, ones with a skin

and complete opening to the bound ones; (2) to proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all who mourn; (3) to appoint to those who mourn in Zion, to give them beauty instead of ashes, the oil of joy instead of mourning, the mantle of praise instead of the spirit of infirmity, so that one calls them trees of righteousness, the planting of Jehovah, in order to beautify Himself. (4) And they shall build old ruins; they shall raise up former desolations; and they shall restore the waste cities, ruins of generations and generations.

^o * 1 Kings 17:1-24 LITV And Elijah the Tishbite, of the sojourners of Gilead, said to Ahab, As Jehovah the God of Israel lives, before whom I stand, there shall be no dew nor rain these years, except according to my word. (2) And the Word of Jehovah came to him, saying, (3) Go away from here; and you shall turn eastward and shall hide by the torrent Cherith, that is before Jordan. (4) And it shall be, you shall drink of the torrent; and I shall command the ravens to feed you there. (5) And he went and did according to the Word of Jehovah; for he went and lived by the torrent Cherith, that is before Jordan. (6) And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the torrent. (7) And it happened after a while, that the torrent dried up, because there was no rain in the land. (8) And the Word of Jehovah came to him, saying, (9) Rise up, go to Zarephath that belongs to Sidon; and you shall live there. Behold, I have commanded a widow woman there to sustain you. (10) And he rose up and went to Zarephath, and came in to the entrance of the city;

disease) were in Israel in the time of Elisha the prophet, and none of them was cleansed, except Naaman the Syrian."^P

and, behold, a widow woman *was* gathering sticks. And he called to her and said, Please bring to me a little water in a vessel, and I shall drink. (11) And she went to bring *it*. And he called to her and said, Please bring me a bit of bread in your hand. (12) And she said, *As* Jehovah your God lives, I do not have a cake, only a handful of meal in a pitcher, and a little oil in a jar; and behold, I am gathering two sticks and will go in and prepare for myself and for my son; and we shall eat it, and die. (13) And Elijah said to her, Do not fear, go, do according to your word, only first make me a little cake of it, and bring to me and afterward prepare for you and for your son. (14) For so says Jehovah the God of Israel, The pitcher of meal shall not be consumed, and the jar of oil shall not fail, until the day that Jehovah sends rain on the land. (15) And she went and did according to the word of Elijah, and she ate, she and he and her household, *many* days; (16) the pitcher of meal was not consumed, and the jar of oil did not fail, according to the Word of Jehovah that He spoke by the hand of Elijah. (17) And it happened after these things, that the son of the woman, the mistress of the house became sick; and his illness was very severe until he had no breath left to him. (18) And she said to Elijah, What have I to do with you, O man of God? Have you come to me to cause my iniquity to be remembered, and to cause my son to die? (19) And he said to her, Give me your son; and he took him out of her bosom, and caused him to go up into the upper room where he was staying, and laid him on his own bed. (20) And he cried to Jehovah and said, Jehovah my God, have You also brought evil on the widow with whom I am staying by slaying her son? (21) And he stretched himself on the child three times, and called to Jehovah and said, O Jehovah my God, I pray, let the soul of this boy return to him. (22) And Jehovah listened to the voice of Elijah, and the soul of the boy returned to him, and he lived. (23) And Elijah took the boy and brought him down from the upper room of the house, and gave him to his mother; and Elijah said, See your son lives! (24) And the woman said to Elijah, Now I know this, that you *are* a man of God, and the Word of Jehovah in your mouth *is* truth.

^P * **2 Kings 5:1-15 LITV** And Naaman the commander of the army of the king of Syria was a great and exalted man before his lord, for Jehovah had given deliverance to Syria by him. And he was a brave warrior, *but* leprous. (2) And the Syrians had gone out in bands, and they seized from the land of Israel a little girl. And she was before Naaman's wife. (3) And she said to her mistress, Oh that my lord *were* before the prophet who is in Samaria! Then he would recover him from

(28) And all [*the people*] in the synagogue were filled with rage, hearing these things. (29) And having risen, they forced Him outside the city and brought Him as far as [*the*] brow of the hill on which their city had been built, in order to throw Him down from the cliff. (30) But He, having passed through [*the*] middle of them, went away. (31) And He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. (32) And they were being astonished at His teaching, because His word

his leprosy. (4) And *one* went in and told his lord, saying, This and this she said, the girl who *is* from the land of Israel. (5) And the king of Syria said, Go, go in, and I will send a letter to the king of Israel. And he went and took in his hand ten talents of silver, and six thousand of gold, and ten changes of garments. (6) And he came to the king of Israel *with* the letter, saying, And now when this letter comes to you, behold, I have sent to you my servant Naaman. And you shall recover him from his leprosy. (7) And it happened, when the king of Israel read the letter, he tore his garments and said, *Am* I God, to kill and to keep alive, that this *one* is sending to me to recover a man from his leprosy? For consider now, and see for he is seeking an occasion with me. (8) And it happened, when Elisha the man of God heard that the king of Israel had torn his garments, he sent to the king, saying, Why have you torn your garments? Let him come now to me, and he shall know that there is a prophet in Israel. (9) And Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. (10) And Elisha sent a messenger to him, saying, Go, and you shall wash seven times in the Jordan. And your flesh shall return to you, and you shall be clean. (11) And Naaman was angry, and went on, and said, Behold, I said, He will certainly come out to me and will stand and call on the name of Jehovah his God, and will wave his hand over the place, and recover the leper. (12) *Are* not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Shall I not wash in them and be clean? And he turned and went on in fury. (13) And his servants came near and spoke to him, and said, My father, *if* the prophet had spoken a great thing to you would you not do *it*? How much rather then when he says to you, Wash, and be clean? (14) And he went down and dipped in the Jordan seven times, according to the word of the man of God. And his flesh returned like the flesh of a little boy, and he was clean. (15) And he went back to the man of God, he and all his company, and came in and stood before him, and said, Behold, now I know that *there is* not a God in all the earth except in Israel. And now, please take a blessing from your servant.

was with authority. (33) And in the synagogue was a man having a spirit of an unclean (*or, defiling*) demon. And he cried out with a loud voice, (34) saying, "Away! What to us and to You (*fig., What have we to do with You*), Jesus, O Nazarene? Did You come to destroy us? I know You, who You are—the Holy One of God!" (35) And Jesus rebuked him, saying, "Be silenced, and come out from him!" And the demon having thrown him down into [*the*] midst, came out from him, in no way having harmed him. (36) And amazement came upon all, and they were conversing with one another, saying, "What [*is*] this word, that with authority and power He commands the unclean (*or, defiling*) spirits, and they come out?" (37) And a report concerning Him was spreading into every place of the surrounding region. (38) Then having risen from the synagogue, He entered into the house of Simon. But Simon's mother-in-law was being afflicted with a high fever, and they asked Him about her. (39) And having stood over her, He rebuked the fever, and it left her! Then immediately, having risen, she began serving them. (40) Then [*at*] the setting of the sun, all, as many as were having ones being sick [*with*] various diseases, brought them to Him. Then having put His hands on each one of them, that One healed them. (41) But demons also were coming out from many, crying out and saying, "You are the Christ, the Son of God!" And rebuking [*them*], He would not allow them to be speaking, because they knew Him to be the Christ.^Q (42) Now day having come, having gone out, He went into a deserted place, and the crowds were seeking Him, and they came to Him and were trying to restrain Him [*so He would*] not

^Q * Jesus came to bring righteously inclined people the message his Father sent him to bring. ([John 7:16-18 CEV](#) Jesus replied: I am not teaching something that I thought up. What I teach comes from the one who sent me. (17) If you really want to obey God, you will know if what I teach comes from God or from me. (18) If I wanted to bring honor to myself, I would speak for myself. But I want to honor the one who sent me. That is why I tell the truth and not a lie.) Many people were gathering to Jesus to be healed or fed, or just because of the spectacle surrounding his arrival. Apparently, he silenced these demons from announcing he was the Christ (Anointed One) to keep the crowds from overwhelming him to the point he would have been unable to teach those who wanted to hear God's message.

be going from them. (43) But He said to them, "It is necessary [for] Me to also proclaim the Gospel of the kingdom of God to the other cities, for this [reason] I have been sent."^(Q) (44) And He was preaching in the synagogues of Galilee.

Luke 5:1-39 ALT And it happened, while the crowd [was] pressing upon Him to be hearing the word of God, that He had stood beside the lake of Gennesaret. (2) And He saw two boats standing beside the lake, but the fishermen, having disembarked from them, were washing their nets. (3) Then having stepped into one of the boats, which was Simon's, He asked him to put out a little from the land. And having sat down, He began teaching the crowds from the boat. (4) Then when He ceased speaking, He said to Simon, "Put out into the deep [water] and let down your nets for a catch." (5) And answering, Simon said to Him, "Master, having labored through the whole night we caught nothing, but at Your word I will let down the net." (6) And having done this, they caught a great number of fish, but their net began breaking. (7) And they signaled to their partners, the ones having come in the other boat, to help them. And they came and filled both the boats, with the result that they were being sunk. (8) But Simon Peter having seen, fell down at the knees of Jesus, saying, "Depart from me, because I am a sinful man, O Lord!" (9) For astonishment seized him, and all the [ones] with him, at the catch of the fish which they caught, (10) and likewise also James and John, [the] sons of Zebedee, the ones [who] were partners with Simon. And Jesus said to Simon, "Stop being afraid! From now [on] you will be catching people." (11) And having brought the boats to the land, having left all, they followed Him. (12) And it happened, in His being (fig., while He was) in one of the cities, that look!, a man full of (or, covered with) leprosy (or, a skin disease), and having seen Jesus, having fallen on [his] face, he implored Him, saying, "Lord, if You are willing, You are able to cleanse me." (13) And having stretched out His hand, He took hold of him, having said, "I am willing. Be cleansed!" And immediately the leprosy (or, skin disease) went away from him! (14) And He gave strict orders to him to tell no one, "But having gone away, show yourself to the priest and bring as an offering for your cleansing (or, purification) just as Moses directed, for a testimony to them." (15) But all the

more the report was going about (*fig., spreading*) concerning Him, and large crowds were gathering to be hearing [Him] and to be healed by Him of their sicknesses. (16) But He would [often] withdraw into the desert places and [would] be praying. (17) And it happened, on one of the days, that He was teaching; and Pharisees and teachers of the Law were sitting [there], the ones having come from every village of Galilee and of Judea and of Jerusalem, and [the] power of [the] Lord [God] was [present] for [Him] to be healing them. (18) And look! Men [were] carrying a man on a cot, [who] had been paralyzed, and they were trying to bring [him] in and to lay him before Him. (19) And not having found by what [way] they could bring him in because of the crowd, having gone up on the roof, they lowered him with the stretcher through the tiles into the middle before Jesus. (20) And having seen their faith, He said to him, "Man, your sins have been forgiven you." (21) And the scribes and the Pharisees began to reason, saying, "Who is this [Man] who speaks blasphemies? Who is able to be forgiving sins, except God alone?" (22) So Jesus having known their thoughts, answering, said to them, "What are you reasoning in your hearts? (23) "Which is easier to say, 'Your sins have been forgiven you?' or to say, 'Get up, and walk about?' (24) "But so that you shall know that the Son of Humanity has authority on the earth to be forgiving sins"—He said to the one having been paralyzed, "I say to you, get up, and having taken up your stretcher, be going to your house." (25) And immediately having gotten up before them, having taken up [the cot] on which he was lying, he went away to his house, glorifying God! (26) And astonishment took hold of [them] all, and they began glorifying God and were filled with fear, saying "We saw remarkable [things] today!" (27) And after these [things], He went out and saw a tax collector by name Levi sitting at the tax office. And He said to him, "Be following Me!" (28) And having left all behind, having gotten up, he follow Him. (29) And Levi made a great banquet for Him in his house. And [there] was a large crowd of tax collectors and others who were with them reclining [to eat]. (30) And their scribes and the Pharisees began complaining against His disciples, saying, "Why do you eat and drink with tax collectors and sinners?" (31) And answering, Jesus said to them, "The ones being well have no need of a physician, but the ones having it badly (*fig., those*

who are sick). (32) "I have not come to call righteous [*ones*], but sinners to repentance."^R (33) Then they said to Him, "Why do the disciples of John frequently fast and make petitions, likewise also the [*disciples*] of the Pharisees, but Yours eat and drink?" (34) But He said to them, "You are not being able to make the sons of the bridal chamber (*fig., the bridegroom's attendants*) to fast in which [*time*] (*fig., while*) the bridegroom is with them, are you? (35) "But days will come when also the bridegroom shall be taken away from them, then they will fast in those days." (36) Now He also was telling them an allegory (*or, parable*): "No one puts a patch of new clothing on old clothing, but if not (*fig., or else*) the new [*cloth*] tears, and also [*the patch*] from the new does not match with the old.^S (37) "And no one puts new wine into old wineskins, but if not (*fig., or else*) the new wine will burst the wineskins, and it will be poured out, and the wineskins will be destroyed. (38) "Instead, new wine must be put into new wineskins, and both are preserved together. (39) "And no one having drunk old [*wine*] immediately desires new, for he says, 'The old is better.'"

Luke 6:1-49 ALT Now it happened on the second-first Sabbath (*fig., the first Sabbath of the second month*) He [*was*] passing through the grainfields, and His disciples were picking the heads of grain and were eating, rubbing [*the husk from the grain*] with their hands. (2) And some of the Pharisees said to them, "Why are you doing what is not lawful to be doing on the Sabbaths?" (3) And answering, Jesus said to them, "Did you not even read this, what David did when he was hungry, himself and the ones being with him? (4) "How he went into the house of God and took the loaves of bread of the presentation (*fig., the consecrated bread*) and ate [*them*] and gave [*them*] also to the

^R * Jesus said all this, of course, because there are no righteous people. We are all sinners until we become followers of Christ. Those who argued with him and imagined they were righteous, were really only *self-righteous*.

^S * He spoke to them about not trying to patch old clothing because he was replacing their Jewish form of worship with Christianity. Their way of worship had served as a tutor leading to Christ,^(A) but now that purpose was fulfilled, Christianity was replacing Judaism (cp. Luke 13:34 - 35) for all those men and women who were listening to God. (cp. Luke 9:34 - 35)

[ones] with him, which it is not lawful to eat, except only to the priests?" [cp. 1Sam 21:3-6; Exod 29:32-33][†] (5) And He was saying to them, "The Son of Humanity is Lord even of the Sabbath." (6) Now it also happened on another Sabbath, He went into the synagogue and [was] teaching. And a man was there, and his right hand was withered (*fig., deformed*). (7) Now the scribes and the Pharisees were watching closely if He will heal on the Sabbath, so that they should find an accusation against Him. (8) But He Himself knew their thoughts, and He said to the man, the one having the withered (*fig., deformed*) hand, "Get up, and stand in the middle!" So having risen, he stood. (9) Then Jesus said to them, "I will ask you something: Is it lawful to do good on the Sabbaths, or to do evil? To save life or to kill?" (10) And having looked around at them all, He said to him, "Stretch out your hand!" Then he did so, and his hand was restored whole like the other! (11) But they were filled with extreme rage, and they began discussing with one another what they might do to Jesus. (12) Now it happened in those days, He

[†] 1 Samuel 21:2-6 LITV And David said to Ahimelech the priest, The king has commanded me a matter; and he said to me, Do not let a man know anything *of* the matter about which I am sending you, and which I told you. And I have directed the young men to such and such a place. (3) And now, what is there under your hand? Give five *loaves* into my hand, or whatever is found. (4) And the priest answered David and said, *There* is no common bread under my hand, but only holy bread, if the young men have only been kept from a woman. (5) And David answered the priest and said to him, Surely, a woman *has been* kept from us as yesterday and the third *day*, since I came out, and the vessels of the young men are holy. And *in* a way the holy *bread* is common; also surely today it is sanctified in the vessels. (6) And the priest gave the holy *bread* to him, for there was no bread there except the Bread of the Presence which is taken from the presence of Jehovah in order to put hot bread in on the day it is taken away.~

Exodus 29:32-34 LITV And Aaron and his sons (the Priesthood) shall eat the flesh of the ram and the bread which *is* in the basket at the door of the tabernacle of the congregation. (33) And they shall eat those things by which atonement is made to consecrate them, to sanctify them; and a stranger shall not eat, for they *are* holy. (34) And if any is left of the flesh of consecration, and of the bread, until the morning, you shall burn what is left with fire; it shall not be eaten, for it *is* holy.

went out into the mountain to pray and was spending the night in the prayer of God (*or, in prayer to God*). (13) And when it became day, He summoned His disciples, and having chosen from them twelve, whom also He named apostles: (14) Simon, whom He also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, (15) Matthew and Thomas, James the [*son*] of Alphaeus, and Simon, the one being called [*the*] Zealot, (16) Judas [*the son; or, the brother*] of James, and Judas Iscariot, who also became a traitor. (17) And having come down with them, He stood on a level place with a crowd of His disciples and a large crowd of the people from all Judea and Jerusalem and the costal region of Tyre and Sidon, who came to hear Him and to be healed from their diseases; (18) and the ones being harassed by unclean (*or, defiling*) spirits, and they were being healed. (19) And the whole crowd was trying to be touching Him, because power was going out from Him, and He was healing [*them*] all. (*cp. Luke 8:43-48*) (20) And having lifted up His eyes to His disciples, He said: "Happy [*are*] the poor, because yours is the kingdom of God. (21) "Happy [*are*] the ones hungering now, because you will be filled. Happy [*are*] the ones weeping now, because you will laugh. (22) "Happy are you when people hate you, and when they exclude you and insult (*or, denounce*) [*you*] and cast out (*fig., scorn*) your name as evil because of the Son of Humanity. (23) "Rejoice in that day and leap for joy! For listen! Your reward [*is*] great in heaven, for according to these [*things*] (*fig., in like manner*) were their fathers doing to the prophets. (24) "Nevertheless, how horrible it will be to you, the rich, because you are receiving your comfort in full. (25) "How horrible it will be to you, the ones having been satisfied, because you will be hungry. How horrible it will be to you, the ones laughing now, because you will mourn and weep. (26) "How horrible it will be when people speak well of you, according to these [*things*] (*fig., in like manner*) were their fathers doing to false prophets. (27) "**But I say to you, the ones hearing: Be loving your enemies. Be doing good to the ones hating you. (28) "Be blessing the ones cursing you. Be praying on behalf of the ones mistreating you. (29) "To the one striking you on the cheek, be offering also the other; and from the one taking away from you your cloak, do not refuse the tunic also. (30) "So be giving to every [*one*]**

asking of you, and stop demanding back from the one taking away your *[belongings]*. (31) "And just as you want that people shall be doing to you, you also be doing to them likewise. (32) "And if you love the ones loving you, what grace (*fig., credit*) is *[it]* to you? For even the sinful love the ones loving them. (33) "And if you are doing good to the ones doing good to you, what grace (*fig., credit*) is *[it]* to you? For even the sinful do the same. (34) "And if you are lending *[to the ones]* from whom you hope (*or, expect*) to receive back, what grace (*fig., credit*) is *[that]* to you? For even sinful *[ones]* lend to sinners so that they shall receive back the same *[amount]*. (35) "Nevertheless, be loving your enemies and be doing good and be lending, hoping for (*or, expecting*) nothing in return, and your reward will be great, and you will be sons *[and daughters]* of *[the]* Most High, because He is kind to the ungrateful and evil. (36) "Therefore, continue becoming merciful, just as your Father also is merciful. (37) "And stop judging, and by no means shall you be judged. Stop condemning, and by no means shall you be condemned. Be forgiving, and you will be forgiven. (38) "Be giving, and it will be given to you—good measure, having been pressed down and shaken and running over, they will give into your bosom (*or, lap*). For with the same measure with which you are measuring, it will be measured to you in return." (39) Then He spoke an allegory (*an illustration*) to them, "A blind *[person]* is not able to be leading a blind *[person]*, is he? They will both fall into a ditch, will they not? (40) "A disciple is not above his teacher, but every *[one]* having been fully trained will be like his teacher. (41) "But why do you look at the speck, the *[one]* in your brother's eye, but you do not notice the log, the *[one]* in your own eye? (42) "Or how are you able to be saying to your brother, 'Brother, allow *[me]*, I will take out the speck, the *[one]* in your eye,' *[but]* you yourself do not notice the log in your own eye? Hypocrite! First take the log out of your eye, and then you will see clearly to take out the speck, the *[one]* in your brother's eye. (43) "For a good tree does not produce rotten fruit, nor does a rotten tree produce good fruit. (44) "For each tree is known by its own fruit. For they do not gather figs from thorn plants, nor do they pick a grape cluster from a thorn bush. (45) "The good person out of

the good treasure of his heart produces the good *[thing]*, and the evil person out of the evil treasure of his heart produces the evil *[thing]*. For out of the abundance of the heart his mouth speaks. (46) "And why do you call Me, 'Lord, Lord,' and do not do what I say? (47) "Every *[one]* coming to Me and hearing My words and doing them, I will show you to whom he is like: (48) he is like a person building a house, who dug and went deep and laid a foundation on the solid rock, but a flood having come, the stream burst upon that house and was not able to shake it, for it had been founded on the solid rock. (49) "But the one having heard and not having done *[so]*, is like a person having built a house on the ground without a foundation, *[against]* which the stream burst upon, and immediately it fell, and the ruin of that house became great."

Luke 7:1-50 ALT Now when He completed all His sayings in the ears of the people, He entered into Capernaum. (2) Then a certain centurion's slave having *[it]* badly (*fig., being ill*) was about to be coming to the end *[of his life]*, who was highly valued by him. (3) But having heard about Jesus, he sent elders of the Jews to Him, urgently asking Him, in order that having come He would completely cure his slave. (4) Then having come to Jesus, they began earnestly pleading with Him, saying, "He is worthy to whom You will do this, (5) for he loves our nation, and he himself built the synagogue *[for]* us." (6) Then Jesus began going with them, but *[when]* He *[was]* already not far away from the house, the centurion sent friends to Him, saying to Him, "Lord, stop being troubled, for I am not worthy that You should enter under my roof. (7) "For this reason, I did not consider myself worthy to come to You, but say a word, and my slave boy will be healed. (8) "For I also am a man having been appointed under authority, having soldiers under myself. And I say to this *[one]*, 'Go,' and he goes; and to another, 'Be coming,' and he comes; and to my slave, 'Do this,' and he does *[it]*." (9) So having heard these things, Jesus marveled at him, and having turned to the crowd following Him, He said, "I say to you, not even in Israel did I find so great a faith!" (10) And the ones having been sent, having returned to the house, found the ailing slave being in good health. (11) And it happened on the next *[day]*, He was traveling to a city being called Nain, and many of

His disciples were going along with Him, and a large crowd. (12) Then as He approached the gate of the city, that look!, [a man] having died was being carried out [for burial], an only-begotten son of his mother, and she (was) a widow, and a large crowd of the city was with her. (13) And the Lord having seen her was moved with compassion towards her, and He said to her, "Stop weeping!" (14) And having approached, He took hold of the open coffin. Then the ones carrying [it] stood still, and He said, "Young man, I say to you, get up!" (15) And the dead [man] sat up and began to speak! And He gave him to his mother. (16) But fear (or, awe) took hold of [them] all, and they began glorifying God, saying, "A great prophet has risen up among us," and, "God [has] visited His people!" (17) And the account of this went out in all Judea about Him, and in all the surrounding region. (18) And his disciples reported to John about all these [things]. (19) And John having summoned a certain two of his disciples, sent to Jesus, saying, "Are You the Coming [One], or do we look for another?" (20) So having come to Him, the men said, "John the Baptist (or, the Immerser) sent us to You, saying, 'Are You the Coming [One], or do we look for another?'" (21) Then in that very hour He healed many from diseases and plagues and evil spirits, and to many blind [people] He graciously gave [the ability] to be seeing. (22) And answering, Jesus said to them, "Having gone, report to John what you saw and heard, that blind [people] receive [their] sight, lame [people] walk, lepers (or, ones with a skin disease) are cleansed, deaf [people] hear, dead [people] are raised, poor [people] have the Gospel proclaimed [to them].^U (23) "And happy is whoever is not caused to stumble (fig., is not offended) because of Me." (24) Now the messengers of John having gone away, He began to be saying to the crowds concerning John: "What have you gone out into the wilderness to see? A reed having been shaken by the

^U Please take special note of what Jesus just said: He wanted to encourage faith in John by letting him know about the miracles he was performing among the people. Among those miracles, he sent them to tell John that the "poor are having the good news [or Gospel] proclaimed to them." The religions of this world respect and protect and comfort the wealthy and prominent and popular individuals. Jesus's concern was for the poor and down-trodden. If you will be his follower, you must do likewise.

wind? (25) "But what have you gone out to see? A man having been dressed in soft (*fig., delicate*) clothing? Listen! The [ones] in splendid clothes and living in luxury are in the royal [*palaces*] of kings! (26) "But what have you gone out to see? A prophet? Yes, I say to you, and much more [*than*] a prophet. (27) "This is [*he*] concerning whom it has been written, "Look! I am sending My messenger before Your face (*fig., ahead of You*), who will prepare Your way before You." [*Mal 3:1*]^v (28) "For I say to you, no one is a greater prophet among the [ones] born of women than John the Baptist, but the least in the kingdom of God is greater than he." (29) And all the people having heard, and the tax collectors, they justified God (*or, acknowledged God's righteousness*), having been baptized with the baptism of John. (30) But the Pharisees and the lawyers rejected the counsel (*or, purpose*) of God for themselves, not having been baptized by him. (31) "To what then will I compare the people of this generation? And to what are they similar to? (32) "They are similar to young children, the ones sitting in a market-place and calling to one another and saying, 'We played a flute for you, and you did not dance; we mourned for you, and you did not weep!' (33) "For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon!' (34) "The Son of Humanity came eating and drinking, and you say, 'Look! A man, a glutton, and a drunkard, a friend of tax collectors and sinners!' (35) "And wisdom was justified (*or, vindicated*) by all her children." (36) Now a certain one of the Pharisees was asking Him that He would eat with him. And having gone into the house of the Pharisee, He reclined [*to eat*]. (37) And look! A woman in the city, who was a sinner, (and) having known that He is reclining [*to eat*] in the house of the Pharisee, having brought an alabaster jar of ointment (*or, perfume*), (38) and having stood behind [*Him*] beside His feet weeping, she began to be wetting His feet with her tears and was wiping [*them*] dry with the hairs of her head, and she kept affectionately kissing His feet and was anointing [*them*] with the ointment. (39) But the Pharisee, the one having called (*or, having invited*) Him, having seen, spoke

^v **Malachi 3:1 LITV** Behold, I *am* sending My messenger, and He will clear the way before Me. And the Lord whom you *are* seeking shall suddenly come to His temple, even the Angel of the Covenant, in whom you delight. Behold, He comes, says Jehovah of Hosts.

within himself, saying, "This one, if He were a prophet, would have known who and what sort of woman *[it is]* who is touching Him, that she is a sinner." (40) And answering,^w Jesus said to him, "Simon, I have something to say to you." Then he says, "Teacher, say *[it]*." (41) "*[There]* were two debtors to a certain creditor. The one was owing five hundred denarii, but the other fifty *[i.e., 500 and 50 days' wages, respectively]*." (42) "But when they did not have *[anything]* to pay back, he freely forgave both. So tell *[Me]*, which of them will love him more?" (43) Then answering, Simon said, "I suppose that *[it is the one]* to whom he freely forgave the greater *[amount]*." And He said to him, "You judged correctly." (44) And having turned to the woman, He said to Simon, "See this woman? I entered into your house; you did not give water for My feet, but this *[woman]* wet My feet with her tears and wiped *[them]* dry with the hairs of her head. (45) "You did not give a kiss to Me, but this *[woman]*, from what *[time]* *(fig., since)* I came in *[has]* not stopped affectionately kissing my feet. (46) "You did not anoint My head with oil, but this *[woman]* anointed My feet with ointment. (47) "For this reason, I say to you, her many sins have been forgiven, because she loved much. But *[the one]* to whom little is forgiven, loves little." (48) Then He said to her, "Your sins have been forgiven." (49) And the ones reclining *[to eat]* with *[Him]* began to be saying within themselves, "Who is this, who also forgives sins?" (50) But He said to the woman, "Your faith has saved you; be going in peace."^x

^w * Jesus here answered this religious man who was only reasoning in his own heart, or speaking within himself. The man had doubted Jesus was from God because he assumed Jesus didn't know who the woman was who was touching him. Later, the man could reflect on the fact Jesus answered a question he was thinking but hadn't even asked. This is an example of the wisdom and insight God had recorded for us in the Bible. Even those who were present, apart from the man Jesus spoke to, would not have known what happened.

^x * Jesus would often tell people who were physically healed by him that their faith had healed or saved them. In this instance, the woman had no physical ailment. Still, Jesus told her it was her faith that saved her. Never underestimate the power and value of "your personal faith." Faith means your very life. – Visit: JustBibleTruth.com/HowCanFaithHelp.pdf

Luke 8:1-56 ALT And it happened in the next (*fig., afterward*) that He was traveling through every city and village preaching and proclaiming the Gospel of the kingdom of God, and the twelve [*were*] with Him, (2) and certain women who had been healed of evil spirits and sicknesses: Mary, the one being called Magdalene [*i.e. because she was from Magdala*], from whom seven demons had gone out, (3) and Joanna wife of Chuza, steward of Herod, and Susanna and many others, who were providing for them from their possessions. (4) Now a large crowd having gathered, and the [*people*] from every city were coming to Him, He spoke by [*way of*] an allegory (*or illustration*): (5) "The one sowing went out to sow his seed, and in his sowing, some [*seed*] indeed fell beside the road, and it was trampled down, and the birds of the sky devoured it. (6) "And other [*seed*] fell on the rock, and having grown up, it withered away, because of not having moisture. (7) "And other [*seed*] fell in [*the*] middle of the thorn plants, and the thorn plants having grown up with [*it*], choked it. (8) "And other [*seed*] fell into the good ground, and having grown up, it produced fruit a hundred fold." These [*things*] saying, He was calling out, "The one having ears to be hearing, let him hear (*or, pay attention*)!" (9) But His disciples began questioning Him, saying, "What might this allegory be (*fig., What does this allegory mean*)?" (10) Then He said, "To you it has been given to know the secrets (*or, mysteries*) of the kingdom of God, but to the rest in allegories; so that "seeing they shall not be seeing, and hearing they shall not be understanding." [*Isaiah 6:10*]^Y (11) "Now this is the [*meaning of the*] allegory: The seed is the word of God. (12) "Now the [*ones*] beside the road are the ones hearing, then the Devil comes and snatches away the word from their heart, lest having believed, they are saved. (13) "But the [*ones*] on the rock [*are*

^Y **Isaiah 6:8-10 LITV** And I heard the voice of Jehovah, saying, Whom shall I send, and who will go for Us? Then I said, Behold me. Send me! (9) And He said, Go and say to this people, Hearing you hear, but do not understand; and seeing you see, but do not know. (10) **Make the heart of this people fat, and make his ears heavy, and shut his eyes, that he not see with his eyes, and hear with his ears, and understand with his heart, and turn back, and one heals him.** ~ These people were not helped by Christ because they loved other things (money, power, popularity, food, etc.) more than God.

those] who, whenever they hear, receive the word with joy, and these have no root, who for a time believe, and in time of temptation (*or, trial*) fall away. (14) "But the [*seed*] having fallen into the thorns, these are the ones having heard, and going, are choked by anxieties and riches and pleasures of [*this*] life, and do not produce mature fruit. (15) "But the [*seed*] in the good ground, these are such who with an upright and good heart, having heard the word, hold [*it*] fast and bear fruit with patient endurance. (16) "Now no one having lit a lamp covers it with a container or puts [*it*] under a bed, but he puts [*it*] on a lampstand, so that the ones coming in shall be seeing the light. (17) "For no [*thing*] is hidden which will not become evident, nor secret which will not be known and come to light. (18) "Therefore, be watching how you hear, for whoever shall be having, it will be given to him, and whoever shall not having, even what he seems to be having will be taken away from him." (19) Now His mother and brothers having come to Him, and they were not able to get near to Him because of the crowd. (20) And it was reported to Him, saying, "Your mother and Your brothers have stood outside wanting to see You." (21) But answering, He said to them, "My mother and My brothers are these: the ones hearing the word of God and doing it." (22) And it happened, on one of those days, that He stepped into a boat with His disciples, and He said to them, "Let us cross over to the other side of the lake." And they put out to sea. (23) But as they sailed, He fell asleep. And a storm of wind (*fig., a windstorm*) came down onto the lake, and they began being swamped and were being in danger. (24) Then having approached, they awakened Him, saying, "Master, Master, we are perishing!" And having gotten up, He rebuked the wind and the raging of the water, and they ceased, and it became calm! (25) And He said to them, "Where is your faith?" Then having been afraid, they marveled, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?" (26) And they sailed to the region of the Gadarenes, which is opposite Galilee. (27) Then when He got out on the land, [*there*] met Him a certain man from the city, who was having (*fig., was possessed by; or, oppressed by*) demons for a long time, and he was not dressing himself with a garment, and he was not living in a house but in the tombs. (28) Now having seen Jesus, and having cried out, he fell down

before Him and said with a loud voice, "What to me and to You (*fig., What have I to do with You*), Jesus, Son of the Most High God? I beg You, do not torment me!" (29) For He gave strict orders to the unclean (*or, defiling*) spirit to come out from the man, for many times it had seized him, and he was being bound with chains and shackles, being guarded; and breaking the bonds, he was being driven by the demons into the uninhabited [*areas*]. (30) Then Jesus questioned him, saying, "What is your name?" But he said, "Legion" (because many demons [*had*] entered into him). (31) And he kept imploring Him that He would not command them to go away into the bottomless pit (*or, abyss*). (32) Now a herd of many pigs was in that place being fed in the mountain, and they kept imploring Him that He would permit them to enter into these, and He permitted them. (33) Then the demons having gone out from the man, entered into the pigs, and the herd stampeded down the steep bank into the lake and were drowned. (34) Now the ones feeding [*the pigs*], having seen the [*thing*] having happened, fled and reported [*it*] in the city and in the fields. (35) Then they came out to see the [*thing*] having happened, and they came to Jesus and found the man from whom the demons had gone out, having been clothed and being of sound mind, sitting at the feet of Jesus, and they were frightened. (36) Now the ones having seen [*it*], reported to them also how the one having been demon-possessed (*or, oppressed by demons*) was cured. (37) And the whole multitude of the surrounding region of the Gadarenes asked Him to go away from them, because they were gripped with great fear. Then having stepped into the boat, He returned. (38) Now the man from whom the demons had gone out began begging Him to be with Him, but Jesus sent Him away, saying, (39) "Be returning to your house and describe fully what great things God did to you." And he went away proclaiming throughout the whole city what great things Jesus did to him. (40) Then it happened, when Jesus returned, the crowd received (*or, welcomed*) Him, for they were all looking for Him. (41) And look! A man came whose name [*was*] Jairus, and he was an official of the synagogue. And having fallen at the feet of Jesus, he began imploring Him to come to his house, (42) because an only-begotten daughter was to him (*fig., he had an only-begotten daughter*) about twelve years [*old*], and she was dying. But while

He *[was]* going away, the crowds were pressing against Him. (43) And a woman being with a flow of blood for twelve years, who having spent her whole livelihood on physicians was not able to be healed by any, (44) having approached *[Him]* from behind, touched the fringe of His cloak. And immediately the flow of her blood stood (*fig., stopped!*) (45) And Jesus said, "Who *[is]* the one having touched Me?" But all *[were]* denying *[it]*. Peter and the *[ones]* with him said, "Master, the crowds are pressing against You and crowding *[You]*, and You say, 'Who *[is]* the one having touched Me?'" (46) But Jesus said, "Someone touched Me, for I knew *[or felt that]* power has gone out from Me." (47) So the woman having seen that she did not escape notice, came trembling.^z And having fallen before Him, declared to Him before all the people for what reason she *[had]* touched Him, and how she was healed immediately. (48) Then He said to her, "Take courage, daughter, your faith has cured you. Be going in peace." (49) While He is still speaking, someone comes from the synagogue leader saying to Him, "Your daughter has died. Stop troubling the Teacher." (50) But Jesus having heard, answered Him, saying, "Stop being afraid; only be believing, and she will be cured." (51) Then having come to the house, He did not allow anyone to go in, except Peter and John and James and the father of the child and the mother. (52) Now they were all weeping and beating their breasts (*fig., mourning*) for her. But He said, "Stop weeping. She did not die, but is sleeping!" (53) And they began laughing at Him, knowing that she *[had]* died. (54) But having sent *[them]* all outside, and having taken hold of her hand, He called out, saying, "Child, be getting up!" (55) And her spirit returned, and she got up immediately! And He instructed *[that something]* be given to her to eat. (56) And her parents were amazed, but He gave strict orders to them to tell no one the *[thing]* having happened.

^z * This woman came trembling to Jesus, no doubt in part, because her flow of blood made her unclean under Jewish Law. The self-righteous religious leaders could have put her to death for approaching and touching Jesus in public. That is also likely the reason she said "if I can touch just his outer garment, I can be healed." Her faith set a standard, however, as you will find several other accounts in the Gospels where people said "if they could touch just his outer garments..."

Luke 9:1-62 ALT Now having called the twelve together, He gave to them power and authority over all the demons and to be healing diseases. (2) And He sent them out to be proclaiming the kingdom of God and to be healing the sick. (3) And He said to them, "Be taking nothing for the journey, neither staff nor traveler's bag nor bread nor money; neither be having two coats apiece. (4) And into whatever house you enter, there be remaining, and from there be departing. (5) And as many as do not receive you, going out from that city, shake off even the dust from your feet as a testimony against them." (6) Then going out, they began going about through the villages, proclaiming the Gospel and healing everywhere. (7) Now Herod, the ruler of the quadrant (*or, the tetrarch*), heard [*about*] all the [*things*] being done by Him, and he was thoroughly perplexed, because the [*thing*] being said by some [*was*] that John had been raised from [*the*] dead, (8) but by some that Elijah [*had*] appeared, but by others that a prophet, one of the ancient [*ones, had*] risen. (9) And Herod said, "I beheaded John, but who is this concerning whom I am hearing such things?" And he was trying to see Him. (10) And the apostles having returned, related to Him what great [*things*] they did. And having taken them, He withdrew privately to a deserted place [*belonging to*] a city being called Bethsaida. (11) But the crowds having known (*or, having found out*), followed Him. And having received them, He began speaking to them concerning the kingdom of God and curing the ones having need of healing. (12) Now the day began to be declining, and the twelve having approached, said to Him, "Send the crowd away, so that having gone away into the surrounding villages and the farms, they shall find lodging and find something to eat, because here we are in a deserted place." (13) But He said to them, "You give them [*something*] to eat." But they said, "We have no more than five loaves of bread and two fish, unless, having gone, we should buy food for all this people." (14) For they were about five thousand men. But He said to His disciples, "Make them recline in groups [*of*] fifty each." (15) And they did so, and made all to recline. (16) Then having taken the five loaves of bread and the two fish, having looked up to heaven, He bestowed a blessing upon them and broke [*the bread*] in pieces and began giving [*them*] to the disciples to distribute to the

crowd. (17) And they all ate and were filled! And twelve hand-baskets were taken up of broken pieces of bread having been leftover to them. (18) And it happened, while He *[was]* praying alone, the disciples gathered to Him, and He questioned them, saying, "Who do the crowds say Me to be (*or, that I am*)?" (19) Then answering, they said, "John the Baptist, but others, Elijah, but others, that a prophet, one of the ancient *[ones, has]* risen." (20) So He said to them, "But you, who do you say Me to be (*or, that I am*)?" Then answering, Peter said, "The Christ of God." (21) But having warned them, He gave strict orders *[to them]* to say this to no one, (22) saying, "It is necessary *[for]* the Son of Humanity to suffer many *[things]* and to be rejected by the elders and chief priests and scribes and to be killed and to rise *[on]* the third day." (23) Then He said to *[them]* all, "If anyone desires to come after Me, he must deny (*or, disown*) himself and take up his cross and be following Me. (24) "For whoever shall be desiring to save his life, will lose it, but whoever loses his life for My sake, this *[one]* will save it. (25) "For what is a person benefited, having gained the whole world, but having lost or forfeited himself? (26) "For whoever is ashamed of Me and of My words, this *[one]* the Son of Humanity will be ashamed of when He comes in His *[own]* glory and *[the glory]* of the Father and of the holy angels. (27) "But I say to you truly, *[there]* are some of the *[ones]* having stood here who by no means shall taste of death until they see the kingdom of God." (28) Now it happened, about eight days after these words, that having taken Peter and John and James, He went up into the mountain to pray. (29) And it happened, while He *[was]* praying, the appearance of His face *[became]* different, and His clothing *[became]* dazzling white. (30) And look! Two men began conversing with Him, who were Moses and Elijah, (31) who, having appeared in glory, spoke of His departure *[Gr., exodus]* which He was about to be accomplishing in Jerusalem. (32) But Peter and the *[ones]* with him having been overcome with sleep, but having become fully awake, they saw His glory, and the two men having stood with Him. (33) And it happened, as they *[were]* parting from Him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tents: one for You and one for Moses and one for Elijah"—not knowing what he *[was]* saying. (34) But as he *[was]* saying these *[things]*, a cloud came

and overshadowed them, and they were frightened as they entered into the cloud. (35) And a voice came out of the cloud saying, "This is My Son—the Beloved! Be paying attention to Him!" (36) And after the voice came, Jesus was found alone. And they kept silent, and they reported to no one in those days anything of what they had seen. (37) Now it happened on the next day, when they had come down from the mountain, a large crowd met Him. (38) And listen! A man from the crowd cried out, saying, "Teacher, I beg You to look with care upon My son, because he is my only-begotten. (39) "And listen! A spirit seizes him, and suddenly he cries out, and it tears him back and forth (*fig., throws him into convulsions*), with foaming, and it hardly [*ever*] departs from him, bruising him. (40) "And I begged Your disciples that they would be casting it out, and they were not able." (41) Then answering, Jesus said, "O unbelieving (*or, faithless*) and having been perverted generation, how long will I be with you and put up with you? Bring your son here." (42) But as he [*was*] still approaching, the demon dashed him to the ground and threw [*him*] into convulsions. Then Jesus rebuked the unclean (*or, defiling*) spirit and healed the child and gave him back to his father. (43) Then they were all amazed at the magnificence of God. But while all [*were*] marveling at all [*things*] which Jesus did, He said to His disciples, (44) "You put your ears to these words, for the Son of Humanity is about to be betrayed into the hands of people." (45) But they were failing to understand this saying, and it was concealed from them, so that they did not perceive [*the meaning of*] it, and they were afraid to ask Him about this saying. (46) Then a dispute came up among them, [*as to*] which of them might be the greatest. (47) But Jesus having seen the thought process of their heart (*fig., having known what they were thinking within themselves*), having taken hold of a young child, set him beside Himself, (48) and said to them, "Whoever receives this young child in My name receives Me, and whoever receives Me receives the One having sent Me. For the one being least among you all, this one will be great." (49) Then answering, John said, "Master, we saw someone casting out demons in Your name, and we prevented (*or, forbid*) him, because he does not follow with us." (50) And Jesus said to him, "Stop preventing (*or, forbidding*) [*him*], for who[*ever*] is not against us is for us." (51) Now it happened, as the days

[were] approaching [for] His ascension, that He fixed His face (fig., made a firm resolve) to go to Jerusalem, (52) and He sent messengers before His face (fig., ahead of Him). And having gone, they went into a village of Samaritans in order to prepare for Him. (53) And they did not receive Him, because His face was (fig., He had resolved to be) going to Jerusalem. (54) So His disciples James and John having seen [this], said, "Lord, do You want [that] we should tell (fig., command) fire to come down from heaven and to consume them, as also Elijah did?" (55) But having turned, He rebuked them, {and said, "You do not know of what sort of spirit you are!} (56) {"For the Son of Humanity did not come to destroy people's lives, but to save!"} And they went on to another village. (57) Now it happened, as they [were] going on the road, someone said to Him, "I will follow You wherever You go, Lord." (58) And Jesus said to him, "The foxes have dens, and the birds of the sky nests, but the Son of Humanity does not have [any]where [to] be laying His head." (59) Then He said to another, "Be following Me!" And he said, "Lord, permit me, having gone away, first to bury my father." (60) But Jesus said to him, "Allow the dead to bury their own dead, but you, having gone away, be proclaiming far and wide the kingdom of God." (61) Then another also said, "I will follow You, Lord, but first permit me to say good-bye to the [ones] in my house." (62) But Jesus said to him, "No one having put his hand on a plough, and looking to the [things] behind (fig., looking back), is fit for the kingdom of God."

Luke 10:1-42 ALT Now after these [things], the Lord appointed also seventy others, and He sent them two each (or, two by two) before His face (fig., ahead of Him) into every city and place where He Himself was about to be going. (2) Then He was saying to them, "The harvest truly [is] plentiful, but the laborers [are] few. Therefore, implore the Lord of the harvest in order that He shall put forth laborers into His harvest. (3) "Be going away. Listen! I am sending you out as lambs in [the] midst of wolves. (4) "Do not be carrying a money bag nor a traveler's bag nor sandals, and greet no one along the road. (5) "But into whatever house you shall be entering, first be saying, 'Peace to this house.' (6) "And if a son (fig., person) of peace is there, your peace will rest on him; but if not, it will return upon you. (7)

"Now be remaining in that very house, eating and drinking the *[things]* from them, for the laborer is worthy of his pay. Do not keep moving from house to house. [*cp. 1Tim 5:18*]^{AA} (8) "And into whatever city you are entering, and they are receiving you, be eating the *[things]* being set before you; (9) and be healing the sick in it, and be saying to them, 'The kingdom of God has drawn near to you.' (10) "And into whatever city you are entering, and they are not receiving you, having gone out into its open streets, say, (11) 'Even the dust having clung to us from your city, we ourselves wipe off against you. Nevertheless, be knowing this, that the kingdom of God has drawn near to you.' (12) "I say to you, it will be more tolerable in that Day for Sodom than for that city. (13) "How horrible it will be to you, Chorazin! How horrible it will be to you, Bethsaida! For if the miraculous works had occurred in Tyre and Sidon, the ones having occurred in you, they *[would have]* repented long ago, sitting in sackcloth and ashes. (14) "Nevertheless, it will be more tolerable for Tyre and Sidon in the judgment than for you. (15) "And you, Capernaum, the one having been exalted as far as heaven, you will be brought down as far as the realm of the dead [*Gr., hades*]. (16) "The one hearing you hears Me, and the rejecting you (*or, regarding you as nothing*) rejects Me, and the one rejecting Me rejects the One having sent Me." (17) Then the seventy returned with joy, saying, "Lord, even the demons are subjected to us in Your name." (18) But He said to them, "I was watching Satan having fallen like lightning out of heaven. (19) "Listen! I give to you the authority to be treading on serpents and scorpions and on all the power of the enemy, and nothing by any means shall injure you. (20) "Nevertheless, stop rejoicing in this, that the spirits are subjected to you, but be rejoicing that your names were written in the heavens." (21) In that hour Jesus was very glad in the Spirit (*or, in His spirit*) and said, "I praise You, Father, Lord of heaven and of the earth, that You hid these *[things]* from wise and intelligent *[people]* and revealed them to young children. Yes, Father, because in this way it

^{AA} 1 Timothy 5:18 LITV For the Scripture says, "You shall not muzzle an ox treading out grain," and, the laborer is worthy of his pay. *Deut. 25:4**~

* Deuteronomy 25:4 LITV You shall not muzzle an ox when he is treading out *grain*.

became well-pleasing before You." (22) And turning to the disciples, He said, "All [*things*] were handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son and to whom [*ever*] the Son shall be desiring to reveal [*Him*]." (23) And having turned to the disciples, He said privately, "Happy [*are*] the eyes, the ones seeing what you see. (24) "For I say to you, that many prophets and kings desired to see what you see, and did not see, and to hear what you hear, and did not hear." (25) And look! A certain lawyer stood up, testing Him and saying, "Teacher, [*by*] having done what, will I inherit eternal life?" (26) But He said to him, "What has been written in the Law? How do you read [*it*]?" (27) Then answering, he said, "'You will love the LORD your God with your whole heart (*fig., your entire inner self*) and with your whole soul and with your whole strength and with your whole understanding,' and 'your neighbor as yourself.'" [*Deut 6:5; Lev 19:18*]^{BB} (28) Then He said to him, "You answered correctly. Do this and you will live." (29) But that one wanting to be justifying himself (*or, to be declaring himself righteous*), said to Jesus, "And who is my neighbor?" (30) Then Jesus having taken up [*the word*] (*fig., Jesus replying*), said, "A certain man was going down from Jerusalem to Jericho and encountered robbers, who having both stripped him and having inflicted wounds, they went away, having left [*him*] as it turned out half dead. (31) "Now by a coincidence, a certain priest was going down on that road, and having seen him, he passed by on the opposite side [*of the road*]. (32) "Then likewise also a Levite having been at the place, having come and seen, passed by on the opposite side. (33) "But a certain Samaritan, being on a journey, came by him, and having seen him, he was moved with compassion. (34) "And having approached, he bandaged his wounds, pouring on oil and wine. Then having placed him on his own beast [*of burden*], he brought him to an inn and took care of him. (35) "And on the next day, when he departed, having taken out two denarii [*i.e., two days' wages*], he gave [*them*] to

^{BB} **Deuteronomy 6:5 LITV** And you shall love Jehovah your God with all your heart, and with all your soul, and with all your might.~
Leviticus 19:18 LITV You shall not take vengeance, nor bear any grudge against the sons of your people; but you shall love your neighbor as yourself; I *am* Jehovah.

the innkeeper and said to him, 'Take care of him, and whatever you spend besides, in my coming again, I will pay back to you.' (36) "So which of these three do you suppose to have become a neighbor of the one having fallen among the robbers?" (37) Then he said, "The one having done the mercy with him (*fig., having shown him mercy*)." Then Jesus said to him, "Be going, and you be doing likewise." (38) Now it happened, as they [*were*] going, that He entered into a certain village. Then a certain woman, by name Martha, welcomed Him into her house. (39) And to this [*woman*] was a sister (*fig., she had a sister*) being called Mary, who also having seated herself beside the feet of Jesus, was listening to His word. (40) But Martha was being distracted about much service, and coming up, she said, "Lord, You are concerned that my sister has been leaving me alone to be serving, are You not? Then tell her, that she should help along with me." (41) But answering, Jesus said to her, "Martha, Martha, you are anxious and disquieted about many [*things*], (42) but of one [*thing*] there is need. But Mary chose the good part, which will not be taken away from her."

Luke 11:1-54 ALT And it happened, while He [*was*] praying in a certain place, when He [*had*] finished, a certain one of His disciples said to Him, "Lord, teach us to pray, just as also John taught his disciples." (2) Then He said to them, "Whenever you are praying, be saying: 'Our Father, the [*One*] in the heavens, let Your name be regarded as holy; Let Your kingdom come; let Your will be done, as in heaven, [*so*] also on the earth. (3) 'Each day be giving us the bread sufficient for the day. (4) 'And forgive us our sins, for also we ourselves forgive every [*one*] being indebted to us; and do not lead us into temptation, but deliver us from evil (*or, the evil [one]*).'" (5) And He said to them, "Which of you will have a friend and will go to him at midnight and say to him, 'Friend, lend me three loaves of bread, (6) since a friend came to me from a journey, and I do not have what I would set before him;' (7) and that [*one*] answering from within shall say, 'Stop causing me troubles! The door has already been shut, and my young children are with me in bed. I am not able, having gotten up, to give to you.' (8) "I say to you, even if he will not give to him, having gotten up, because of him being a friend, yet because of his shameless persistence, having gotten

up, he will give to him as much as he needs. (9) "And I say to you, be asking, and it will be given to you; be seeking, and you will find; be knocking, and it will be opened to you. (10) "For every [one] asking receives, and the one seeking finds, and to the one knocking it will be opened. (11) "Now which father [among] you, [if] his son will ask [for] a loaf of bread, he will not give to him a stone, will he? Or also [if he asks for] a fish, he will not give to him a serpent instead of a fish, will he? (12) "Or also if he asks [for] an egg, he will not give to him a scorpion, will he? (13) "If you then being evil know [how] to be giving good gifts to your children, how much more will the Father of heaven (fig., your heavenly Father) give [the] Holy Spirit to the ones asking Him?" (14) And He was casting out a demon, and it was mute. Then it happened, the demon having gone out, the mute [person] spoke, and the crowds marveled. (15) But some of them said, "By Beelzebul [i.e. a Philistine deity, used as a name for the devil], ruler of the demons, He casts out demons." (16) But others, testing [Him], were seeking a sign from Him from heaven. (17) But knowing their thoughts, He said to them, "Every kingdom having been divided against itself is laid waste, and a house [divided] against a house falls. (18) "So if Satan also was divided against himself, how will his kingdom be made to stand? Because you say [that] I am casting out demons by Beelzebul. (19) "But if I cast out demons by Beelzebul, by whom do your sons (fig., disciples) cast [them] out? For this reason they will be your judges. (20) "But if I cast out demons by the finger of God, in that case, the kingdom of God came upon you. (21) "When the strong [man] having been fully armed is guarding his own palace, his possessions are in peace (fig., undisturbed). (22) "But when the [one] stronger than he, having come upon [him], overcomes him, he takes away his complete suit of armor in which he had relied on, and he distributes his spoils. (23) "The [one] not with Me is against Me, and the [one] not gathering with Me scatters. (24) "When the unclean (or, defiling) spirit goes out from the person, it goes through waterless places seeking rest, and not finding [any], it says, 'I will return to my house from where I came out.' (25) "And having come, it finds [it] having been swept and having been put in order. (26) "Then it goes and takes along seven different spirits more evil [than] itself. And having come, they dwell there, and the last [state] of that person

becomes worse *[than]* the first." (27) Now it happened, while He *[was]* saying these *[things]*, a certain woman from the crowd having raised *[her]* voice, said to Him, "Happy *[is]* the womb, the one having carried You, and *[the]* breasts *[from]* which You nursed!" (28) But He said, "But rather, happy *[are]* the ones hearing the word of God and keeping (*fig., obeying*) *[it]*!" (29) Now *[as]* the crowds gathered even more, He began to be saying, "This generation is evil. It seeks a sign, and a sign will not be given to it, except the sign of Jonah the prophet. (30) "For just as Jonah became a sign to the Ninevites, so also will the Son of Humanity be to this generation. *[Jonah 1:17]* (31) "*[The]* Queen of *[the]* South will be raised up in the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon. And listen! *[One]* greater than Solomon *[is]* here! *[1Kings 10:1-29]* (32) "Men, Ninevites, will rise up in the judgment with this generation and will condemn it, because they repented at (*or, because of*) the proclamation of Jonah. And listen! *[One]* greater than Jonah *[is]* here! *[Jonah 3:5]* (33) "But no one having lit a lamp puts *[it]* in a hidden place (*or, a cellar*) nor under the basket, but on the lamp-stand, so that the one coming in shall be seeing the light. (34) "The lamp of the body is the eye. Therefore, when your eye is healthy, your whole body is also full of light. But when it is bad, your body is also dark. (35) "Therefore, be watching out lest the light, the *[one]* in you, is darkness. (36) "So if your whole body is full of light, not having any part darkened, the whole will be full of light, like when the lamp by its brightness shall be giving you light." (37) Now while *[He]* *[was]* speaking, a certain Pharisee was asking Him that He should dine with him. So having entered, He reclined *[to eat]*. (38) But the Pharisee having seen, marveled that He was not first baptized (*or, ceremonially washed*) before the meal. (39) Then the Lord said to him, "Now you, the Pharisees, make the outside of the cup and of the wooden platter clean, but the inside of you is full of violent greed and wickedness. (40) "Fools! The One having made the outside also made the inside, did He not? (41) "Nevertheless, give the *[things]* being (*or, what is*) inside *[as]* charitable gifts. Then listen! All things are clean to you. (42) "But how horrible it will be to you, the Pharisees! Because you tithe *[i.e. give a tenth of]* the mint and the rue *[i.e. a scented*

herb] and every vegetable, and you pass by (*fig., overlook*) the justice and the love of God. These [*things*] it is necessary to do, and those not to be neglecting. (43) "How horrible it will be to you, the Pharisees! Because you love the first seats (*fig., most important places*) in the synagogues and the greetings in the marketplaces. (44) "How horrible it will be to you, scribes and Pharisees, hypocrites! Because you are like the unmarked tombs, and the people walking about above do not know [*it*]." (45) Then answering, one of the lawyers says to Him, "Teacher, by saying these [*things*] You also insult us." (46) But He said, "How horrible it will be to you also, the lawyers! Because you burden the people with hard to carry (*fig., difficult*) burdens, and you yourselves do not touch the burdens with one of your fingers. (47) "How horrible it will be to you! Because you build the tombs of the prophets, but your fathers killed them. (48) "Consequently, you bear witness to and approve of the works of your fathers, because they indeed killed them, but you build their tombs! (49) "For this reason the wisdom of God also said, I will send to them prophets and apostles, and [*some*] of them they will kill, and [*some*] they will persecute, (50) so that the blood of all the prophets, the [*blood*] being shed from the laying of the foundation of the world, shall be charged against this generation, (51) from the blood of Abel to the blood of Zacharias, the one having perished between the altar and the house [*of God*]. Yes, I say to you, it will be charged against this generation. [*Gen 4:8; 2Chron 36:16*] (52) "How horrible it will be to you, the lawyers! For you took away the key of knowledge. You yourselves did not enter, and you hindered the ones entering in." (53) Now while He [*was*] speaking these [*things*] to them, the scribes and the Pharisees began to be terribly hostile towards [*Him*] and to be attacking Him with questions concerning many things, (54) laying in wait for Him, seeking to catch something out of His mouth (*fig., to catch Him in something He might say*), so that they should bring charges against Him.

Luke 12:1-59 ALT At which time (*fig., Meanwhile*), when the countless thousands of the crowd had been gathered together, so as to be trampling on one another, He began to be saying to His disciples first [*of all*], "You yourselves be watching out for the leaven (*or, yeast*) of the Pharisees, which is hypocrisy (*or,*

insincerity). (2) "But nothing has been concealed which will not be revealed, and hidden which will not be made known. (3) "Because whatever you said in the darkness will be heard in the light, and what you spoke to the ear in private rooms will be proclaimed on the housetops. (4) "Now I say to you, My friends, do not be afraid of the ones killing the body, and after these *[things]* are not having anything further to do. (5) "But I will show to you whom you should fear: fear the *[One, who]* after *[having]* killed is having authority to cast into hell *[Gr., gehenna]*. Yes, I say to you, fear this *[One]*! (6) "Five sparrows are sold *[for]* two assars *[about 1/32 of an ounce or 0.44 grams of silver]*, are they not? And not one of them has been forgotten before God. (7) "But even the hairs of your head have all been numbered. Therefore, stop fearing. You are worth more than many sparrows! (8) "Now I say to you, all who shall confess Me before the people, the Son of Humanity also will confess with him before the angels of God. (9) "But the one having denied *(or, disowned)* Me before the people will be denied before the angels of God. (10) "And all who will speak a word against the Son of Humanity, it will be forgiven to him; but to the one having spoken against *(or, having blasphemed)* the Holy Spirit, it will not be forgiven. (11) "Now when they shall be bringing you before the synagogues and the rulers and the authorities, stop being anxious how or what you are to speak in your defense, or what you should say. (12) "For the Holy Spirit will teach you in that very hour what it is necessary to say." (13) Then someone from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me." (14) But He said to him, "Man, who appointed Me a judge or a divider *(or, an arbitrator)* over you?" (15) Then He said to them, "Be watching out for and be guarding yourselves against covetous desire *(or, greed)*, because not in the abounding of his possessions is his life *(fig., a person's life does not consist of the abundance of his possessions)*." (16) So He spoke an allegory to them, saying, "The field of a certain rich man brought forth well *(fig., produced a bountiful harvest)*. (17) "And he was pondering within himself, saying, 'What shall I do, because I do not have where I will gather *(fig., room to store)* my harvest?' (18) "And he said, 'This I will do: I will tear down my barns, and I will build larger ones, and there I will gather together *(fig., store)* all my crops and my

goods. (19) 'And I will say to my soul, "Soul, you have many goods laid up for many years, be resting (*or, be taking it easy*), eat, drink, [*and*] be celebrating!" (20) "But God said to him, 'Fool! This night they are demanding your soul from you. Now what you prepared, to whom will it be (*fig., belong*)?' (21) "In the same way [*is*] the one storing up [*earthly riches*] for himself and [*who*] is not rich toward God." (22) Then He said to His disciples, "For this reason I say to you, stop being anxious [*about*] your life, what you shall eat, and [*about*] the body, what you shall wear. (23) "The life is more [*than*] nourishment, and the body [*is more than*] clothing. (24) "Be considering the ravens, for they do not sow nor reap, to which there is no (*fig., which do not have*) storeroom nor barn, and God provides for them. How much more valuable you are than the birds! (25) "But which of you [*by*] being anxious is able to add one cubit [*about 18 inches or 45 centimeters*] to his height? (26) "So if you are not able [*to do*] a very little [*thing*], why are you anxious [*about*] the rest? (27) "Consider the lilies, how do they grow? They do not labor nor do they spin. But I say to you, not even Solomon in all his glory was arrayed like one of these. (28) "But if God clothes in such a manner the grass in the field, being [*here*] today and tomorrow is thrown into a furnace, how much more [*will He clothe*] you, [*O you*] of little faith? (29) "And you, stop seeking what you shall eat or what you shall drink, and stop being upset. (30) "For all these [*things*] the nations of the world seek after, but your Father knows that you have need of these [*things*]. (31) "Nevertheless, be seeking the kingdom of God, and all these [*things*] will be added to you. (32) "Stop being afraid, little flock, because your Father was delighted to give to you the kingdom. (33) "Sell your possessions and give charitable gifts. Make for yourselves money bags [*which*] are not wearing out, an inexhaustible treasure in the heavens, where a thief does not come near nor does a moth destroy. (34) "For where your treasure is, there your heart (*fig., inner desire*) will be also. (35) "Let your waist be wrapped around [*with a belt*] (*fig., Prepare yourselves*), and [*keep*] the lamps burning. (36) "And you [*are to be*] like people waiting for their lord, when he returns from the wedding feasts, so that having come and knocked, immediately they shall open to him. (37) "Happy [*are*] those slaves, whom the lord having come will find keeping watch.

Positively, I say to you, he will wrap [a belt] around himself and have them recline [to eat], and having come alongside, he will serve them. (38) "And if he comes in the second watch [i.e. between 9:00 p.m. and midnight], [or] he even comes in the third watch [i.e. between midnight and 3:00 a.m.], and he finds [them] so, happy are those slaves. (39) "But know this, that if the master of the house had known what hour the thief [was] coming, he would have kept watch and would not have allowed [the walls of] his house to be dug through. (40) "Therefore, you also become ready, because the Son of Humanity is coming at the hour you do not think (fig., expect)." (41) Now Peter said to Him, "Lord, do You speak this allegory to us, or also to all?" (42) Then the Lord said, "Who then is the faithful and wise steward, whom the lord will put in charge over his household servants to give [them their] food allowance at [the right] time? (43) "Happy [is] that slave, whom his lord having come, will find so doing. (44) "Truly I say to you, he will put him in charge over all his possessions. (45) "But if that slave says in his heart, 'My lord is delaying to be coming,' and he begins to be beating the slave-boys and the slave-girls and to be eating and to be drinking and to be getting drunk, (46) the lord of that slave will come in a day in which he does not expect [him], and in an hour which he does not know, and he will cut him in two (fig., punish him severely), and he will appoint his portion with the unbelievers. (47) "So that slave, the one having known his lord's will and not having prepared nor having done according to his will, will be repeatedly beaten with many [lashes]. (48) "But the one not having known, and having done [things] worthy of a beating, will be repeatedly beaten with few [lashes]. So to every [one] to whom much was given, much will be demanded from him, and to whom they entrusted much, all the more they will ask of him. (49) "I came to cast fire to the earth, and how I wish that it was already kindled! (50) "But I have a baptism to be baptized [with], and how distressed I am until it is completed! (51) "Do you think that I came to give peace on the earth? Not at all, I say to you, but rather division! (52) "For from now [on] five in one house will have been divided: three against two and two against three. (53) "A father will be divided against a son and a son against a father, a mother against a daughter and a daughter against a mother, a mother-in-law against her daughter-in-law and a daughter-in-law

against her mother-in-law." [see Micah 7:6] (54) Then He also said to the crowds, "Whenever you see the cloud rising from [the] west, immediately you say, 'A shower is coming,' and so it happens. (55) "And whenever [you see] a south wind blowing, you say, 'It will be scorching heat [i.e., It will be a hot day],' and so it happens. (56) "Hypocrites! You know [how] to be interpreting the face of the earth and of the sky, but how [is it] you are not interpreting this time? (57) "But why do you not even judge of yourselves the righteous [thing] (fig., what is righteous)? (58) "For as you are going with your opponent [in a lawsuit] to a ruler (or, magistrate), on the way give work (fig., make every effort) to have been released from (fig., to make an settlement with) him, lest he drag you to the judge, and the judge hand you over to the court officer, and the court officer throw you into prison. (59) "I say to you, by no means shall you come out from there until you pay back even the last lepton [i.e. a small copper coin worth 1/1000th of an ounce or 0.025 grams of silver]."

Luke 13:1-35 ALT Now some [people] were showing up at that very time reporting to Him about the Galileans whose blood Pilate mixed with their sacrifices. (2) And answering, Jesus said to them, "Do you think that these Galileans were sinners more than all the [other] Galileans, because they have suffered such [things]? (3) "Not at all, I say to you, but if you are not repenting, you will all likewise perish. (4) "Or those, the eighteen, on whom the lookout tower in Siloam fell and killed them, do you think that these were debtors more (fig., worse sinners) than all the [other] people dwelling in Jerusalem? (5) "Not at all, I say to you, but if you are not repenting, you will all likewise perish." (6) Then He spoke this allegory: "A certain [man] had a fig tree having been planted in his vineyard, and he came looking for fruit on it and did not find [any]. (7) "Then he said to the vineyard-keeper, 'Look! Three years I [have] come looking for fruit in this fig tree and do not find [any]. Cut it down! Why does it even use up the ground?' (8) "But answering, he says to him, 'Lord, let it alone this year also, until which [time] I dig around it and put piles of manure [on it]. (9) "And if then it produces fruit [fine], but if not, in the coming [year] you will cut it down." (10) Now He was teaching in one of the synagogues on

the Sabbath. (11) And look! *[There]* was a woman having a spirit of infirmity eighteen years, and she *[was]* bent double and *[was]* not being able to straighten up to the completion (*fig., at all*). (12) But Jesus having seen her called *[her]* over and said to her, "Woman, you have been set free from your infirmity!" (13) And He laid *[His]* hands on her, and immediately she was made erect and began glorifying God! (14) But the synagogue leader answering (being indignant that Jesus healed on the Sabbath), began saying to the crowd, "There are six days in which it is necessary *[for us]* to be working. Therefore, on these *[days]* *[be]* coming *[and]* getting healed, and not on the day of the Sabbath." (15) Then the Lord answered him and said, "Hypocrites! Does not each *[one]* of you on the Sabbath untie his ox or donkey from the stall, and having led *[it]* away, give *[it]* water? (16) "But this *[woman]*, being a daughter of Abraham, whom Satan indeed bound eighteen years, it was necessary *[for her]* to be released from this bond on the day of the Sabbath, was it not?" (17) And when He said these *[things]* all the ones opposing Him were being put to shame, and the whole crowd was rejoicing over all the glorious *[things]*, the ones being done by Him. (18) Then He was saying, "What is the kingdom of God like? And to what will I compare it? (19) "It is like a grain of mustard (*or, mustard seed*), which a man having taken, put into his garden, and it grew and became a large tree, and the birds of the sky nested in its branches." (20) Again He said, "To what will I compare the kingdom of God? (21) "It is like leaven (*or, yeast*), which a woman having taken, hid (*or, mixed*) into three satons *[about 36 quarts or 40 liters]* of wheat flour until it was all leavened." (22) And He was passing through according to (*fig., through various*) cities and villages teaching and making a journey to Jerusalem. (23) Now someone said to Him, "Lord, are the ones being saved few?" And He said to them, (24) "Be striving to go in through the narrow gate, because many, I say to you, will seek to enter and will not be able. (25) "From whatever *[time]* the Master of the house is risen up and shuts the door, and_p you begin to have stood outside and to be knocking at the door, saying, 'Lord, Lord, open to us,' and answering, He will say to you, 'I do not know you, where you are from.' (26) "Then you will begin to be saying, 'We ate and drank before You, and You taught in our open streets.' (27) "And He will say, 'I say to you, I

do not know you, where you are from. Depart from Me, all you workers of unrighteousness!' (28) "In that place *[there]* will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves being thrown out outside! (29) "And they will come from east and west and north and south, and they will recline *[to eat]* in the kingdom of God. (30) "And listen! *[There]* are last *[ones]* who will be first, and *[there]* are first *[ones]* who will be last." (31) On that very day some Pharisees approached, saying to Him, "Get out and be going from here, for Herod wants to kill You." (32) And He said to them, "Having gone, say to this fox, 'Look! I am casting out demons and performing healings today and tomorrow, and the third *[day]* I am being perfected.' (33) "Nevertheless, it is necessary *[for]* Me to be traveling today and tomorrow and the following *[day]*, because it is not possible for a prophet to perish outside of Jerusalem. (34) "Jerusalem, Jerusalem, the *[city]* killing the prophets and stoning the ones having been sent to her! How often I wanted to gather together your children *[by]* which manner (*fig., just as*) a hen *[gathers]* her brood *[of chicks]* under her wings, and you did want *[to]*. (35) "Look! Your house is being left to you desolate. But, I say to you, by no means shall you see Me until *[the time]* comes when you shall say, 'Having been blessed *[is]* the One coming in *[the]* name of the LORD.'" *[Psalm 118:26]*^{CC}

Luke 14:1-35 ALT And it happened, when He went into *[the]* house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching Him closely. (2) And look! A certain man was dropsical *[i.e. having swollen arms and legs]* before Him. (3) And answering, Jesus spoke to the lawyers and

^{CC} **Psalms 118:22-29 LITV** The Stone *which* the builders rejected has become the Head of the Corner. (23) This is from Jehovah, it *is* marvelous in our eyes. (24) This *is* the day Jehovah has made; we will rejoice and be glad in it. (25) O Jehovah, I beseech You, save now; I beseech You, O Jehovah, cause *us* to prosper now. (26) Blessed *is* he who comes in the name of Jehovah; we blessed you from the house of Jehovah. (27) Jehovah *is* God, and He gives light to us. Tie the sacrifice with cords, to the horns of the altar. (28) You *are* my God, and I will exalt You; My God, I will thank You! (29) O give thanks to Jehovah, for *He is* good; for His mercy *endures* forever.

Pharisees, saying, "Is it lawful to be healing on the Sabbath?" (4) But they were silent. And having taken hold of *[him]*, He healed him and let *[him]* go. (5) And replying to them, He said, "A son or ox of which of you will fall into a well, and he will not immediately draw it up on the day of the Sabbath?" (6) And they were not able to answer Him back regarding these things. (7) Then He began telling an allegory to the ones having been called, noticing how they were choosing the first couches (*fig., places of honor*), saying to them, (8) "Whenever you are invited by someone to marriage feasts, do not recline *[to eat]* on the first couch (*fig., the place of honor*), lest a more honorable *[person than]* you has been invited by him; (9) and having come, the one having invited you and him, he will say to you, 'Give *[your]* place to this *[person]*,' and then you begin with shame to be taking the last place. (10) "But whenever you are invited, having gone, recline *[to eat]* in the last place, so that whenever the one having invited you comes, he shall say to you, 'Friend, move up higher.' Then *[there]* will be glory for you before the ones reclining *[to eat]* with you. (11) "Because every *[one]* exalting himself will be humbled, and the one humbling himself will be exalted." (12) Then He also began saying to the one having invited Him, "Whenever you prepare a lunch or a dinner, do not be calling your friends nor your brothers nor your relatives nor rich neighbors, lest they also invite you back, and *[that]* shall be your repayment. (13) "But whenever you prepare a banquet, be inviting poor *[people]*, crippled *[people]*, lame *[people]*, *[and]* blind *[people]*, (14) and you will be happy (*or, blessed*), because they do not have *[anything]* to repay to you, for it will be repaid to you in the resurrection of the righteous." (15) Then one of the ones reclining *[to eat]* with *[Him]*, having heard these things, said to him, "Happy (*or, Blessed*) *[is he]* who will eat dinner in the kingdom of God." (16) But He said to him, "A certain man prepared a great banquet, and he invited many; (17) and he sent his slave at the hour of the banquet to say to the ones having been invited, 'Be coming, because all *[things]* are now ready.' (18) "And they all began with one *[accord]* to be excusing themselves. The first said to him, 'I bought a field, and I have a need to go out and to see it. I beg of you, be having me having been excused.' (19) "And another said, 'I bought five yoke of oxen, and I am going to test them. I beg of you, be

having me having been excused.' (20) "And another said, 'I married a wife, and for this reason I am not being able to come.' (21) "And that slave having come, reported these [*things*] to his lord. Then the master of the house, having been enraged, said to his slave, 'Go out quickly into the open streets and alleys of the city and bring in here the poor and crippled and lame and blind.' (22) "And the slave said, 'Lord, it has been done as you commanded, and still there is room.' (23) "And the lord said to the slave, 'Go out into the roads and [*along the*] fences, and compel [*them*] to come in, so that my house shall be filled. (24) 'For I say to you, none of those men, the ones having been invited, will taste of my banquet, {for many are called, but few chosen.}' (25) Now large crowds were going along with Him, and having turned around, He said to them, (26) "If anyone comes to Me and does not hate his father and mother and wife and children and brothers and sisters, and in addition even his own life, he is not able to be My disciple. (27) "And whoever does not carry his cross and come after Me is not able to be My disciple. (28) "For which of you, the one wanting to build a lookout tower, does not first, having sat down, calculate the cost, whether he has the [*resources*] for [*its*] completion? (29) "Lest perhaps, after he has laid a foundation, and not being able to finish, all the ones watching begin to be ridiculing him, (30) saying, 'This man began to be building and was not able to finish.' (31) "Or what king going to engage another king in battle, does not, having sat down, first consider if he is able with ten thousand [*soldiers*] to encounter the one with twenty thousand [*soldiers*] coming against him? (32) "But if not, while he is still far away, having sent a delegation, he asks the [*terms*] for peace. (33) "So likewise, every [*one*] of you who does not give up all his own possessions is not able to be My disciple. (34) "The salt [*is*] good, but if the salt becomes tasteless, with what will it be seasoned? (35) "It is fit neither for soil nor for a manure pile—they throw it out. The one having ears to be hearing, let him be hearing (*or, be paying attention*)."

Luke 15:1-32 ALT Now all the tax collectors and the sinners were coming near to Him, to be hearing Him. (2) And the Pharisees and the scribes began protesting, saying, "This One welcomes sinners and eats with them." (3) So He told this

allegory to them, saying, (4) "What man from *[among]* you, having a hundred sheep and having lost one of them, does not leave behind the ninety-nine in the wilderness and go after the one having been lost until he finds it? (5) "A having found *[it]*, he puts *[it]* on his own shoulders rejoicing. (6) "And having come into his house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, because I found my sheep, the one having been lost!' (7) "I say to you, in the same way *[there]* will be *[more]* joy in heaven over one sinner repenting than over ninety-nine righteous *[people]* who have no need of repentance. (8) "Or what woman having ten drachmas *[each worth about 1/8 of an ounce or 3.5 grams of silver]*, if she loses one drachma, does not light a lamp and sweep the house and search carefully until which *[time]* she finds *[it]*? (9) "And having found *[it]*, she calls together her female friends and her female neighbors, saying, 'Rejoice with me, for I found the drachma which I lost!' (10) "In the same way, I say to you, joy takes place in the presence of the angels of God over one sinner repenting." (11) And He said, "A certain man had two sons. (12) "And the younger of them said to the father, 'Father, give to me the share of the wealth falling *[by inheritance]* to *[me]*.' And he divided to them his livelihood (*or, his property*). (13) "And not many days after, having gathered all together, the younger son went on a journey to a distant country, and there he squandered his wealth, living recklessly. (14) "Then when he had spent all, a severe famine occurred throughout that country, and he began to be having need. (15) "And having gone, he was joined to (*or, hired out to*) one of the citizens of that country, and he sent him to the farms to be feeding pigs. (16) "And he was longing to fill his stomach from the carob pods which the pigs were eating, and no one was giving *[anything]* to him. (17) "But having come to himself, he said, 'How many of my father's hired workers have an abundance of bread, but I am perishing with hunger! (18) 'Having risen, I will go to my father and will say to him, "Father, I *[have]* sinned against heaven and before you, (19) and I am no longer worthy to be called your son; make me as one of your hired workers.'" (20) "And having risen, he went to his father. But he still being a long distance away, his father saw him and was moved with compassion; and having ran, he fell on his neck (*fig., embraced him*) and affectionately kissed him. (21) "Then

the son said to him, 'Father, I [*have*] sinned against heaven and before you, and I am no longer worthy to be called your son.' (22) "But the father said to his slaves, 'Bring out the first (*fig., best*) long robe and clothe him, and give [*him*] a ring for his hand and sandals for his feet. (23) "And having brought the fatted calf, slaughter [*it*], and having eaten, let us celebrate; (24) because this son of mine was dead and came back to life, and he had been lost and was found!' And they began to be celebrating. (25) "Now his older son was in a field. And while coming, he approached the house [*and*] heard music and dancing. (26) "And having summoned one of the slave boys, he began inquiring what these [*things*] might be (*fig., meant*). (27) "Then he said to him, 'Your brother has come, and your father slaughtered the fatted calf, because he received him back being in good health.' (28) "But he was enraged and would not go in. So his father having come out began pleading with him. (29) "But answering, he said to the father, 'Listen! So many years I am serving as a slave to you, and I never transgressed your command, yet you never gave me a young goat so that I could celebrate with my friends. (30) 'But when this son of yours, the one having devoured your livelihood with prostitutes came, you slaughtered the fatted calf for him!' (31) "Then he said to him, 'Child, you are always with me, and all my [*things*] are yours. (32) 'But it was necessary to celebrate and to be glad, because this your brother was dead and came back to life, and had been lost and was found.'"

Luke 16:1-31 ALT Now He was also saying to His disciples, "A certain man was rich, who had a steward, and this [*steward*] was accused to him as squandering his possessions. (2) "And having called him, he said to him, 'What [*is*] this I hear about you? Give the account of your stewardship, for you will no longer be able to continue being steward.' (3) "And the steward said within himself, 'What shall I do, since my lord is taking the stewardship away from me? I am not able to be digging. I am ashamed to be begging. (4) 'I know what I will do, so that when I am removed from the stewardship, they shall welcome me into their houses.' (5) "And having summoned each one of his lord's debtors, he began saying to the first, 'How much do you owe to my lord?' (6) "And he said, 'A hundred baths [*about*

1000 gallons or 3800 liters] of oil.' And he said to him, 'Take your bill, and having sat down, quickly write fifty.' (7) "Next to another he said, 'Now you, how much do you owe?' And he said, 'A hundred kors (or, homers; about 1000 bushels or 30 metric tons) of wheat.' And he says to him, 'Take your bill, and write eighty.' (8) "And the lord highly praised the unrighteous steward because he did wisely (or, acted shrewdly), because the sons [and daughters] of this age are wiser (or, more shrewd) in their own generation than the sons [and daughters] of the light. (9) "And I say to you, make friends for yourselves by means of the worldly wealth of unrighteousness, so that whenever you fail, they shall welcome you into the eternal tabernacles. (10) "The one faithful in a very little [thing] [is] also faithful in much, and the one unrighteous in a very little [thing] is also unrighteous in much. (11) "Therefore, if you were not faithful in the unrighteous worldly wealth, who will entrust to you the true? (12) "And if you were not faithful in the [thing] belonging to another, who will give to you your own property? (13) "No household servant is able to be serving as a slave to two masters, for either he will hate the one and love the other, or he will be devoted to one and despise the other. You are not able to be serving as a slave to God and to worldly wealth." (14) Now the Pharisees also were hearing all these things, being lovers of money, and they began sneering at Him. (15) And He said to them, "You are the ones justifying yourselves (or, declaring yourselves righteous) before the people, but God knows your hearts, because the exalted [thing] among people [is] an abomination before God. (16) "The Law and the Prophets [were] until John, since that time the Gospel of the kingdom of God is being proclaimed, and every [one] is forcing his way into it. (17) "But it is easier [for] the heaven and the earth to pass away than [for] one tittle [i.e., a stroke of a letter] of the Law to fall. (18) "Every [one] divorcing his wife and marrying another commits adultery, and every [one] marrying the one having been divorced from a husband commits adultery. (19) "Now a certain man was rich and was dressing himself in a purple garment and fine linen, lavishly celebrating every day. (20) "But [there] was a certain poor man, by name Lazarus, who had been placed at his gate, covered with sores (21) and longing to be fed from the crumbs, the ones falling from the table of the rich [man], but even the

dogs, coming, were licking his ulcerated sores. (22) "Now it happened, the poor man died, and he was carried away by the angels to the bosom of Abraham. Then the rich [*man*] also died and was buried. (23) "And in the realm of the dead [*Gr. hades*], having lifted up his eyes, being in torments, he sees Abraham from a distance, and Lazarus in his bosom. (24) "And having cried out, he said, 'Father Abraham, be merciful to me, and send Lazarus, so that he shall dip the tip of his finger in water and cool off my tongue, because I am in agony in this flame.' (25) "But Abraham said, 'Child, remember that you received your good [*things*] in your life, and Lazarus likewise the bad [*things*], but now here he is comforted, but you are in agony. (26) 'And besides all these [*things*], between us and you a great chasm has been fixed, in order that the ones wanting to cross over from here to you are not able, nor can the [*ones*] from there cross over to us.' (27) "Then he said, 'Then I beg you, father, that you send him to the house of my father— (28) for I have five brothers—in order that he should urgently warn them, so that they also shall not come to this place of torment.' (29) "Abraham says to him, 'They have Moses and the Prophets; let them hear (*or, pay attention to*) them.' (30) "But he said, 'No, father Abraham! But if someone goes to them from [*the*] dead, they will repent.' (31) "But he said to him, 'If they do not hear Moses and the Prophets, neither will they be persuaded if someone rises from [*the*] dead.'"

Luke 17:1-37 ALT Now He said to the disciples, "It is impossible for the stumbling blocks not to come, but how horrible it will be [*to the one*] through whom they come! (2) "It [*would have been*] better for him if a donkey millstone [*i.e., a huge millstone turned by a donkey*] [*had been*] put round about his neck, and he had been thrown into the sea, than that he should cause one of these little ones to stumble (*fig., to sin*). (3) "Be watching yourselves! Now if your brother sins against you rebuke him, and if he repents forgive him. (4) "And if he sins against you seven times in the day, and returns seven times in the day, saying, 'I repent,' you will forgive him." (5) And the apostles said to the Lord, "Add to us (*or, Increase our*) faith!" (6) But the Lord said, "If you have faith like a grain of mustard (*or, mustard seed*), you could say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it

would [have] obeyed you. (7) "Now which of you having a slave plowing or feeding, who having come in from the field, will immediately say [to him], 'Having come beside [me], recline [to eat]?' (8) "But will he not say to him, 'Prepare what I shall eat, and having wrapped [your belt] around yourself, serve me, until I eat and drink, and after these [things] you will eat and drink?' (9) "He does not have gratitude [for] that slave because he did the [things] having been instructed, does he? I think not. (10) "In the same way you also, whenever you do all the [things] having been instructed to you, say, 'We are worthless slaves, because we have [only] done what we are obligated to do.'" (11) And it happened, while He [was] traveling to Jerusalem, that He was passing through between Samaria and Galilee. (12) And as He [was] entering into a certain village, ten leprous men (or, *men with a skin disease*) met Him, who stood at a distance. (13) And they lifted up [their] voice, saying, "Jesus, Master! Be merciful to us!" (14) And having seen [them], He said to them, "Having gone, show yourselves to the priests." And it happened, while they [were] going, they were cleansed! (15) But one of them, having seen that he was healed, returned, glorifying God with a loud voice. (16) And he fell on [his] face at His feet, giving thanks to Him. And he was a Samaritan. (17) Then answering, Jesus said, "The ten were cleansed, were they not? But where [are] the nine? (18) "Were not [any] found returning to give glory to God, except this foreigner?" (19) And He said to him, "Having gotten up, go. Your faith has cured you." (20) Now having been questioned by the Pharisees when the kingdom of God is coming, He answered them and said, "The kingdom of God does not come with observation; (21) neither will they say, 'Look here!' or 'Look there!' For listen! The kingdom of God is within (or, *among*) you." (22) Then He said to His disciples, "Days will come when you will long to see one of the days of the Son of Humanity, and you will not see [it]. (23) "And they will say to you, 'Look here!' or 'Look there!' Do not go away, nor run after [them]. (24) "For just as the lightning, the one flashing from the [one part] under heaven, shines to the [other part] under heaven, so will the Son of Humanity be in His day. (25) "But first it is necessary [for] Him to suffer many [things] and to be rejected by this generation. (26) "And just as it happened in the days of Noah, so will it be also in the days of the Son of

Humanity: (27) they were eating, they were drinking, they were marrying, [and] they were being given in marriage, until which day that Noah entered into the ark, and the flood came and destroyed [them] all. (28) "Likewise also, as it happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, [and] they were building; (29) but [on the] day which Lot went out from Sodom, He rained fire and sulfur (or, brimstone) from heaven and destroyed [them] all. (30) "According to these [things] (fig., In the same way) it will be in [the] day which the Son of Humanity is revealed. (31) "In that day, [the one] who will be on the house top and his goods in the house, he must not come down to take them away. And the [one] in the field, likewise, he must not turn back for the [things left] behind. (32) "Be remembering the wife of Lot! (33) "Whoever seeks to save his life will lose it, and whoever loses it will preserve it. (34) "I say to you, in that night there will be two [people] on one bed: one will be taken and the other will be left. (35) "Two [women] will be grinding at the same [place]: one will be taken and the other will be left. (36) (OMITTED TEXT) (37) And answering, they say to Him, "Where, Lord?" Then He said to them, "Where the body [is], there will the vultures be gathered together."

Luke 18:1-43 ALT Now He was also telling an allegory to them to [show] that it is necessary to always be praying and not to continue becoming discouraged, (2) saying, "A certain judge was in a certain city, [who was] not fearing God and not respecting humanity. (3) "Now a widow was in that city, and she was coming to him, saying, 'Give justice to me against my opponent [in a lawsuit].' (4) "And he did not want [to] for a time, but after these [things] he said in himself, 'Even though I do not fear God and do not respect humanity, (5) yet because this widow is causing me trouble, I will give justice to her, so that [she will] not be wearing me out by coming to [the] end (fig., coming continually).'" (6) Then the Lord said, "Hear (or, Pay attention to) what the unrighteous judge says. (7) "But shall not God surely execute justice for His chosen ones, the ones crying out to Him day and night? And is He [not] waiting patiently by them? (8) "I say to you, He will execute justice for them with quickness. Nevertheless, the Son of Humanity having come, will He find

faith on the earth?" (9) Now He spoke this allegory to some, the ones having confidence in themselves that they are righteous, and despising (*or, looking down on*) the rest: (10) "Two men went up to the temple to pray: the one a Pharisee and the other a tax collector. (11) "The Pharisee having stood, was praying these [*words*] to himself (*or, having stood by himself, was praying these [words]*): 'God, I thank You that I am not just like the rest of people: swindlers, unrighteous, adulterers, or even as this tax collector. (12) 'I fast twice in the week; I tithe all [*things*], as many as I acquire.' (13) "And the tax collector, having stood at a distance, was not even willing to lift up his eyes to heaven, but he was beating on his chest, saying, 'God be propitious (*or, merciful*) to me, the sinner!' (14) "I say to you, this [*one*] went down to his house having been justified (*or, declared righteous*), rather than in fact that [*other one*]. For every [*one*] exalting himself will be humbled, but the one humbling himself will be exalted." (15) And they were also bringing the young children to Him, so that He would be touching them, but the disciples having seen, rebuked them. (16) But Jesus having summoned them, said, "Allow the young children to be coming to Me and stop forbidding them, for of such is the kingdom of God. (17) "Positively, I say to you, whoever does not receive the kingdom of God like a young child shall by no means enter into it." (18) And a certain ruler questioned Him, saying, "Good Teacher, having done what will I inherit eternal life?" (19) But Jesus said to him, "Why do you call Me good? No one [*is*] good except One—God. (20) "The commandments you know: 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not give false testimony; Honor your father and your mother.'" [*Exod 20:12-16; Deut 5:16-20*] (21) But he said, "All these I myself obeyed from my youth." (22) So having heard these [*things*], Jesus said to him, "Yet one [*thing*] is lacking to you: all [*things*]—as many as you have—sell and distribute to [*the*] poor, and you will have treasure in heaven. And come! Be following Me!" (23) But having heard these [*things*], he became deeply grieved, for he was extremely rich. (24) Then Jesus having seen him, having become deeply grieved, said, "How with difficulty will the ones having possessions (*or, riches*) enter into the kingdom of God!" (25) "For it is easier [*for*] a camel to enter through the eye of a needle, than [*for*] a rich [*person*] to enter

into the kingdom of God." (26) So the ones having heard, said, "Then who is able to be saved?" (27) Then He said, "The *[things]* impossible with people are possible with God!" (28) Now Peter said, "Listen! We left all and followed You." (29) So He said to them, "Positively, I say to you, *[there]* is no one who left house or parents or brothers or wife or children for the sake of the kingdom of God, (30) who shall not certainly receive back many times more in this time, and in the coming age eternal life." (31) Then having taken the twelve aside, He said to them, "Listen! We are going up to Jerusalem, and all the *[things]* having been written through the prophets about the Son of Humanity will be fulfilled. (32) "For He will be handed over to the Gentiles and will be ridiculed and will be mistreated and will be spit on, (33) and having scourged *[Him]*, they will kill Him. And on the third day He Himself will rise again." (34) And they understood none of these *[things]*, and this saying had been hidden from them, and they were not knowing (*or, comprehending*) the *[things]* being said. (35) Now it happened, as He *[was]* drawing near to Jericho, a certain blind man was sitting beside the road begging. (36) So having heard a crowd traveling through *[the city]*, he began inquiring what this might be. (37) Then they told him that Jesus the Nazarene is passing by. (38) And he shouted, saying, "Jesus, Son of David! Be merciful to me!" (39) And the ones going ahead of *[Him]* began warning him that he should be silent, but all the more he kept crying out, "Son of David! Be merciful to me!" (40) So Jesus having stood still, He commanded him to be brought to Him. Now when he drew near, He questioned him, (41) saying, "What do you desire *[that]* I do for you?" Then he said, "Lord, that I receive *[my]* sight!" (42) And Jesus said to him, "Receive *[your]* sight! Your faith has cured you." (43) And immediately he received *[his]* sight! And he began following Him, glorifying God. And having seen, all the people gave praise to God.

Luke 19:1-48 ALT And having entered, He was passing through Jericho. (2) And look! *[There was]* a man by name being called Zaccheus, and he was a tax collection superintendent, and he was rich. (3) And he was trying to see Jesus, who He is, and he was not able *[to]* because of the crowd, for he was small in stature. (4) And having run ahead in front of *[the crowd]*, he

went up into a sycamore tree, so that he should see Him, because He was about to be passing {through} by that [way]. (5) And as Jesus came up to the place, having looked up, He saw him and said to him, "Zaccheus, having hurried, come down, for it is necessary [for] Me to stay in your house today." (6) And having hurried, he came down and welcomed Him rejoicing. (7) And having seen, they all began protesting, saying, "He went in to lodge with a sinful man!" (8) Now Zaccheus having stood, said to the Lord, "Listen! The half of my possessions, Lord, I give to the poor, and if I defrauded anyone of anything, I give back four times as much." (9) Then Jesus said to him, "Today salvation came to this house, because he also is a son of Abraham. (10) "For the Son of Humanity came to seek and to save the lost." (11) Now while they [were] hearing these [things], again He spoke an allegory, because of His being near Jerusalem, and [because] they [were] thinking that the kingdom of God is about to immediately appear. (12) Therefore, He said, "A certain man of noble birth went on to a distant country to receive a kingdom for himself and to return. (13) "So having called ten of his own slaves, he gave to them ten minas [each worth about 12.5 ounces or 350 grams of silver] and said to them, 'Do business until I come.' (14) "But his citizens were hating him and sent a delegation after him, saying, 'We do not want this [man] to reign over us. (15) "And it happened, when he returned [from] having received the kingdom, {that} he commanded these slaves to be called to him, to whom he gave the money, so that he should know who gained what by trading. (16) "So the first came, saying, 'Lord, your mina earned ten minas.' (17) "A he said to him, 'Well done, good slave! Because you were faithful in a very little [thing], be having authority over ten cities.' (18) "And the second came, saying, 'Lord, your mina made five minas.' (19) Then he said also to this [one], 'And you, be over five cities.' (20) "And another came, saying, 'Lord, look—your mina, which I had been storing away in a handkerchief! (21) 'For I was fearing you, because you are a stern man. You take up what you did not lay down and reap what you did not sow.' (22) "Then he says to him, 'Out of your mouth (fig., *By your own words*) I will judge you, evil slave! You knew that I am a stern man, taking up what I did not lay down and reaping what I did not sow. (23) 'And why did you not give my

money to a *[money changer's]* table (*fig., a bank*), and having come, I might *[have]* collected it with interest?' (24) "And to the ones having stood by he said, 'Take the mina away from him, and give *[it]* to the one having the ten minas.' (25) (And they said to him, 'Lord, he has ten minas!') (26) 'For I say to you, to every one having, *[more]* will be given, but from the one not having, even what he has will be taken away from him. (27) 'Nevertheless, those enemies of mine, the ones not having wanted me to reign over them, bring *[them]* here and execute *[them]* before me.'" (28) And having said these *[things]*, He was traveling ahead *[of His disciples]*, going up to Jerusalem. (29) And it happened, as He drew near to Bethsphage and Bethany, to the mountain, the one being called Of Olives, He sent two of His disciples, (30) having said, "Go into the village opposite *[you]*, in which entering you will find a colt (*or, a young donkey*) having been bound, on which no person ever sat, having untied it, bring *[it]*. (31) "And if anyone asks you, 'Why are you untying *[it]*?' thus you will say to him, 'The Lord has need of it.'" (32) So the ones having been sent, having gone away, found *[everything]* just as He said to them. (33) But as they are untying the colt, its owners said to them, "Why are you untying the colt?" (34) Then they said, "The Lord has need of it." (35) And they brought it to Jesus. And having thrown their own cloaks on the colt, they placed Jesus on it. (36) Now as He *[was]* going, they were spreading their coats on the road. (37) Then He having now drawn near to the descent of the Mount of Olives, the whole crowd of the disciples began rejoicing *[and]* to be praising God with a loud voice for all *[the]* miraculous works which they saw, (38) saying, "Having been blessed *[is]* the One coming *[as]* King in *[the]* name of *[the]* LORD; peace in heaven and glory in *[the]* highest!" *[Psalm 118:26]* (39) And some of the Pharisees from the crowd said to Him, "Teacher, rebuke Your disciples!" (40) And answering, He said to them, "I say to you, if these shall be silent, the stones will cry out!" (41) And as He drew near, having seen the city, He wept over it, (42) saying, "If *[only]* you knew, even you, at least in this your day, the *[things]* for your peace! But now they were hid from your eyes. (43) "Because days will come upon you, and your enemies will throw up a barricade around you and will surround you and will hem you in on every side, (44) and they will level you to the ground

and your children within you, and they will not leave in you a stone on a stone, because you did not know the time of your visitation." (45) And having entered into the temple, He began to throw out the ones selling and buying in it, (46) saying to them, "It has been written, 'My house is a house of prayer. But you made it a hideout for robbers!" [Isaiah 56:7; Jer 7:11]^{DD} (47) And He was teaching daily in the temple. But the chief priests and the scribes were seeking to destroy Him, also the leading [men] of the people. (48) And they could not find [out] what they should do, for all the people were hanging on His [words] as they [were] hearing [Him].

Luke 20:1-47 ALT And it happened, on one of those days, as He [was] teaching the people in the temple and proclaiming the Gospel, the priests and the scribes, with the elders, approached [Him] (2) and spoke to Him, saying, "Tell us by what authority You are doing these [things]? Or who is the one having given this authority to You?" (3) And answering, He said to them, "I also will ask you one word (or, one thing), and tell Me: (4) "The baptism of John—was it from heaven or from people?" (5) And they debated among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' (6) "But if we say, 'From people,' all the people will stone us, for they have been persuaded John is a prophet." (7) And they answered, "We do not know from where [it was]." (8) And Jesus said to them, "Neither do I tell you by what authority I am doing these [things]." (9) Then He began to be telling the people this allegory: "A man planted a vineyard and leased it to vineyard keepers and went on a journey [for] a long time. (10) "And at [harvest] time, he sent a slave to the vineyard keepers, so that they should give to him from the fruit of the vineyard. But the vineyard keepers having repeatedly beat him, sent [him] away empty-handed. (11) "And again he sent another slave, but that

^{DD} **Isaiah 56:7 LITV** even them I will bring to My holy mount and make them joyful in My house of prayer. Their burnt offerings and their sacrifices *shall be* accepted on My altar, for My house shall be called a house of prayer for all the peoples,~

Jeremiah 7:11 LITV Has this house on which My name is called become a den of violent ones in your eyes? Behold, even I have seen, declares Jehovah.

[one] also, having repeatedly beaten [him] and having treated [him] shamefully, they sent [him] away empty-handed. (12) "And he again sent a third, and this [one] also, having wounded, they threw [him] out. (13) "So the owner of the vineyard said, 'What shall I do? I will send my son—the beloved—perhaps having seen this [one], they will respect [him].' (14) "But having seen him, the vineyard keepers reasoned among themselves, saying, 'This is the heir. Come, let us be killing him, so that the inheritance shall become ours!' (15) "And having thrown him outside of the vineyard, they killed [him]. Therefore, what will the owner of the vineyard do to them? (16) "He will come and will destroy these vineyard keepers and will give the vineyard to others." But having heard, they said, "Absolutely not!" (17) Then having looked with care upon them, He said, "What then is this [which] has been written: 'A stone which the ones building rejected, this [one] became for [the] head of a corner'? [Psalm 118:22]^{EE} (18) "Every [one] having fallen on that stone will be broken to pieces, but on whomever it falls, it will crush him." (19) And the chief priests and the scribes sought to lay hands on Him in that very hour, and they were afraid, for they knew that He spoke this allegory against them. (20) And having watched [Him] closely, they sent spies, pretending themselves to be righteous, so that they should seize on His word (*fig., catch Him in some statement*) in order to hand Him over to the rule and the authority of the governor. (21) And they questioned Him, saying, "Teacher, we know that You say and teach correctly, and You do not accept a face (*fig., show favoritism*), but You teach the way of God in truth. (22) "Is it lawful for us to give tribute (*or, a tax*) to Caesar or not?" (23) But having perceived their craftiness, He said to them, "Why do you test Me? (24) "Show to Me a denarius [*i.e., a Roman, silver coin*]. Whose image and inscription does it have?" Then answering, they said, "Caesar's." (25) Then He said to them, "So render the [things] of Caesar to Caesar and the [things] of God to God." (26) And they were not able to seize on His saying (*fig., catch Him in some statement*) before the people, and having marveled at His answer, they kept silent. (27) Then some of the Sadducees, the ones denying that

^{EE} Psalms 118:22 LITV The Stone *which* the builders rejected has become the Head of the Corner.

[*there*] is a resurrection, having come to [*Him*], questioned Him, (28) saying, "Teacher, Moses wrote to us: if anyone's brother dies, having a wife, and this [*man*] dies childless, that his brother should take the wife and raise up seed (*fig., offspring*) for his brother. [*Deut 25:5*]^{FF} (29) "Now [*there*] were seven brothers. And the first having taken a wife, died childless. (30) "And the second took the wife, and this [*man*] died childless. (31) "And the third took her in the same way; then in the same way also the seven. And they left no children, and they died. (32) "{But, last of all the woman also died. (33) "So in the resurrection, of which of them does she become wife? For the seven had her [*as*] wife." (34) And answering, Jesus said to them, "The sons [*and daughters*] of this age marry and are given in marriage. (35) "But the ones being counted worthy to attain that age and the resurrection, the [*resurrection*] from [*the*] dead, neither marry nor are given in marriage. (36) "For neither are they able to die any more, for they are like angels, and they are sons [*and daughters*] of God, being sons [*and daughters*] of the resurrection. (37) "But that the dead are raised, even Moses revealed at the Bush, when he calls [*the*] Lord, 'the God of Abraham and the God of Isaac and the God of Jacob.' [*Exod 3:6*]^{GG} (38) "Now He is not [*the*] God of dead [*people*], but of living [*people*], for all are alive to Him." (39) Then answering, some of the scribes said, "Teacher, You spoke well." (40) So they no longer dared to be asking Him anything. (41) Then He said to them, "How [*is it that*] they say the Christ [*is*] to be David's Son? (42) "Even David himself says in a scroll of [*the*] Psalms,

^{FF} [Deuteronomy 25:5 LITV](#) If brothers live together, and one of them dies, and has no son, the wife of the dead shall not go outside to a strange man; her brother-in-law shall go in to her, and take her to himself for a wife, and shall perform the duty of the levirate (the one having the familial right);

^{GG} [Exodus 3:6-8 MKJV](#) And He said, I *am* the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God. (7) And Jehovah said, I have surely seen the affliction of My people who *are* in Egypt; I have heard their cry because of their taskmasters; for I know their sorrows. (8) And I am coming down to deliver them out of the hand of the Egyptians, to bring them up out of that land, to a good land, a large land, to a land flowing *with* milk and honey...

'The LORD said to my Lord, "Be sitting at My right hand, (43) until I make Your enemies Your footstool." [Psalm 110:1]^{HH} (44) "So David calls Him 'Lord,' and how is He his Son?" (45) Now all the people hearing, He said to His disciples, (46) "Be watching out for (*or, Beware of*) the scribes, the ones desiring to be walking about in long robes and affectionately loving greetings in the market places and [the] first seats (*fig., most important places*) in the synagogues and [the] first couches (*fig., places of honor*) at the banquets, (47) the ones devouring the houses of the widows (*fig., illegally cheating widows' out of their property*), and in pretence (*or, with a false show*) are long [in] praying. These will receive more severe judgment (*or, condemnation*)."

Luke 21:1-38 ALT Now having looked up, He saw the rich [people] putting their offerings into the treasury (*fig., collection boxes*). (2) Then He saw also a certain poor widow putting [in] there two lepta (*or, two very small copper coins*). (3) And He said, "Truly I say to you, this poor widow put [in] more [than] all. (4) "For all these out of their abundance (*or, surplus*) put into the offerings for God, but this [woman] out of her poverty, all her livelihood which she was having, she put [in]." (5) And while some [were] saying about the temple, that it has been adorned with beautiful stones and dedicated offerings, He said, (6) "These [things] which you are looking at—days will come in which a stone will not be left on a stone, which will not be torn down." (7) Then they questioned Him, saying, "Teacher, so when will these [things] be? And what [will be] the sign when these [things] are about to be happening?" (8) So He said, "Be

^{HH} **Psalms 110:1-7 MKJV** *A Psalm of David.* Jehovah said to my Lord, Sit at My right hand until I place Your enemies as Your footstool. (2) Jehovah shall send the rod of Your strength out of Zion; rule in the midst of Your enemies. (3) Your people *shall be* willing in the day of Your power, in holy adornment from the womb of the morning: You *have* the dew of Your youth. (4) Jehovah has sworn, and will not repent, You *are* a priest forever after the order of Melchizedek. (5) The Lord at Your right hand shall strike through kings in the day of His wrath. (6) He shall judge among the nations, He shall fill them with dead bodies; He shall shatter heads over much of the earth. (7) He shall drink of the brook in the way; therefore He shall lift up the head.

watching *[that]* you are not led astray (*fig., deceived*). For many will come in My name, saying, 'I am,' and 'The time has drawn near.' Therefore, do not go after them. (9) "But when you hear of wars and rebellions, do not be terrified, for it is necessary *[for]* these *[things]* to happen first, but the end *[is]* not immediately." (10) Then He was saying to them, "Nation will be raised up against nation and kingdom against kingdom. (11) "And *[there]* will be great earthquakes in *[various]* places and famines and plagues, and *[there]* will be dreadful events and great signs from heaven. (12) "But before all these *[things]*, they will lay their hands on you and persecute *[you]*, handing *[you]* over to synagogues and prisons, being brought before kings and governors (*or, rulers*) for My name's sake. (13) "And it will lead to *[an opportunity]* to you for a testimony. (14) "So put *[it]* in your hearts (*fig., make up your minds*) not to be preparing beforehand to speak in your own defense, (15) for I will give to you a mouth and wisdom which all the ones opposing you will not be able to refute nor to resist. (16) "But you will be betrayed even by parents and relatives and friends and brothers, and they will put *[some]* of you to death. (17) "And you will be continually hated by all because of My name. (18) "And a hair from your head shall by no means perish. (19) "In (*or, By*) your patient endurance acquire your souls. (20) "But when you see Jerusalem having been surrounded by armies, then know that her desolation (*or, desecration*) has drawn near. (21) "Then the *[ones]* in Judea must be fleeing into the mountains, and the *[ones]* in her midst must depart, and the *[ones]* in the fields must not come into her. (22) "Because these are days of vengeance, to fulfill all the *[things]* having been written. (23) "But how horrible it will be to the ones having in the womb (*fig., who are pregnant*) and to the ones nursing *[babies]* in those days! For *[there]* will be great distress on the land and wrath among this people. (24) "And they will fall by *[the]* mouth (*fig., edge*) of the sword, and they will be led captive into all the nations. And Jerusalem will be continually trampled down by *[the]* Gentiles until the times of *[the]* Gentiles are fulfilled. (25) "And *[there]* will be signs in *[the]* sun and moon and stars, and on the earth distress of nations with perplexity *[at the]* roaring of *[the]* sea and

waves; [cp. Isaiah 34:4; Joel 2:10; 2:31]" (26) people fainting (or, ceasing to breathe) from fear and [the] expectation of the

" **Isaiah 34:1-5 LITV** Nations, come near to hear; and peoples, listen! Let the earth hear, and its fullness, the world and all its offspring. (2) For the wrath of Jehovah *is* on all the nations, and fury on all their army; He has devoted them; He gave them to slaughter. (3) And their slain shall be thrown out; and the stench from their carcasses shall go up; and the mountains shall be melted with their blood. (4) And all the host of the heavens shall be dissolved, and the heavens shall be rolled together like a scroll. Then all their host shall droop, as a leaf drooping from the vine, and as the drooping from a fig tree. (5) For My sword is drenched in the heavens. Behold, it shall come down on Edom, and on the people of My curse, for judgment.~

Joel 2:7-13 LITV They (servants of God) shall run as mighty ones; they shall go up the wall as men of war. And they each go on his way, and they do not change their paths. (8) And each does not press his brother (but only extend kindness and love); they *each* go in his paths. And *if* they fall behind their weapon, they shall not be cut off. (9) They shall rush on the city (to spread truth); they shall run on the wall; they shall climb up on the houses; they shall enter in by the windows, like a thief. (10) The earth shall quake before them, the heavens shall shake. The sun and moon shall grow dark, and the stars shall gather in their light. (11) And Jehovah shall give His voice before His army, for His camp *is* very great. For he who does His Word* is strong. For the day of Jehovah *is* very great and terrifying, and who can endure it? (12) Yet even now turn to Me (by listening to Jesus) with all your heart, and with fasting, and with weeping, and with mourning, declares Jehovah. (13) Yea, tear your heart, and not your robes; and turn to Jehovah your God. For He *is* gracious and merciful, slow to anger, and of great kindness, and He pities concerning the evil.~

* **Mark 9:7 LITV** And a cloud was overshadowing them, and a voice came out of the cloud, saying, "This is My Son," the Beloved; hear Him.~

Joel 2:27-32 LITV And you shall know that I *am* in the midst of Israel, and that I *am* Jehovah your God, and *there is* no other. And My people shall not be ashamed forever. (28) And it shall be afterward, I will pour out My Spirit on all flesh. And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. (29) And also I will pour out My Spirit on the slaves and on the slave-girls in those days. (30) And I will give signs in the heavens and in the earth: blood, and fire, and columns of smoke. (31) The sun shall be turned to darkness and the moon to blood, before the coming of the great and awesome day of Jehovah. (32) For it shall be, all who

[things] coming upon the inhabited earth, for the powers of the heavens will be shaken. (27) "And then they will see the Son of Humanity coming in a cloud with power and great glory! *[Dan 7:13]*^u (28) "But when these *[things]* are beginning to happen, straighten up and lift up your heads, because your redemption is drawing near." (29) And He spoke an allegory to them: "See the fig tree and all the trees; (30) when they *[have]* already sprouted *[leaves]*, having seen, you know for yourselves that the summer is already near. (31) "In this way also when you see these *[things]* happening, be knowing that the kingdom of God is near! (32) "Positively, I say to you, this generation (*or, race*) shall by no means pass away until all *[things]* happen. (33) "The heaven and the earth will pass away, but My words shall by no means pass away. (34) "But be watching out for yourselves, lest your hearts be weighed down with hangovers and drunkenness and anxieties over *[things]* pertaining to everyday life, and that day come on you suddenly (*or, unexpectedly*). (35) "For it will come as a snare on all the ones sitting (*fig., living*) on *[the]* face of all the earth. (36) Therefore, be staying alert in every season, imploring *[in prayer]* that you shall be counted worthy to escape all the *[things]* about to be happening and to stand before the Son of Humanity." (37) Now *[during]* the days He was teaching in the temple, but *[during]* the nights, going out, He would spend the night on the mount, the one being called Of Olives. (38) And all the people would rise very early in the morning *[to come]* to Him in the temple to hear Him.

Luke 22:1-71 ALT Now the Feast of Unleavened Bread, the one being called Passover, was approaching. (2) And the chief priests and the scribes were seeking how they could execute

shall call on the name of Jehovah shall be saved. For salvation shall be in Mount Zion, and in Jerusalem, as Jehovah has said, and among the survivors whom Jehovah shall call.

^u **Daniel 7:13-14 MKJV** I saw in the night visions, and behold, *One* like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. (14) And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion *is* an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.

Him, for they were fearing the people. (3) Then Satan entered into Judas, the one being surnamed Iscariot, being of the number of the twelve. (4) And having gone away, he conferred with the chief priests and the captains *[of the temple guard]* *[about]* how he should betray Him to them. (5) And they were glad and agreed to give him money *(or, silver)*. (6) And he consented, and he began seeking a convenient moment to betray Him to them, away from a crowd. (7) Then the day of the *[Feast of]* Unleavened Bread came, in which it was necessary *[for]* the Passover *(or, Paschal Lamb)* to be sacrificed. (8) And He sent Peter and John, saying, "Having gone, prepare the Passover for us, so that we shall eat." (9) So they said to Him, "Where do You desire *[that]* we will prepare *[it]*?" (10) Then He said to them, "Listen! When you have entered into the city, a man carrying a pitcher of water will meet you; follow him into the house which he enters. (11) "And you will say to the master *(or, owner)* of the house, 'The Teacher says to you, "Where is the guest room, where I shall eat the Passover with My disciples?"' (12) "And that one will show to you a large, upstairs room, having been furnished. There prepare *[it]*." (13) Then having gone away, they found *[everything]* just as He had said to them, and they prepared the Passover. (14) And when the hour came, He reclined *[to eat]*, and the twelve apostles with Him. (15) And He said to them, "I desired with desire *(fig., I earnestly desired)* to eat this Passover with you before I suffer. (16) "For I say to you, no longer by any means shall I eat of it until which *[time]* it shall be fulfilled in the kingdom of God." (17) And having taken a cup, having given thanks, He said, "Take this and divide *[it]* among yourselves. (18) "For I say to you, by no means shall I drink of the fruit of the grapevine until which *[time]* the kingdom of God comes." (19) And having taken bread, having given thanks, He broke *[it]* and gave *[it]* to them, saying, "This is My body, the *[one]* being given on your behalf ρ ; be doing this in remembrance of Me." (20) And in the same manner *[He took]* the cup after *[they]* ate, saying, "This cup *[is]* the New Covenant in My blood, the *[blood]* being poured out on your behalf. (21) "Nevertheless, look! The hand of the one betraying Me *[is]* with Mine on the table! (22) "And indeed the Son of Humanity is going according to the *[thing]* having been determined. Nevertheless, how horrible it will be to that man through whom

He is betrayed!" (23) And they began to discuss among themselves which of them then it might be, the one about to be doing this [thing]. (24) Then a dispute also occurred among them, [as to] which of them seems to be greater. (25) But He said to them, "The kings of the nations (or, the Gentiles) exercise lordship over them, and the ones exercising authority over them are called benefactors. (26) "But you [shall] not [be acting] in this way, but the greatest among you must become like the youngest, and the one leading like the one serving. (27) "For who is greater, the one reclining [to eat] or the one serving? It is the one reclining [to eat], is it not? But I am in your midst as the One serving. (28) "Now you are the ones having remained with (or, stood by) Me in My trials. (29) "And I covenanted to you, just as My Father covenanted to Me, a kingdom, (30) so that you shall be eating and drinking at My table (in My kingdom), and you will sit on thrones judging the twelve tribes of Israel." (31) Then the Lord said, "Simon, Simon, listen! Satan himself asked for you to sift [you] like wheat. (32) "But I implored [in prayer] for you, so that your faith shall not fail; and you, when having returned, strengthen your brothers." (33) But he said to Him, "Lord, I am ready to go with You both to prison and to death!" (34) But He said, "I say to you, Peter, by no means shall a rooster crow today before you will deny three times to have known Me." (35) And He said to them, "When I sent you without money bag and traveler's bag and sandals, you did not lack anything, did you?" Then they said, "Nothing." [cp. Luke 10:3-7]^{KK} (36) Then He said to them, "But now, the one having a money bag must take [it] up, and likewise also a traveler's bag. And the one not having [a sword] will sell his garment and will buy a sword. (37) "For I say to you, it is still necessary [for] this,

^{KK} Luke 10:2-7 LITV Therefore He said to them, Indeed, the harvest is much, but the laborers are few. Therefore, pray to the Lord of the harvest, that He send out workers into His harvest. (3) Go! Behold, I send you out as lambs in the midst of wolves. (4) Do not carry a purse, nor a moneybag, nor sandals; and greet no one by the way. (5) And into whatever house you may enter, first say, Peace to this house. (6) And if a son of peace is truly there, your peace shall rest on it; but if not so, it shall return to you. (7) And remain in the same house, eating and drinking the things shared by them; for the laborer is worthy of his hire. Do not move from house to house.

the [saying] having been written, to be fulfilled in Me, 'And He was counted with lawless [ones], for also the [things] concerning Me have an end (fig., a fulfillment)." [Isaiah 53:12]^{LL} (38) Then they said, "Lord, look! Here [are] two swords." Then He said to them, "It is sufficient." (39) And having gone out, He went according [His] custom to the Mount of Olives, and His disciples also followed Him. (40) So having come to the place, He said to them, "Be praying not to enter into temptation." (41) And He was withdrawn from them about a stone's throw, and having placed the knees (fig., having knelt down), He began praying, (42) saying, "Father, if You are willing to take this cup away from Me—nevertheless, not My will, but Yours be done." (43) Then

^{LL} **Isaiah 53:1-12 MKJV** Who has believed our report? And to whom is the arm of Jehovah revealed? (2) For He comes up before Him as a tender plant, and as a root out of a dry ground; He has no form nor majesty that we should see Him, nor an appearance that we should desire Him. (3) *He is* despised and rejected of men; a Man of sorrows, and acquainted with grief; and as it were a hiding of faces from Him, He being despised, and we esteemed Him not. (4) Surely He has borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted. (5) But He *was* wounded for our transgressions; *He was* bruised for our iniquities; the chastisement of our peace *was* on Him; and with His stripes we ourselves are healed. (6) All we like sheep have gone astray; we have turned, each one to his own way; and Jehovah has laid on Him the iniquity of us all. (7) He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth. (8) He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people He *was* stricken. (9) And He put His grave with the wicked, and with a rich one in His death; although He had done no violence, nor *was any* deceit in His mouth. (10) Yet it pleased Jehovah to crush Him; to grieve Him; *that* He should put forth His soul as a guilt-offering. He shall see *His* seed, He shall prolong *His* days, and the will of Jehovah shall prosper in His hand. (11) He shall see *the fruit* of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify for many; and He shall bear their iniquities. (12) Therefore I will divide to Him with the great, and He shall divide the spoil with the strong; because He has poured out His soul to death; and He was counted among the transgressors; and He bore the sin of many, and made intercession for transgressors.

an angel from heaven appeared to Him, strengthening Him. (44) And having been in agony, He was *[even]* more fervently praying. Then His sweat became like great drops of blood falling on the ground. (45) And having gotten up from the prayer, having come to the disciples, He found them sleeping from the sorrow. (46) And He said to them, "Why are you sleeping? Get up! Be praying, so that you shall not enter into temptation." (47) Now while He *[was]* still speaking, look!, a crowd, and the one being called Judas, one of the twelve, was going before them. And he approached Jesus to kiss Him. (48) But Jesus said to him, "Judas, are you betraying the Son of Humanity with a kiss?" (49) Now the ones around Him, having seen the *[thing]* going to happen, said to Him, "Lord, will we strike with a sword?" (50) And a certain one of them struck the slave of the high priest and cut off his right ear. (51) But answering, Jesus said, "Stop this!" And having touched his ear, He healed him. (52) Then Jesus said to the chief priests and captains of the temple guard and elders having come against Him, "Have you come out with swords and clubs as *[you would]* against a robber (*or, an insurrectionist*)? (53) "When I *[was]* daily being with you in the temple, you did not stretch your hands against Me (*fig., you did not arrest Me*). But this is your hour and the power of darkness!" (54) Then having arrested Him, they led and brought Him into the house of the high priest. But Peter was following at a distance. (55) Now they having kindled a fire in the middle of the courtyard, and having sat down together, Peter was sitting in *[the]* middle of them. (56) Then a certain slave-girl, having seen him sitting by the firelight, and having looked intently at him, said, "This *[man]* also was with Him!" (57) But he denied (*or, disowned*) Him, saying, "Woman, I do not know Him." (58) And after a short *[while]*, another *[person]* having seen him, was saying, "You also are *[one]* of them!" But Peter said, "Man, I am not!" (59) And about an hour having passed, a certain other *[person]* was insisting, saying, "Upon truth (*fig., Certainly*) this *[man]* also was with Him, for he is also a Galilean." (60) But Peter said, "Man, I do not know what you are saying!" And immediately, while he *[was]* still speaking, a rooster crowed. (61) And the Lord, having turned around, looked attentively at Peter. And Peter remembered the word of the Lord, how He said to him, "Before a rooster crows, you will deny (*or, disown*) Me three

times." [*cp. Luke 22:34*]^{MM} (62) And having gone outside, Peter wept bitterly. (63) And the men, the ones holding Jesus prisoner, began ridiculing Him, repeatedly beating [*Him*]. (64) And having blindfolded Him, they kept striking Him on the face and kept questioning Him, saying, "Prophecy, who is the one having struck You?" (65) And many other things, blaspheming, they were saying to Him. (66) And when it became day, the council of the elders of the people, chief priests and scribes, were gathered together, and they led Him up to their own High Council (*or, Sanhedrin*), saying, (67) "If You are the Christ, tell us." But He said to them, "If I tell you, by no means shall you believe. (68) "And if I also question [*you*], by no means shall you answer Me or release [*Me*]. (69) "From now [*on*], the Son of Humanity will be sitting at [*the*] right hand of the power of God." [*Psalm 110:1*]^(HH) (70) Then they all said, "Are You then the Son of God?" So He said to them, "You say [*it*], because I am!" (71) Then they said, "What need do we still have of testimony? For we heard [*it*] ourselves from His mouth."

Luke 23:1-56 ALT And having risen, the whole multitude of them led Him to Pilate. (2) Then they began to be accusing Him, saying, "We found this One misleading the nation and forbidding to give tribute (*or, tax*) to Caesar, saying [*that*] He Himself is Christ, a king." (3) So Pilate questioned Him, saying, "Are You the King of the Jews?" But answering Him, He said, "You say [*it*]." (4) Then Pilate said to the chief priests and the crowds, "I find no fault at all in this Man." (5) But they kept insisting, saying, "He shakes up (*fig., incites*) the people, teaching throughout the whole of Judea, having begun from Galilee to here." (6) Now having heard Galilee [*mentioned*], Pilate asked if the Man is a Galilean. (7) And having known that He is from the jurisdiction of Herod, he sent Him to Herod, he also being in Jerusalem in those days. (8) Now having seen Jesus, Herod

^{MM} **Luke 22:31-34 LITV** And the Lord said, Simon, Simon, behold! Satan asked for you, to sift *you* as wheat; (32) but I entreated concerning you, that your faith might not fail. And when you have turned back, confirm your brothers. (33) And he said to Him, Lord, I am ready to go both to prison and to death with You. (34) And He said, Peter, I say to you, A cock will not crow today before you will deny knowing Me three times.

was exceedingly glad, for he was desiring for a long *[time]* to see Him because of hearing many *[things]* about Him, and he was hoping to see some miraculous sign done by Him. (9) So he began questioning Him with many words, but He answered him nothing. (10) Now the chief priests and the scribes had stood vehemently accusing Him. (11) Then Herod with his soldiers, having despised Him (*or, having treated Him with contempt*) and having ridiculed *[Him]*, having put an elegant robe around Him, sent Him back to Pilate. (12) But both Pilate and Herod became friends with one another on that very day, for previously they were being hostile towards one another. (13) Now Pilate having summoned the chief priests and the rulers and the people, (14) said to them, "You brought this Man to me as misleading the people (*or, inciting the people to riot*). And listen! Having examined *[Him]* in your presence, I found in this Man no cause at all *[for the]* charges which you are bringing against Him. (15) "But neither *[did]* Herod, for I sent you to him. And look! Nothing deserving of death has been done by Him. (16) "Therefore, after having *[Him]* scourged, I will release *[Him]*." (17) (Now he had a necessity to be releasing one *[prisoner]* to them at *[the]* feast). (18) But they all shouted together, saying, "Be taking away this One, but release to us Barabbas!" (19) (who had been thrown into prison for a certain insurrection having occurred in the city, and *[for]* murder). (20) So again Pilate addressed *[them]*, wanting to release Jesus. (21) But they kept shouting, saying, "Crucify! Crucify Him!" (22) Now a third time he said to them, "But what evil did this *[Man]* do? I did not find *[any]* cause for death (*fig., grounds for the death penalty*) in Him. Therefore, after having Him scourged, I will release *[Him]*." (23) But they kept insisting with loud voices demanding *[for]* Him to be crucified. And their voices and the *[ones]* of the chief priests began prevailing. (24) So Pilate pronounced sentence *[for]* their demand to be done. (25) Then he released the one having been thrown into the prison for insurrection and murder, *[for]* whom they kept demanding. But he handed Jesus over to their will. (26) And as they led Him away, having taken hold of Simon, a certain Cyrenian coming from *[the]* country, they put the cross on him, to be carrying *[it]* behind Jesus. (27) Now a large crowd of the people was following Him, and women who also were beating their breasts (*fig., were mourning*) and were

lamenting Him. (28) But Jesus having turned to them, said, "Daughters of Jerusalem, stop weeping for Me. Instead, be weeping for yourselves and for your children. (29) "For listen! Days are coming in which they will say, 'Happy *[are]* the barren *(or, women incapable of having children)*, and *[the]* wombs which did not give birth, and *[the]* breasts which did not nurse.' (30) "Then they will begin to be saying to the mountains, 'Fall on us,' and to the hills, 'Cover us.' *[Hosea 10:8]*^{NN} (31) "For if they do these *[things]* in the green tree *(or, while the tree is green)*, what shall happen in the dry?" (32) Now they were also leading others, two criminals, with Him to be executed. (33) And when they came to the place, the one being called Skull, there they crucified Him and the criminals, one on *[His]* right hand and one on *[the]* left. (34) But Jesus was saying, "Father, forgive them, for they do not know what they are doing." Then dividing His garments, they cast a lot. (35) And the people had stood looking on. Then the rulers also began sneering with them, saying, "He saved others, let Him save Himself, since this is the Christ, the Chosen One of God!" (36) Now the soldiers also began ridiculing Him, approaching and offering wine vinegar to Him, (37) and saying, "Since You are the King of the Jews, save Yourself!" (38) Now an inscription also had been written over Him in Greek and Latin and Hebrew letters: "This is the King of the Jews." (39) Then one of the criminals having been hanged began deriding Him, saying, "Since You are the Christ, save Yourself and us!" (40) But answering, the other *[one]* began rebuking him, saying, "Do you not even now fear God, since you are in the same judgment *(or, condemnation)*? (41) "And we indeed *[are suffering]* justly, for we are receiving back *[things]* worthy of what we did, but this *[Man]* did nothing wrong." (42) And he was saying to Jesus, "Remember me, Lord, when You come in Your kingdom." (43) And Jesus said to him, "Positively, I say to you, today you will be with Me in Paradise." (44) Now it was about the sixth hour *[i.e., 12:00 noon]*, and darkness came over the whole land until the ninth hour *[i.e., 3:00 p.m.]*. (45) And the sun was darkened, and the veil *(or, curtain)*

^{NN} [Hosea 10:8 MKJV](#) Also the high places of Aven, the sin of Israel, shall be destroyed. The thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us, and to the hills, Fall on us.

of the sanctuary was torn in the middle. (46) And having called out with a loud voice, Jesus said, "Father, into Your hands I will commit (*or, will entrust*) My spirit." And having said these [*things*], He breathed His last. (47) Now the centurion having seen the [*thing*] having happened, glorified God, saying, "Certainly, this Man was righteous!" (48) And all the crowds, the ones having gathered to this sight (*or, for this spectacle*), watching the [*things*] having happened, beating their breasts, began returning [*home*]. (49) But all His acquaintances had stood at a distance, and the women, the ones having followed Him from Galilee, seeing these things. (50) And look! A man by name [*of*] Joseph, being a member of the High Council (*or, the Sanhedrin*), a good and righteous man (51) (this one had not consented to their plan and action), from Arimathea, a city of the Jews, who indeed also was himself waiting for (*or, expecting*) the kingdom of God, (52) having approached Pilate, this one requested for himself the body of Jesus. (53) And having taken it down, he wrapped it in a linen cloth and placed it in a tomb cut out of rock, where no one was yet lying. (54) And [*that*] day was a preparation [*day*]—[*the*] Sabbath was drawing near. (55) Now the women who had accompanied Him out of Galilee, having followed closely, observed the tomb and how His body was placed. (56) Then having returned [*home*], they prepared spices and ointments (*or, perfumes*). And on the Sabbath indeed they rested, according to the commandment [*cp. Exod 20:8-10*].^{oo}

Luke 24:1-53 ALT Now on [*the*] first [*day*] of the week [*i.e. Sunday*], at early dawn, they came to the tomb, carrying the spices which they prepared, and some [*others*] with them. (2) But they found the stone having been rolled away from the tomb. (3) And having entered, they did not find the body of the Lord Jesus. (4) And it happened, while they [*were*] being thoroughly perplexed about this, and look!, two men stood by them in dazzling robes. (5) Then they having become terrified and having bowed the face to the ground, they said to them, "Why

^{oo} **Exodus 20:8-10 LITV** Remember the sabbath day, to keep it holy; (9) six days you shall labor and do all your work; (10) and the seventh day *is* a sabbath to Jehovah your God; you shall not do any work, you, and your son, and your daughter, your male slave and your slave-girl, and your livestock, and your stranger who *is* in your gates.

are you seeking the living among the dead? (6) "He is not here, but He was raised! Remember how He spoke to you, being yet in Galilee, (7) saying, 'It is necessary [for] the Son of Humanity to be betrayed into [the] hands of sinful men and to be crucified and on the third day to rise again?" [cp. Luke 9:22,44]^{PP} (8) And they remembered His words. (9) And having returned from the tomb, they told all these [things] to the eleven and to all the rest. (10) Now it was Mary the Magdalene (or, Mary, a woman from Magdala) and Joanna and Mary {the, [mother]} of James and the rest with them, who were telling these [things] to the apostles. (11) And their words seemed before them (fig., in their view) like nonsense (or, idle tales), and they were refusing to believe them. (12) But Peter having gotten up, ran to the tomb, and having stooped down, he sees the linen strips lying alone. And he went away to himself (fig., to his own home) wondering about the [thing] having happened. (13) And look! Two of them were traveling on that very day to a village to which [was] the name Emmaus [at a] distant [of] sixty stadia [about 7.7 miles or 12.2 kilometers] from Jerusalem. (14) And they were conversing with one another about all these [things which] had happened. (15) And it happened, while they [were] conversing and discussing, that Jesus Himself, having drawn near, began going along with them. (16) But their eyes were being held (or, restrained) [so as] not to know (or, recognize) Him. (17) Then He said to them, "What [are] these words which you are exchanging with one another as you are walking, and [why] are you gloomy?" (18) So one to whom [was the] name Cleopas, answering, said to Him, "Are You alone living as a stranger [in] Jerusalem that You do not know the [things] having happened in it in these days?"

^{PP} Luke 9:20-24 LITV And He said to them, But whom do you say Me to be? And answering, Peter said, The Christ of God. (21) And strictly warning them, He ordered no one to tell this, (22) saying, The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day. (23) And He said to all, If anyone desires to come after Me, let him deny himself and take up his cross daily. And let him follow Me. (24) For whoever desires to save his life, he will lose it. But whoever loses his life for My sake, this one will save it.~

Luke 9:44 LITV You lay into your ears these sayings, for the Son of Man is about to be betrayed into *the* hands of men.

(19) And He said to them, "What *[things]*?" Then they said to Him, "The *[things]* about Jesus the Nazarene, who was a Man, a Prophet, powerful in deed and word before God and all the people, (20) how also the chief priests and our rulers handed Him over to a judgment of death, and they crucified Him. (21) "But we were hoping that He is the One about to be redeeming Israel. But besides even all these *[things]*, today brings this third day from which *[time]* these *[things]* happened. (22) "But also some women from our *[grou]* astonished us, having come early in the morning to the tomb, (23) and not having found His body, they came saying also to have seen a vision of angels, who say He is living. (24) "And some of the *[ones]* with us went to the tomb and found *[it]* in the same way, just as the women said, but Him they did not see." (25) And He said to them, "O foolish *[ones]* and slow of heart to be believing in all which the prophets spoke! (26) "It was necessary *[for]* the Christ to suffer these *[things]* and to enter into His glory, was it not?" (27) And having begun with Moses and with all the prophets, He began interpreting for them in all the Scriptures the *[things]* about Himself. (28) And they drew near to the village where they were going, and He gave the impression that *[He was]* going farther. (29) And they persuaded Him, saying, "Stay with us, for it is *[getting]* towards evening, and the day has declined." And He went in to stay with them. (30) And it happened, while He *[was]* reclining *[to eat]* with them, having taken the bread, He bestowed a blessing upon *[it]*, and having broken *[it]*, He began giving *[it]* to them. (31) Then their eyes were opened, and they knew (*or, recognized*) Him, and He became invisible from their *[sight]*. (32) And they said to one another, "Our heart was burning within us as He was speaking to us on the road and as He was opening up the Scriptures to us, was it not?" (33) And having gotten up that very hour, they returned to Jerusalem, and they found the eleven having been gathered together, and the *[ones]* with them, (34) saying, "The Lord was indeed raised, and He was seen by Simon!" (35) And they began describing their experiences on the road, and how He was made known to them in the breaking of the bread. (36) Now while they *[were]* telling these *[things]*, Jesus Himself stood in *[the]* middle of them and says to them, "Peace to you." (37) But having been startled and having become terrified, they were thinking *[they were]* seeing a spirit.

(38) And He said to them, "Why have you been frightened? And why do doubts arise in your hearts? (39) "See My hands and My feet, that I am I Myself. Handle Me and see, because a spirit does not have flesh and bones, just as you see I have." (40) And having said this, He showed His hands and His feet to them. (41) Then while they [were] refusing to believe from the joy, and marveling, He said to them, "Do you have anything edible here?" (42) So they gave to Him a piece of a broiled fish and a honeycomb from a beehive. (43) And having taken, He ate before them. (44) Then He said to them, "These [are] the words which I spoke to you, being still with you, that it is necessary [for] all the things to be fulfilled, the ones having been written in the Law of Moses and [the] Prophets and [the] Psalms about Me." (45) Then He opened up their mind[s] to be understanding the Scriptures. (46) And He said to them, "Thus it has been written, and thus it was necessary [for] the Christ to suffer and to rise from [the] dead the third day, (47) and [for] repentance and forgiveness of sins to be proclaimed in His name to all the nations, beginning from Jerusalem. (48) "Now you are witnesses of these [things]. (49) "And listen! I am sending the Promise of My Father upon you. But you [are to] sit (*fig., wait*) in the city of Jerusalem until which [time] you are clothed with power from on high." (50) Then He led them outside as far as Bethany, and having lifted up His hands, He bestowed a blessing upon them. (51) And it happened, while He [was] bestowing a blessing upon them, He parted from them and was being taken up into heaven. (52) And they, having prostrated themselves in worship before Him, returned to Jerusalem with great joy, (53) and they were through all (*fig. continually*) in the temple, praising and blessing God. So be it!

Analytical-Literal Translation of the New Testament of the Holy Bible.
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added by JustBibleTruth.com to further assist in the study of Luke's writing.

יהוה is the personal name of the God of the Hebrew Scriptures (Old Testament or OT). It is commonly pronounced Jehovah in English [or sometimes as Yahweh]. The OT records 4000 years of God's dealings with mankind from Adam's creation until Christ was born, and, of high note, those Hebrew Scriptures contain that divine name of God over 6000 times. About 2000 years ago, the New Testament (NT or Christian Greek Scriptures) ended that 4000 year [OT] record. The NT announced to mankind, with the birth of Jesus Christ, that Jesus is the son of the God mankind had known and worshiped for that previous 4000 years.^{QQ} While God spoke to mankind in many ways before Christ,^{RR} since Jesus started teaching, God said only one thing: "This is my son, the beloved, listen to him."^(II – Mark:9:7) To make it easier to honor God's command to listen to his son, we have added as footnotes the scriptures the son of God quoted or referred as his authority when Jesus said things like: "have you never read" or "again, it is written." The OT translations we have quoted are two among several that have restored the divine name to its original place in the Hebrew Scriptures. Some renown (in the eyes of men)^{SS} preachers say

^{QQ} Visit: JustBibleTruth.com/TheGodBeforeChrist.pdf

^{RR} **Hebrews 1:1-2 YLT** In many parts, and many ways, God of old having spoken to the fathers in the prophets, (2) in these last days did speak to us [by means of] a Son, whom He appointed heir of all things, through whom also He did make the ages [all things];

^{SS} **Matthew 23:1-12 LITV** Then Jesus spoke to the crowd and to His disciples, (2) saying, The scribes and the Pharisees have sat down on Moses' seat. (3) Then all things, whatever they tell you to keep, keep and do. But do not do according to their works, for they say, and do not do. (4) For they bind heavy and hard to bear burdens, and lay *them* on the shoulders of men, but they do not desire to move them with their finger. (5) And they do all their works to be seen by men. And they make their phylacteries broad and enlarge the borders of their robes. (6) And they love the first couch in the suppers, and the first seats in the synagogues, (7) and the greetings in the markets, and to be called by men, Rabbi, Rabbi. (8) But do not you be called Rabbi, for One is your Leader, the Christ, and you are all brothers. (9) And call no one your father on earth, for One is your Father, the *One* in Heaven. (10)

God's name is too holy to pronounce. If God had it recorded over 6000 times in the original Hebrew text, wouldn't you think He wanted ~~us~~ you to both know and to use it? As God himself said: **Exodus 6:2-3 King James Version** And God spake unto Moses, and said unto him, I *am* the LORD:^{TT} (3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, *but by my name JEHOVAH* was I not known to them. Do you know God as He there introduced himself to Moses? That's one thing Jesus came to do for you: To make his Father's name known.^{UU} If you don't know God's name, can you rightly say you know his Son, or, can you expect their reward of eternal life?^{VV} Christ is now returning

Nor be called leaders, for One is your Leader, the Christ. (11) But the greater of you shall be your servant. (12) And whoever will exalt himself shall be humbled, and whoever will humble himself shall be exalted.

^{TT} When you see "LORD" in all caps in a Bible translation, it usually means יהוה [the four Hebrew characters representing the personal name of God] was present in the original text, but was replaced by LORD. At one time, a superstitious fear arose about even pronouncing the name because of the scriptural warning against misusing it. [(**Exodus 20:7**)]⁷ "You must not take up the name of Jehovah your God in a worthless way [or, in vain], for Jehovah will not leave the one unpunished who takes up his name in a worthless way." One way of misusing God's name [taking it in vain], is by teaching things in his name that He and/or his son have not said... Be careful! Read the Gospels to learn what Jesus was sent to teach, and then, share those teachings with others; by encouraging them to read the words of Christ for themselves. That's forever safe!

^{UU} **John 17:25-26 ESV** O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. (26) I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

^{VV} **John 17:1-8 ESV** When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, (2) since you have given him authority over all flesh, to give eternal life to all whom you have given him. (3) **And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.** (4) I glorified you on earth, having accomplished the work that you gave me to do. (5) And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. (6) "I have manifested

all obedient and faithful creation to the worship of his Father.^{WW}
Do you have faith?

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your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. (7) Now they know that everything that you have given me is from you. (8) For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.

^{WW} 1 Corinthians 15:22-28 ESV (22) For as in Adam all die, so also in Christ shall all be made alive. (23) But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. (24) Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. (25) For he must reign until he has put all his enemies under his feet. (26) The last enemy to be destroyed is death. (27) For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. (28) When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.