

English: Unlocked Literal Bible for Matthew

Tok Pisin: Unlocked Literal Bible for Matthew

Formatted for Translators

©2022 Wycliffe Associates

Released under a Creative Commons Attribution-ShareAlike 4.0 International License.

Bible Text: The English Unlocked Literal Bible (ULB)

©2017 Wycliffe Associates

Available at <https://bibleineverylanguage.org/translations>

The English Unlocked Literal Bible is based on the unfoldingWord® Literal Text, CC BY-SA 4.0. The original work of the unfoldingWord® Literal Text is available at <https://unfoldingword.bible/ult/>.

The ULB is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License.

Notes: English ULB Translation Notes

©2017 Wycliffe Associates

Available at <https://bibleineverylanguage.org/translations>

The English ULB Translation Notes is based on the unfoldingWord translationNotes, under CC BY-SA 4.0. The original unfoldingWord work is available at <https://unfoldingword.bible/utn>.

The ULB Notes is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License.

To view a copy of the CC BY-SA 4.0 license visit <http://creativecommons.org/licenses/by-sa/4.0/>

Below is a human-readable summary of (and not a substitute for) the license.

You are free to:

- Share — copy and redistribute the material in any medium or format.
- Adapt — remix, transform, and build upon the material for any purpose, even commercially.

The licensor cannot revoke these freedoms as long as you follow the license terms.

Under the following conditions:

- Attribution — You must attribute the work as follows: "Original work available at <https://BibleInEveryLanguage.org>." Attribution statements in derivative works should not in any way suggest that we endorse you or your use of this work.
- ShareAlike — If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original.
- No additional restrictions — You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits.

Notices:

You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation.

No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material.



## Matthew

### Chapter 1

<sup>1</sup> The book of the genealogy of Jesus Christ, son of David, son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

<sup>3</sup> Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.

<sup>4</sup> Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

<sup>5</sup> Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse.

<sup>6</sup> Jesse was the father of David the king.

David was the father of Solomon by the wife of Uriah.

<sup>7</sup> Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

<sup>8</sup> Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram an ancestor of Uzziah.

<sup>9</sup> Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah.

<sup>10</sup> Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

<sup>11</sup> Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

<sup>12</sup> After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel.

<sup>13</sup> Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

<sup>14</sup> Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

<sup>15</sup> Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

<sup>16</sup> Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called Christ.

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

<sup>18</sup> The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. <sup>19</sup> But Joseph, her husband, was a righteous man and did not want to publicly disgrace her, so he intended to divorce her quietly.

<sup>20</sup> As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. <sup>21</sup> She will bear a son, and you will call his name Jesus, for he will save his people from their sins."

<sup>22</sup> Now all this happened to fulfill what was spoken by the Lord through the prophet, saying, <sup>23</sup> "Behold, the virgin will become pregnant and will bear a son, and they will call his name Immanuel"—which being translated is "God with us."

<sup>24</sup> Joseph got up from his sleep and did as the angel of the Lord commanded him, and he took her as his wife. <sup>25</sup> But he did not know her until she gave birth to a son. Then he called his name Jesus.

Chapter 2

<sup>1</sup> After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying, <sup>2</sup> "Where is he who was born King of the Jews? We saw his star in the east and have come to worship him." <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him.

<sup>4</sup> Herod brought together all the chief priests and scribes of the people, and he asked them, "Where is the Christ to be born?" <sup>5</sup> They said to him, "In Bethlehem of Judea, for this is what was written by the prophet:

<sup>6</sup> 'But you, Bethlehem, in the land of Judah,  
are not the least among the rulers of Judah,  
for from you will come one who rules,  
who will shepherd my people Israel.'"

<sup>7</sup> Then Herod secretly called the learned men to ask them exactly what time the star had appeared. <sup>8</sup> He sent them to Bethlehem, saying, "Go and search carefully for the young child. When you have found him, bring me a report so that I also may come and worship him."

<sup>9</sup> After they had heard the king, they went on their way, and the star that they had seen in the east went before them until it came and stood still over where the young child was. <sup>10</sup> When they saw the star, they rejoiced with very great joy.

<sup>11</sup> They went into the house and saw the young child with Mary his mother. They fell down and worshiped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh. <sup>12</sup> God warned them in a dream not to return to Herod, so they departed to their own country by another way.

<sup>13</sup> After they had departed, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the young child and his mother, and flee to Egypt. Remain there until I tell you, for Herod will seek the young child to destroy him." <sup>14</sup> That night Joseph rose and took the young child and his mother and departed into Egypt. <sup>15</sup> He remained there until the death of Herod. This fulfilled what had been spoken by the Lord through the prophet, saying, "Out of Egypt I have called my Son."

<sup>16</sup> Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and killed all the male children that were in Bethlehem and in all that region who were two years old and under, according to the time that he had determined exactly from the learned men.

<sup>17</sup> Then was fulfilled what had been spoken through Jeremiah the prophet, saying,

<sup>18</sup> "A voice was heard in Ramah,  
weeping and great mourning,  
Rachel weeping for her children,  
and she refused to be comforted,  
because they were no more."

<sup>19</sup> When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, <sup>20</sup> "Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." <sup>21</sup> Joseph rose, took the child and his mother, and came into the land of Israel.

<sup>22</sup> But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. After God warned him in a dream, he left for the region of Galilee <sup>23</sup> and went and lived in a city called Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

Chapter 3

<sup>1</sup> In those days John the Baptist came preaching in the wilderness of Judea saying, <sup>2</sup> "Repent, for the kingdom of heaven is near." <sup>3</sup> For this is he who was spoken of by Isaiah the prophet, saying,

"The voice of one calling out in the wilderness,  
'Make ready the way of the Lord,  
make his paths straight.'"

<sup>4</sup> Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and wild honey.

<sup>5</sup> Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. <sup>6</sup> They were baptized by him in the Jordan River, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath that is coming? <sup>8</sup> Bear fruit worthy of repentance. <sup>9</sup> Do not think of saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up children for Abraham even out of these stones.

<sup>10</sup> Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. <sup>11</sup> I baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy even to carry his sandals. He will baptize you with the Holy Spirit and with fire. <sup>12</sup> His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he will burn up the chaff with fire that can never be put out."

<sup>13</sup> Then Jesus came from Galilee to the Jordan River to be baptized by John. <sup>14</sup> But John kept trying to stop him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup> Jesus responded and said to him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him.

<sup>16</sup> After he was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him. He saw the Spirit of God coming down like a dove and resting upon him. <sup>17</sup> Behold, a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him."

Chapter 4

<sup>1</sup> Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> When he had fasted forty days and forty nights, he was hungry. <sup>3</sup> The tempter came and said to him, "If you are the Son of God, command these stones to become bread."

<sup>4</sup> But Jesus answered and said to him, "It is written, 'Man does not live on bread alone, but by every word that comes out of the mouth of God.'"

<sup>5</sup> Then the devil took him into the holy city and set him on the highest point of the temple building, <sup>6</sup> and said to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels to take care of you,'  
and  
'They will carry you in their hands,  
so that you will not hit your foot against a stone.'"

<sup>7</sup> Jesus said to him, "Again it is written, 'You must not test the Lord your God.'"

<sup>8</sup> Again, the devil took him up to a very high hill and showed him all the kingdoms of the world along with all their glory. <sup>9</sup> He said to him, "All these things I will give you, if you fall down and worship me."

<sup>10</sup> Then Jesus said to him, "Go away from here, Satan! For it is written, 'You will worship the Lord your God, and you will serve only him.'"

<sup>11</sup> Then the devil left him, and behold, angels came and served him.

<sup>12</sup> Now when Jesus heard that John had been handed over, he withdrew into Galilee. <sup>13</sup> He left Nazareth and went and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and Naphtali.

<sup>14</sup> This happened to fulfill what was said by Isaiah the prophet:

<sup>15</sup> "The land of Zebulun and the land of Naphtali,  
toward the sea, beyond the Jordan,  
Galilee of the Gentiles!  
<sup>16</sup> The people who sat in darkness  
have seen a great light,  
and to those who sat in the region and shadow of death,  
upon them has a light arisen."

<sup>17</sup> From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is near."

<sup>18</sup> As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> Jesus said to them, "Come, follow me, and I will make you fishers of men." <sup>20</sup> Immediately they left the nets and followed him.

<sup>21</sup> As Jesus was going on from there he saw two other brothers, James son of Zebedee and John his brother. They were in the boat with Zebedee their father mending their nets. He called them, <sup>22</sup> and they immediately left the boat and their father and followed him.

<sup>23</sup> Jesus went about in all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing every kind of disease and sickness among the people. <sup>24</sup> The news about him went out into all of Syria, and the people brought to him all those who suffered from various diseases and pains, those who were possessed by demons, the epileptics, and the paralytics. Jesus healed them. <sup>25</sup> Large crowds followed him from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan.

Chapter 5

<sup>1</sup> When Jesus saw the crowds, he went up on the mountain. When he had sat down, his disciples came to him. <sup>2</sup> He opened his mouth and taught them, saying,

<sup>3</sup> "Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

<sup>4</sup> Blessed are those who mourn,  
for they will be comforted.

<sup>5</sup> Blessed are the meek,  
for they will inherit the earth.

<sup>6</sup> Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

<sup>7</sup> Blessed are the merciful,  
for they will obtain mercy.

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

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

<sup>10</sup> Blessed are those who have been persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when people insult you and persecute you and say all kinds of evil things against you falsely for my sake. <sup>12</sup> Rejoice and be glad, for great is your reward in heaven. For in this way people persecuted the prophets who lived before you.

<sup>13</sup> "You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. <sup>14</sup> You are the light of the world. A city set on a hill cannot be hidden.

<sup>15</sup> Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. <sup>16</sup> Let your light shine before people in such a way that they see your good deeds and glorify your Father who is in heaven.

<sup>17</sup> "Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. <sup>18</sup> For truly I say to you that until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away from the law, until all things have been accomplished.

<sup>19</sup> Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

<sup>21</sup> "You have heard that it was said to them in ancient times, 'Do not murder,' and 'Whoever murders will be subject to judgment.' <sup>22</sup> But I say to you that everyone who is angry with his brother will be subject to judgment; and whoever says to his brother, 'You worthless person!' will be subject to the council; and whoever says, 'You fool!' will be subject to the fire of hell.

<sup>23</sup> Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, <sup>24</sup> leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift.

<sup>25</sup> Agree with your adversary quickly while you are with him on the way to court, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. <sup>26</sup> Truly I say to you, you will never come out from there until you have paid the last penny you owe.

<sup>27</sup> "You have heard that it was said, 'Do not commit adultery.' <sup>28</sup> But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart.

<sup>29</sup> If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members should perish than that your whole body should be thrown into hell. <sup>30</sup> If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should perish than that your whole body should go into hell.

<sup>31</sup> It was also said, 'Whoever sends his wife away, let him give her a certificate of divorce.' <sup>32</sup> But I say to you that everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

<sup>33</sup> "Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but carry out your oaths to the Lord.' <sup>34</sup> But I say to you, swear not at all, neither by heaven, for it is the throne of God; <sup>35</sup> nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is the city of the great King.

<sup>36</sup> Neither swear by your head, for you cannot make one hair white or black. <sup>37</sup> But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

<sup>38</sup> "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' <sup>39</sup> But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also.

<sup>40</sup> If anyone wishes to bring a lawsuit against you and takes away your tunic, let that person also have your cloak.

<sup>41</sup> Whoever compels you to go one mile, go with him two. <sup>42</sup> Give to anyone who asks you, and do not turn away from anyone who wishes to borrow from you.

<sup>43</sup> "You have heard that it was said, 'You must love your neighbor and hate your enemy.' <sup>44</sup> But I say to you, love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

<sup>46</sup> For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? <sup>47</sup> If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? <sup>48</sup> Therefore you must be perfect, as your heavenly Father is perfect.

---

<sup>1</sup>The best ancient copies do not have Bless those who curse you, do good to those who hate you .

---



## Chapter 6

<sup>1</sup> "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. <sup>2</sup> So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have received their reward in full.

<sup>3</sup> But when you give alms, do not let your left hand know what your right hand is doing <sup>4</sup> so that your alms may be given in secret. Then your Father who sees in secret will reward you.

<sup>5</sup> "When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people. Truly I say to you, they have received their reward. <sup>6</sup> But you, when you pray, enter your inner chamber. Shut the door and pray to your Father, who is in secret. Then your Father who sees in secret will reward you. <sup>7</sup> When you pray, do not make useless repetitions as the pagans do, for they think that they will be heard because of their many words.

<sup>8</sup> Therefore, do not be like them, for your Father knows what things you need before you ask him.

<sup>9</sup> Therefore pray like this:

'Our Father in heaven,  
may your name be honored as holy.

<sup>10</sup> May your kingdom come.

May your will be done  
on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.

<sup>12</sup> Forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> Do not bring us into temptation,  
but deliver us from the evil one.' <sup>1</sup>

<sup>14</sup> For if you forgive people their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if you do not forgive their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> "When you fast, do not have a sad face as the hypocrites do, for they disfigure their faces so that they may appear to people to be fasting. Truly I say to you, they have received their reward in full. <sup>17</sup> But you, when you fast, anoint your head and wash your face <sup>18</sup> so that you may not appear to people to be fasting, but only to your Father who is in secret; and your Father who sees in secret will reward you.

<sup>19</sup> "Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup> Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there will your heart be also.

<sup>22</sup> The eye is the lamp of the body. Therefore, if your eye is good, your whole body is filled with light. <sup>23</sup> But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! <sup>24</sup> No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.

<sup>25</sup> Therefore I say to you, do not worry about your life, what you will eat or what you will drink; or about your body, what you will wear. For is not life more than food, and the body more than clothes? <sup>26</sup> Look at the birds in the sky. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are?

<sup>27</sup> Which one of you by being anxious can add one cubit to his lifespan? <sup>28</sup> Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not labor, and they do not spin cloth. <sup>29</sup> Yet I say to you, even Solomon in all his glory was not clothed like one of these.

<sup>30</sup> If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? <sup>31</sup> Therefore do not be anxious and say, 'What will we eat?' or 'What will we drink?' or 'What clothes will we wear?'

<sup>32</sup> For the Gentiles search for these things, and your heavenly Father knows that you need them. <sup>33</sup> But seek first his kingdom and his righteousness, and all these things will be given to you. <sup>34</sup> Therefore, do not be anxious for tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

---

<sup>1</sup> The best ancient copies do not have For yours is the kingdom and the power and the glory forever. Amen .

---

Chapter 7

<sup>1</sup> "Do not judge, and you will not be judged. <sup>2</sup> For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you.

<sup>3</sup> Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? <sup>4</sup> How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? <sup>5</sup> You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye.

<sup>6</sup> Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

<sup>7</sup> "Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. <sup>8</sup> For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. <sup>9</sup> Or which one of you, if his son asks for a loaf of bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a snake?

<sup>11</sup> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him? <sup>12</sup> Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

<sup>13</sup> "Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and there are many people who go through it. <sup>14</sup> But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. <sup>16</sup> By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? <sup>17</sup> In the same way, every good tree produces good fruit, but the bad tree produces bad fruit.

<sup>18</sup> A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. <sup>19</sup> Every tree that does not produce good fruit is chopped down and thrown into the fire. <sup>20</sup> So then, you will recognize them by their fruits.

<sup>21</sup> Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. <sup>22</sup> Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many miracles?' <sup>23</sup> Then will I openly declare to them, 'I never knew you! Get away from me, you who practice lawlessness!'

<sup>24</sup> "Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. <sup>25</sup> The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was founded on the rock.

<sup>26</sup> But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. <sup>27</sup> The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

<sup>28</sup> It came about that when Jesus finished speaking these words, the crowds were astonished by his teaching, <sup>29</sup> for he taught them as one who had authority, and not as their scribes.

Chapter 8

<sup>1</sup> When Jesus had come down from the hill, large crowds followed him. <sup>2</sup> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean."

<sup>3</sup> Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy.

<sup>4</sup> Jesus said to him, "See that you say nothing to any man. Go on your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

<sup>5</sup> When he was coming into Capernaum, a centurion came to him, begging him <sup>6</sup> and saying, "Lord, my servant lies at home paralyzed and in terrible agony."

<sup>7</sup> Then Jesus said to him, "I will come and heal him."

<sup>8</sup> The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. <sup>9</sup> For I also am a man under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

<sup>10</sup> When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel.

<sup>11</sup> I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But the sons of the kingdom will be cast out into the outer darkness, where there will be weeping and grinding of teeth." <sup>13</sup> Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

<sup>14</sup> When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. <sup>15</sup> Jesus touched her hand, and the fever left her. Then she got up and started serving him.

<sup>16</sup> When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. <sup>17</sup> This was to fulfill what was spoken through Isaiah the prophet, saying,

"He took our illnesses  
and bore our diseases."

<sup>18</sup> Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. <sup>19</sup> Then a scribe came to him and said, "Teacher, I will follow you wherever you go."

<sup>20</sup> Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

<sup>21</sup> Another of the disciples said to him, "Lord, allow me first to go and bury my father."

<sup>22</sup> But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

<sup>23</sup> When Jesus had entered a boat, his disciples followed him into it. <sup>24</sup> Behold, there arose a great storm on the sea, so that the boat was covered with the waves. But Jesus was asleep. <sup>25</sup> The disciples came to him and woke him up, saying, "Save us, Lord; we are perishing!"

<sup>26</sup> Jesus said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea. Then there was a great calm.

<sup>27</sup> The men marveled and said, "What sort of man is this, that even the winds and the sea obey him?"

<sup>28</sup> When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that

way. <sup>29</sup> Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

<sup>30</sup> Now a herd of many pigs was there feeding, not too far away from them. <sup>31</sup> The demons kept pleading with Jesus and saying, "If you cast us out, send us away into that herd of pigs."

<sup>32</sup> Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water.

<sup>33</sup> Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. <sup>34</sup> Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

Chapter 9

<sup>1</sup> Jesus entered a boat, crossed over, and came into his own city. <sup>2</sup> Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

<sup>3</sup> Behold, some of the scribes said among themselves, "This man is blaspheming." <sup>4</sup> Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? <sup>5</sup> For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? <sup>6</sup> But that you may know that the Son of Man has authority on earth to forgive sins, ..." he said to the paralytic, "Get up, pick up your mat, and go to your house."

<sup>7</sup> Then the man got up and went away to his house. <sup>8</sup> When the crowds saw this, they were afraid and glorified God, who had given such authority to people. <sup>9</sup> As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

<sup>10</sup> As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. <sup>11</sup> When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

<sup>12</sup> When Jesus heard this, he said, "People who are strong in body do not need a physician; only those who are sick do. <sup>13</sup> You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

<sup>14</sup> Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

<sup>15</sup> Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

<sup>16</sup> No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made.

<sup>17</sup> Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

<sup>18</sup> While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." <sup>19</sup> Then Jesus got up and followed him, and so did his disciples.

<sup>20</sup> Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. <sup>21</sup> For she had said to herself, "If only I touch his clothes, I will be made well."

<sup>22</sup> But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour.

<sup>23</sup> When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. <sup>24</sup> He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery.

<sup>25</sup> When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. <sup>26</sup> The news about this spread into all that region.

<sup>27</sup> As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

<sup>28</sup> When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

<sup>29</sup> Then Jesus touched their eyes and said, "Let it be done to you according to your faith," <sup>30</sup> and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." <sup>31</sup> But the two men went out and spread the news about this throughout that region.

<sup>32</sup> As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus. <sup>33</sup> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!"

<sup>34</sup> But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

<sup>35</sup> Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. <sup>36</sup> When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd.

<sup>37</sup> He said to his disciples, "The harvest is plentiful, but the laborers are few. <sup>38</sup> Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

## Chapter 10

<sup>1</sup> Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness.

<sup>2</sup> Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot, and Judas Iscariot, who would betray him.

<sup>5</sup> These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. <sup>6</sup> Go instead to the lost sheep of the house of Israel; <sup>7</sup> and as you go, preach and say, 'The kingdom of heaven is near.'

<sup>8</sup> Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. <sup>9</sup> Do not carry any gold, silver, or copper in your belts. <sup>10</sup> Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food.

<sup>11</sup> Whatever city or village you enter, find who is worthy in it, and stay there until you leave. <sup>12</sup> As you enter into the house, greet it. <sup>13</sup> If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

<sup>14</sup> As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. <sup>15</sup> Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

<sup>16</sup> "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. <sup>17</sup> Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. <sup>18</sup> Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles.

<sup>19</sup> When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. <sup>20</sup> For it is not you who will speak, but the Spirit of your Father who will speak in you.

<sup>21</sup> Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. <sup>22</sup> You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. <sup>23</sup> When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

<sup>24</sup> "A disciple is not greater than his teacher, nor a servant above his master. <sup>25</sup> It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse will be the names they call the members of his household!

<sup>26</sup> Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. <sup>27</sup> What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops.

<sup>28</sup> Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Do not fear. You are more valuable than many sparrows.

<sup>32</sup> Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. <sup>33</sup> But he who denies me before men, I will also deny before my Father who is in heaven.

<sup>34</sup> "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. <sup>35</sup> For I came to set

a man against his father,  
and a daughter against her mother,  
and a daughter-in-law against her mother-in-law.

<sup>36</sup> A man's enemies will be those of his own household.



<sup>37</sup> He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me. <sup>38</sup> He who does not pick up his cross and follow after me is not worthy of me. <sup>39</sup> He who finds his life will lose it. But he who loses his life for my sake will find it.

<sup>40</sup> "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. <sup>41</sup> He who welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward.

<sup>42</sup> Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say to you, he will in no way lose his reward."

## Chapter 11

<sup>1</sup> It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities. <sup>2</sup> Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples <sup>3</sup> and said to him, "Are you the one who is coming, or should we look for another?"

<sup>4</sup> Jesus answered and said to them, "Go and report to John what you see and hear. <sup>5</sup> The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are being raised back to life, and the gospel is being preached to the poor. <sup>6</sup> Blessed is anyone who does not stumble because of me."

<sup>7</sup> As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert to see—a reed being shaken by the wind? <sup>8</sup> But what did you go out to see—a man dressed in soft clothing? Really, those who wear soft clothing live in kings' houses.

<sup>9</sup> But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. <sup>10</sup> This is he of whom it was written,

'See, I am sending my messenger before your face,  
who will prepare your way before you.'

<sup>11</sup> Truly I say to you that among those born of women, there has not arisen anyone greater than John the Baptist. Yet the least important person in the kingdom of heaven is greater than he is. <sup>12</sup> From the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force.

<sup>13</sup> For all the prophets and the law have been prophesying until John; <sup>14</sup> and if you are willing to accept it, he is Elijah who was to come. <sup>15</sup> He who has ears to hear, let him hear.

<sup>16</sup> To what should I compare this generation? It is like children sitting in the marketplaces calling out to the others, <sup>17</sup> saying:

'We played a flute for you,  
and you did not dance.  
We mourned,  
and you did not weep.'

<sup>18</sup> For John came not eating bread or drinking wine, and they say, 'He has a demon.' <sup>19</sup> The Son of Man came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her deeds."

<sup>20</sup> Then Jesus began to denounce the cities in which most of his miracles were done, because they had not repented. <sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I tell you it will be more tolerable for Tyre and Sidon at the day of judgment than for you.

<sup>23</sup> You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there had been done the miracles that were done in you, it would still have remained until today. <sup>24</sup> But I say to you that it will be easier for the land of Sodom in the day of judgment than for you."

<sup>25</sup> At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to little children.

<sup>26</sup> Yes, Father, for this was pleasing in your sight. <sup>27</sup> All things have been entrusted to me from my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

<sup>28</sup> Come to me, all you who labor and are heavy burdened, and I will give you rest. <sup>29</sup> Take my yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy and my burden is light."

## Chapter 12

<sup>1</sup> At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. <sup>2</sup> But when the Pharisees saw that, they said to Jesus, "See, your disciples do what is unlawful to do on the Sabbath."

<sup>3</sup> But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with him? <sup>4</sup> He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests.

<sup>5</sup> Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless?

<sup>6</sup> But I say to you that one greater than the temple is here.

<sup>7</sup> If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. <sup>8</sup> For the Son of Man is Lord of the Sabbath."

<sup>9</sup> Then Jesus left from there and went into their synagogue. <sup>10</sup> Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

<sup>11</sup> Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a pit on the Sabbath, would not take hold of it and raise it out? <sup>12</sup> How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath."

<sup>13</sup> Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like the other hand. <sup>14</sup> But the Pharisees went out and plotted against him. They were seeking how they might destroy him.

<sup>15</sup> Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. <sup>16</sup> He commanded them not to make him known to others, <sup>17</sup> that it might be fulfilled, what had been said through Isaiah the prophet, saying,

<sup>18</sup> "See, my servant whom I have chosen;  
my beloved one, in whom my soul is well pleased.  
I will put my Spirit upon him,  
and he will proclaim justice to the Gentiles.

<sup>19</sup> He will not strive nor cry aloud;  
neither will anyone hear his voice in the streets.

<sup>20</sup> He will not break any bruised reed;  
he will not quench any smoking flax,  
until he leads justice to victory,

<sup>21</sup> and in his name the Gentiles will have hope."

<sup>22</sup> Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. <sup>23</sup> All the crowds were amazed and said, "Can this man be the Son of David?"

<sup>24</sup> But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

<sup>25</sup> But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand.

<sup>26</sup> If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges.

<sup>28</sup> But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. <sup>29</sup> How can anyone enter the house of the strong man and take away his belongings without tying up the strong man first? Then he will steal his belongings from his house. <sup>30</sup> The one who is not with me is against me, and the one who does not gather with me scatters.

<sup>31</sup> Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him, neither in this world, nor in that which is to come.

<sup>33</sup> Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. <sup>34</sup> You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart the mouth speaks. <sup>35</sup> The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil.

<sup>36</sup> I say to you that in the day of judgment people will give an account for every idle word they will have said. <sup>37</sup> For by your words you will be justified, and by your words you will be condemned."

<sup>38</sup> Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

<sup>39</sup> But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. <sup>40</sup> For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth.

<sup>41</sup> The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here.

<sup>42</sup> The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here.

<sup>43</sup> When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. <sup>44</sup> Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. <sup>45</sup> Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

<sup>46</sup> While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. <sup>47</sup> Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

<sup>48</sup> But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" <sup>49</sup> Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers! <sup>50</sup> For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

Chapter 13

<sup>1</sup> On that day Jesus went out of the house and sat beside the sea. <sup>2</sup> A very large crowd gathered around him, so he got into a boat and sat in it while the whole crowd stood on the beach.

<sup>3</sup> Then Jesus said many things to them in parables. He said, "Behold, a farmer went out to sow seed. <sup>4</sup> As he sowed, some seeds fell beside the road, and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up because the soil had no depth. <sup>6</sup> But when the sun had risen, they were scorched because they had no root, and they withered away.

<sup>7</sup> Other seeds fell among the thorn plants. The thorn plants grew up and choked them. <sup>8</sup> Other seeds fell on good soil and produced a crop, some one hundred times as much, some sixty, and some thirty. <sup>9</sup> He who has ears, let him hear."

<sup>10</sup> The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

<sup>11</sup> Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him.

<sup>13</sup> This is why I talk to them in parables:

Though they are seeing,  
they do not see;  
and though they are hearing,  
they do not hear, or understand.

<sup>14</sup> To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;  
seeing, you will see, but you will never know.

<sup>15</sup> For the heart of this people has become dull,  
and with their ears they hardly hear,  
and they have shut their eyes.

Otherwise they might see with their eyes,  
and hear with their ears,  
and understand with their heart and turn again,  
and I would heal them.'

<sup>16</sup> But blessed are your eyes, for they see; and your ears, for they hear. <sup>17</sup> Truly I say to you that many prophets and righteous men desired to see the things that you see and did not see them. They desired to hear the things that you hear and did not hear them.

<sup>18</sup> Listen then to the parable of the farmer who sowed his seed. <sup>19</sup> When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road.

<sup>20</sup> What was sown on rocky ground is the person who hears the word and immediately receives it with joy, <sup>21</sup> yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away.

<sup>22</sup> What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. <sup>23</sup> The seed that was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted."

<sup>24</sup> Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But while people slept, his enemy came and also sowed weeds among the wheat and then went away. <sup>26</sup> When the blades sprouted and then produced their crop, then the weeds appeared also.

<sup>27</sup> The servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How does it now have weeds?'

<sup>28</sup> "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

<sup>29</sup> "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them.

<sup>30</sup> Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn.'"

<sup>31</sup> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. <sup>32</sup> This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches."

<sup>33</sup> Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

<sup>34</sup> All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. <sup>35</sup> This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.

I will say things that were hidden from the foundation of the world."

<sup>36</sup> Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

<sup>37</sup> Jesus answered and said, "He who sows the good seed is the Son of Man. <sup>38</sup> The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, <sup>39</sup> and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

<sup>40</sup> Therefore, as the weeds are gathered up and consumed by fire, so will it be at the end of the age. <sup>41</sup> The Son of Man will send out his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness. <sup>42</sup> They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. <sup>43</sup> Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear.

<sup>44</sup> "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. <sup>45</sup> Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. <sup>46</sup> When he found one very valuable pearl, he went and sold everything that he possessed and bought it.

<sup>47</sup> "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. <sup>48</sup> When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away.

<sup>49</sup> It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. <sup>50</sup> They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

<sup>51</sup> "Have you understood all these things?"

The disciples said to him, "Yes."

<sup>52</sup> Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." <sup>53</sup> Then it came about that when Jesus had finished these parables, he departed from that place.

<sup>54</sup> Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? <sup>55</sup> Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? <sup>56</sup> Are not all his sisters with us? Where did he get all these things?"

<sup>57</sup> They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family."

<sup>58</sup> He did not do many miracles there because of their unbelief.

Chapter 14

<sup>1</sup> About that time, Herod the tetrarch heard the news about Jesus. <sup>2</sup> He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

<sup>3</sup> For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. <sup>4</sup> For John had said to him, "It is not lawful for you to have her as your wife." <sup>5</sup> Herod would have killed him, but he feared the people, because they regarded him as a prophet.

<sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. <sup>7</sup> In response, he promised with an oath to give her whatever she should ask.

<sup>8</sup> After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." <sup>9</sup> The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done.

<sup>10</sup> He sent and beheaded John in the prison. <sup>11</sup> Then his head was brought on a platter and given to the girl, and she took it to her mother. <sup>12</sup> Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

<sup>13</sup> Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. <sup>14</sup> Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick.

<sup>15</sup> When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

<sup>16</sup> But Jesus said to them, "They have no need to go away. You give them something to eat."

<sup>17</sup> They said to him, "We have here only five loaves of bread and two fish."

<sup>18</sup> Jesus said, "Bring them to me."

<sup>19</sup> Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd.

<sup>20</sup> They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full.

<sup>21</sup> Those who ate were about five thousand men, besides women and children.

<sup>22</sup> Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. <sup>23</sup> After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. <sup>24</sup> But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them.

<sup>25</sup> In the fourth watch of the night Jesus approached them, walking on the sea. <sup>26</sup> When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

<sup>27</sup> But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

<sup>28</sup> Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

<sup>29</sup> Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus.

<sup>30</sup> But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

<sup>31</sup> Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

<sup>32</sup> Then when Jesus and Peter went into the boat, the wind ceased blowing. <sup>33</sup> Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."



<sup>34</sup> When they had crossed over, they came to land at Gennesaret. <sup>35</sup> When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. <sup>36</sup> They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

## Chapter 15

<sup>1</sup> Then some Pharisees and scribes came to Jesus from Jerusalem. They said, <sup>2</sup> "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

<sup>3</sup> He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions?"

<sup>4</sup> For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' <sup>5</sup> But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," <sup>6</sup> that person does not need to honor his father.' In this way you have made void the word of God <sup>1</sup> for the sake of your traditions.

<sup>7</sup> You hypocrites! Well did Isaiah prophesy about you when he said,

<sup>8</sup> "This people honors me with their lips,  
but their heart is far from me.

<sup>9</sup> They worship me in vain  
because they teach as their doctrines the commandments of people."

<sup>10</sup> Then he called the crowd to himself and said to them, "Listen and understand— <sup>11</sup> Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

<sup>12</sup> Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

<sup>13</sup> Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. <sup>14</sup> Let them alone; they are blind guides. If a blind person guides another blind person, both will fall into a pit."

<sup>15</sup> Peter responded and said to Jesus, "Explain this parable to us."

<sup>16</sup> Jesus said, "Are you also still without understanding? <sup>17</sup> Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine?"

<sup>18</sup> But the things that come out of the mouth come from the heart. They are the things that defile a person. <sup>19</sup> For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. <sup>20</sup> These are the things that defile a person. But to eat with unwashed hands does not defile a person."

<sup>21</sup> Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. <sup>22</sup> Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

<sup>23</sup> But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

<sup>24</sup> But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

<sup>25</sup> But she came and bowed down before him, saying, "Lord, help me."

<sup>26</sup> He answered and said, "It is not proper to take the children's bread and throw it to the dogs."

<sup>27</sup> She said, "Yes, Lord, but even the dogs eat some of the crumbs that fall from their masters' tables."

<sup>28</sup> Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

<sup>29</sup> Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. <sup>30</sup> Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. <sup>31</sup> So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

<sup>32</sup> Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

<sup>33</sup> The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

<sup>34</sup> Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish."

<sup>35</sup> Then Jesus commanded the crowd to sit down on the ground.

<sup>36</sup> He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. <sup>37</sup> The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. <sup>38</sup> Those who ate were four thousand men, besides women and children. <sup>39</sup> Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

---

<sup>1</sup>The best ancient copies have the word of God ; some other ancient copies have the commandment. It is difficult to choose the better reading.

---

## Chapter 16

<sup>1</sup> The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. <sup>2</sup> But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'

<sup>3</sup> When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. <sup>4</sup> An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.

<sup>5</sup> When the disciples reached the other side, they had forgotten to take bread. <sup>6</sup> Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."

<sup>7</sup> The disciples reasoned among themselves and said, "It is because we took no bread."

<sup>8</sup> Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread?

<sup>9</sup> Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? <sup>10</sup> Or the seven loaves for the four thousand, and how many baskets you took up?

<sup>11</sup> How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." <sup>12</sup> Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.

<sup>13</sup> Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"

<sup>14</sup> They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

<sup>15</sup> He said to them, "But who do you say that I am?"

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

<sup>17</sup> Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. <sup>18</sup> I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it.

<sup>19</sup> I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." <sup>20</sup> Then Jesus commanded the disciples not to tell anyone that he was the Christ.

<sup>21</sup> From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hands of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.

<sup>22</sup> Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"

<sup>23</sup> But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you do not think about the things of God, but about the things of people."

<sup>24</sup> Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. <sup>25</sup> For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. <sup>26</sup> For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life?

<sup>27</sup> For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. <sup>28</sup> Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."

## Chapter 17

<sup>1</sup> Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. <sup>2</sup> He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light.

<sup>3</sup> Behold, there appeared to them Moses and Elijah talking with him. <sup>4</sup> Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

<sup>5</sup> While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

<sup>6</sup> When the disciples heard it, they fell facedown and were very afraid. <sup>7</sup> Then Jesus came and touched them and said, "Get up and do not be afraid." <sup>8</sup> Then they looked up but saw no one except Jesus only.

<sup>9</sup> As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

<sup>10</sup> His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

<sup>11</sup> Jesus answered and said, "Elijah will indeed come and restore all things. <sup>12</sup> But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." <sup>13</sup> Then the disciples understood that he was speaking to them about John the Baptist.

<sup>14</sup> When they had come to the crowd, a man came to him, knelt before him, and said, <sup>15</sup> "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. <sup>16</sup> I brought him to your disciples, but they could not cure him."

<sup>17</sup> Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." <sup>18</sup> Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

<sup>19</sup> Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

<sup>20</sup> Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." <sup>21</sup> [1](#)

<sup>22</sup> While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, <sup>23</sup> and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

<sup>24</sup> When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

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

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

<sup>26</sup> "From others," Peter answered.

"Then the sons are free," Jesus said.

<sup>27</sup> "But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

---

<sup>1</sup>The best ancient copies do not have v. 21, But this kind of demon does not go out except with prayer and fasting .

---

## Chapter 18

<sup>1</sup> At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?"

<sup>2</sup> Jesus called to himself a little child, set him among them, <sup>3</sup> and said, "Truly I say to you, unless you turn and become like little children, you will in no way enter the kingdom of heaven.

<sup>4</sup> Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. <sup>5</sup> Whoever welcomes a little child like this in my name receives me. <sup>6</sup> But whoever causes one of these little ones who believes in me to stumble, it would be better for him that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

<sup>7</sup> "Woe to the world because of stumbling blocks! For it is necessary that those stumbling blocks come, but woe to the person through whom those stumbling blocks come! <sup>8</sup> If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet.

<sup>9</sup> If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the fiery hell having both eyes.

<sup>10</sup> See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. <sup>11</sup> <sup>1</sup>

<sup>12</sup> What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? <sup>13</sup> If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. <sup>14</sup> In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

<sup>15</sup> "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. <sup>16</sup> But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed.

<sup>17</sup> And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector.

<sup>18</sup> I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. <sup>19</sup> Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there I am in their midst."

<sup>21</sup> Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

<sup>22</sup> Jesus said to him, "I do not tell you seven times, but until seventy times seven.

<sup>23</sup> Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. <sup>24</sup> As he began the settling, one servant was brought to him who owed him ten thousand talents. <sup>25</sup> But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made.

<sup>26</sup> So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' <sup>27</sup> So the master of that servant, since he was moved with compassion, released him and forgave him the debt.

<sup>28</sup> But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

<sup>29</sup> "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.'

<sup>30</sup> But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed.

<sup>31</sup> When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

<sup>32</sup> "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. <sup>33</sup> Should you not have had mercy on your fellow servant, even as I had mercy on you?'

<sup>34</sup> His master was angry and handed him over to the torturers until he would pay all that was owed. <sup>35</sup> So also my heavenly Father will do to you if you do not forgive your brother from your heart."

---

<sup>1</sup>The best ancient Greek copies do not have the sentence that some translations include, For the Son of Man came to save that which was lost .

---



Chapter 19

<sup>1</sup> It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. <sup>2</sup> Great crowds followed him, and he healed them there.

<sup>3</sup> Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

<sup>4</sup> Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female?"

<sup>5</sup> He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' <sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

<sup>7</sup> They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

<sup>8</sup> He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. <sup>9</sup> I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." <sup>1</sup>

<sup>10</sup> The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

<sup>11</sup> But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. <sup>12</sup> For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

<sup>13</sup> Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. <sup>14</sup> But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." <sup>15</sup> He placed his hands on the children, and then he went away from there.

<sup>16</sup> Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

<sup>17</sup> Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

<sup>18</sup> The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness,

<sup>19</sup> honor your father and your mother, and love your neighbor as yourself."

<sup>20</sup> The young man said to him, "All these things I have obeyed. What do I still need?"

<sup>21</sup> Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

<sup>23</sup> Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. <sup>24</sup> Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

<sup>25</sup> When the disciples heard it, they were very astonished and said, "Who then can be saved?"

<sup>26</sup> Jesus looked at them and said, "With people this is impossible, but with God all things are possible."

<sup>27</sup> Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

<sup>28</sup> Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel.

<sup>29</sup> Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will receive one hundred times as much and will inherit eternal life. <sup>30</sup> But many who are first will be last, and the last will be first.

---

<sup>1</sup> The best ancient copies do not have and the man who marries a woman who is divorced commits adultery .

---

## Chapter 20

<sup>1</sup> "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> After he had agreed with the laborers for one denarius a day, he sent them into his vineyard.

<sup>3</sup> He went out again about the third hour and saw other laborers standing idle in the marketplace. <sup>4</sup> To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work.

<sup>5</sup> Again he went out about the sixth hour and again the ninth hour, and did the same. <sup>6</sup> Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

<sup>7</sup> "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard.'

<sup>8</sup> When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

<sup>9</sup> "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. <sup>10</sup> When the first laborers came, they thought that they would receive more, but they also received one denarius each.

<sup>11</sup> When they received their wages, they complained about the landowner. <sup>12</sup> They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

<sup>13</sup> "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius?' <sup>14</sup> Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you.

<sup>15</sup> Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' <sup>16</sup> So the last will be first, and the first last." <sup>1</sup>

<sup>17</sup> As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, <sup>18</sup> "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death <sup>19</sup> and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

<sup>20</sup> Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

<sup>21</sup> Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

<sup>22</sup> But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

<sup>23</sup> He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." <sup>24</sup> When the other ten disciples heard this, they were very angry with the two brothers.

<sup>25</sup> But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. <sup>26</sup> But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, <sup>27</sup> and whoever wishes to be first among you must be your servant, <sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

<sup>29</sup> As they went out from Jericho, a great crowd followed him. <sup>30</sup> There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us." <sup>31</sup> The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

<sup>32</sup> Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

<sup>33</sup> They said to him, "Lord, that our eyes may be opened." <sup>34</sup> Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

---

<sup>1</sup>The best ancient copies do not have Many are called, but few are chosen .

---

Chapter 21

<sup>1</sup> As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

<sup>4</sup> Now all this happened to fulfill what was spoken through the prophet, saying,

<sup>5</sup> "Tell the daughter of Zion,  
'See, your King is coming to you,  
Humble and riding on a donkey—  
on a colt, the foal of a donkey.'"

<sup>6</sup> Then the disciples went and did just as Jesus had instructed them. <sup>7</sup> They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. <sup>8</sup> Most of the crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road.

<sup>9</sup> Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest!"

<sup>10</sup> When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

<sup>11</sup> The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

<sup>12</sup> Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. <sup>13</sup> He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers."

<sup>14</sup> Then the blind and the lame came to him in the temple, and he healed them.

<sup>15</sup> But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

<sup>16</sup> They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants  
you have prepared praise?'"

<sup>17</sup> Then Jesus left them and went out of the city to Bethany and spent the night there.

<sup>18</sup> Now in the morning as he returned to the city, he was hungry. <sup>19</sup> Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

<sup>20</sup> When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

<sup>21</sup> Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and it will be done. <sup>22</sup> Whatever you ask for in prayer, believing, you will receive."

<sup>23</sup> When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

<sup>24</sup> Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things.

<sup>25</sup> The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'

<sup>26</sup> But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." <sup>27</sup> Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things.

<sup>28</sup> But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

<sup>29</sup> "The son answered and said, 'I will not,' but afterward he changed his mind and went.

<sup>30</sup> "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go.

<sup>31</sup> Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do.

<sup>32</sup> For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

<sup>33</sup> "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. <sup>34</sup> When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit.

<sup>35</sup> But the vine growers took his servants, beat one, killed another, and stoned still another. <sup>36</sup> Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. <sup>37</sup> After that, the owner sent his own son to them, saying, 'They will respect my son.'

<sup>38</sup> "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' <sup>39</sup> So they took him, threw him out of the vineyard, and killed him.

<sup>40</sup> Now when the owner of the vineyard comes, what will he do to those vine growers?"

<sup>41</sup> They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

<sup>42</sup> Jesus said to them, "Did you never read in the scriptures,

"The stone which the builders rejected  
has been made the cornerstone.  
This was from the Lord,  
and it is marvelous in our eyes?"

<sup>43</sup> Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. <sup>44</sup> Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed."

<sup>45</sup> When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. <sup>46</sup> Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

## Chapter 22

<sup>1</sup> Jesus spoke to them again in parables, saying, <sup>2</sup> "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. <sup>3</sup> He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come.

<sup>4</sup> Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."'

<sup>5</sup> But they paid no attention and went away, one to his farm, another to his business. <sup>6</sup> The others seized the king's servants, treated them shamefully, and killed them. <sup>7</sup> The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city.

<sup>8</sup> Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. <sup>9</sup> Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' <sup>10</sup> The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests.

<sup>11</sup> But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. <sup>12</sup> The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless.

<sup>13</sup> Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' <sup>14</sup> For many people are called, but few are chosen."

<sup>15</sup> Then the Pharisees went and planned how they might entrap Jesus in his own talk. <sup>16</sup> Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. <sup>17</sup> So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

<sup>18</sup> But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? <sup>19</sup> Show me the coin for the tax." Then they brought a denarius to him.

<sup>20</sup> Jesus said to them, "Whose image and name are these?"

<sup>21</sup> They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's."

<sup>22</sup> When they heard it, they marveled. Then they left him and went away.

<sup>23</sup> On that day some Sadducees, who say there is no resurrection, came to him. They asked him, <sup>24</sup> saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.'

<sup>25</sup> There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. <sup>26</sup> Then the second brother did the same thing, then the third, all the way to the seventh brother. <sup>27</sup> After them all, the woman died. <sup>28</sup> Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

<sup>29</sup> But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. <sup>30</sup> For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven.

<sup>31</sup> But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, <sup>32</sup> 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." <sup>33</sup> When the crowds heard this, they were astonished at his teaching.

<sup>34</sup> But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. <sup>35</sup> One of them, an expert in the law, asked him a question, testing him— <sup>36</sup> "Teacher, which is the greatest commandment in the law?"

<sup>37</sup> Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' <sup>38</sup> This is the great and first commandment.

<sup>39</sup> And a second commandment is like it—'Love your neighbor as yourself.' <sup>40</sup> On these two commandments depend the whole law and the prophets."

<sup>41</sup> Now while the Pharisees were still gathered together, Jesus asked them a question. <sup>42</sup> He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

<sup>43</sup> Jesus said to them, "How then does David in the Spirit call him Lord, saying,

<sup>44</sup> "The Lord said to my Lord,  
"Sit at my right hand,  
until I make your enemies your footstool"?"

<sup>45</sup> If David then calls the Christ 'Lord,' how is he David's son?" <sup>46</sup> No one was able to answer him a word, and no man dared ask him any more questions from that day on.



## Chapter 23

<sup>1</sup> Then Jesus spoke to the crowds and to his disciples. <sup>2</sup> He said, "The scribes and the Pharisees sit in Moses' seat. <sup>3</sup> Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them.

<sup>4</sup> Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. <sup>5</sup> They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments.

<sup>6</sup> They love the places of honor at feasts and the chief seats in the synagogues, <sup>7</sup> and special greetings in the marketplaces, and to be called 'Rabbi' by people.

<sup>8</sup> But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. <sup>9</sup> And call no man on earth your father, for you have only one Father, and he is in heaven. <sup>10</sup> Neither must you be called 'teacher,' for you have only one teacher, the Christ.

<sup>11</sup> But he who is greatest among you will be your servant. <sup>12</sup> Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> "But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. <sup>14</sup> <sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

<sup>16</sup> "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' <sup>17</sup> You blind fools! Which is greater, the gold or the temple that makes the gold holy?

<sup>18</sup> And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' <sup>19</sup> You blind people! Which is greater, the gift or the altar that makes the gift holy?

<sup>20</sup> Therefore, he who swears by the altar swears by it and by everything on it. <sup>21</sup> The one who swears by the temple swears by it and by the one who lives in it. <sup>22</sup> And the one who swears by heaven swears by the throne of God and by him who sits on it.

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. <sup>24</sup> You blind guides, you who strain out a gnat but swallow a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. <sup>26</sup> You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. <sup>28</sup> In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. <sup>30</sup> You say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' <sup>31</sup> Therefore you testify against yourselves that you are sons of those who murdered the prophets.

<sup>32</sup> You also fill up the measure of your fathers. <sup>33</sup> You serpents, you offspring of vipers, how will you escape the judgment of hell?

<sup>34</sup> Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. <sup>35</sup> The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. <sup>36</sup> Truly I say to you, all these things will come upon this generation.

<sup>37</sup> "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup> See, your house is left to you desolate. <sup>39</sup> For I say to you, you will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

---

<sup>1</sup>The best ancient copies do not have verse 14 (some copies add the verse after verse 12). Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, while you make a show of long prayers. You will therefore receive greater condemnation .

---

## Chapter 24

<sup>1</sup> Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the buildings of the temple. <sup>2</sup> But he answered and said to them, "Do you not see all these things? Truly I say to you, not one stone will be left on another that will not be torn down."

<sup>3</sup> As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these things happen? What will be the sign of your coming and of the end of the age?"

<sup>4</sup> Jesus answered and said to them, "Be careful that no one leads you astray. <sup>5</sup> For many will come in my name. They will say, 'I am the Christ,' and will lead many astray.

<sup>6</sup> You will hear of wars and rumors of wars. See that you are not troubled, for these things must happen; but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. <sup>8</sup> But all these things are only the beginning of birth pains.

<sup>9</sup> Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake.

<sup>10</sup> Then many will stumble, and betray one another and hate one another. <sup>11</sup> Many false prophets will rise up and lead many astray.

<sup>12</sup> Because lawlessness will increase, the love of many will grow cold. <sup>13</sup> But the one who endures to the end will be saved. <sup>14</sup> This good news of the kingdom will be preached in the whole world as a testimony to all the nations. Then the end will come.

<sup>15</sup> "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place" (let the reader understand), <sup>16</sup> "let those who are in Judea flee to the mountains, <sup>17</sup> let him who is on the housetop not go down to take anything out of his house, <sup>18</sup> and let him who is in the field not return to take his cloak.

<sup>19</sup> But woe to those who are pregnant and to those who are nursing infants in those days! <sup>20</sup> Pray that your flight will not occur in the winter or on a Sabbath. <sup>21</sup> For there will be great tribulation, such as has not been from the beginning of the world until now, no, nor ever will be again. <sup>22</sup> Unless those days had been shortened, no flesh would be saved. But for the sake of the elect those days will be shortened.

<sup>23</sup> Then if anyone says to you, 'Look, here is the Christ!' or 'There is the Christ!' do not believe it. <sup>24</sup> For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup> See, I have told you ahead of time.

<sup>26</sup> Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the inner rooms,' do not believe it. <sup>27</sup> For as the lightning shines out from the east and flashes all the way to the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever a dead animal is, there the vultures will gather.

<sup>29</sup> "But immediately after the tribulation of those days

the sun will be darkened,  
the moon will not give its light,  
the stars will fall from the sky,  
and the powers of the heavens will be shaken.

<sup>30</sup> Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. <sup>31</sup> He will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other.

<sup>32</sup> "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you should know that he is near, at the very gates.

<sup>34</sup> Truly I say to you, this generation will not pass away until all of these things will have happened. <sup>35</sup> Heaven and the earth will pass away, but my words will never pass away.

<sup>36</sup> But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

<sup>37</sup> As the days of Noah were, so will be the coming of the Son of Man. <sup>38</sup> For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, <sup>39</sup> and they knew nothing until the flood came and took them all away—so will be the coming of the Son of Man.

<sup>40</sup> Then two men will be in a field—one will be taken, and one will be left. <sup>41</sup> Two women will be grinding with a mill—one will be taken, and one will be left. <sup>42</sup> Therefore be on your guard, for you do not know on what day your Lord will come.

<sup>43</sup> But know this, that if the master of the house had known in what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. <sup>44</sup> Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

<sup>45</sup> "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? <sup>46</sup> Blessed is that servant whom his master will find doing that when he comes. <sup>47</sup> Truly I say to you that the master will set him over all his possessions.

<sup>48</sup> But if an evil servant says in his heart, 'My master has been delayed,' <sup>49</sup> and begins to beat his fellow servants, and eats and drinks with drunkards, <sup>50</sup> then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. <sup>51</sup> His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

## Chapter 25

<sup>1</sup> "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. <sup>2</sup> Five of them were foolish and five were wise. <sup>3</sup> For when the foolish virgins took their lamps, they did not take any oil with them. <sup>4</sup> But the wise virgins took containers of oil along with their lamps.

<sup>5</sup> Now while the bridegroom was delayed, they all got sleepy and slept. <sup>6</sup> But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

<sup>7</sup> Then all those virgins rose up and trimmed their lamps. <sup>8</sup> The foolish said to the wise, 'Give us some of your oil because our lamps are going out.'

<sup>9</sup> "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.'

<sup>10</sup> While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

<sup>11</sup> "Afterward the other virgins also came and said, 'Master, master, open for us.'

<sup>12</sup> "But he answered and said, 'Truly I say to you, I do not know you.' <sup>13</sup> Watch therefore, for you do not know the day or the hour.

<sup>14</sup> "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. <sup>15</sup> To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. <sup>16</sup> The one who received the five talents went at once and worked with them and gained another five talents.

<sup>17</sup> In the same way, the one who had received two talents gained another two. <sup>18</sup> But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money.

<sup>19</sup> Now after a long time the master of those servants came back and settled accounts with them. <sup>20</sup> The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

<sup>21</sup> "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

<sup>22</sup> "The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have gained two more talents.'

<sup>23</sup> "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

<sup>24</sup> "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. <sup>25</sup> I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

<sup>26</sup> "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. <sup>27</sup> Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest.

<sup>28</sup> Therefore take away the talent from him and give it to the servant who has ten talents. <sup>29</sup> For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. <sup>30</sup> Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

<sup>31</sup> "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, and he will separate the people one from another, as a shepherd separates the sheep from the goats. <sup>33</sup> He will place the sheep on his right hand, but the goats on his left.

<sup>34</sup> Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup> For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; <sup>36</sup> I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

<sup>37</sup> "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink? <sup>38</sup> When did we see you a stranger and take you in? Or naked and clothe you? <sup>39</sup> When did we see you sick or in prison and come to you?'

<sup>40</sup> "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.'

<sup>41</sup> Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, <sup>42</sup> because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; <sup>43</sup> I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

<sup>44</sup> "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?'

<sup>45</sup> "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' <sup>46</sup> These will go away into eternal punishment, but the righteous into eternal life."

## Chapter 26

<sup>1</sup> It came about that when Jesus had finished all these words, he said to his disciples, <sup>2</sup> "You know that after two days the Passover is coming, and the Son of Man will be given over to be crucified."

<sup>3</sup> Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. <sup>4</sup> They plotted together to arrest Jesus stealthily and kill him. <sup>5</sup> For they were saying, "Not during the festival, so that a riot does not arise among the people."

<sup>6</sup> Now while Jesus was in Bethany in the house of Simon the leper, <sup>7</sup> as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. <sup>8</sup> But when his disciples saw it, they became angry and said, "What is the reason for this waste?" <sup>9</sup> This could have been sold for a large amount and given to the poor."

<sup>10</sup> But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a beautiful thing for me. <sup>11</sup> You always have the poor with you, but you will not always have me.

<sup>12</sup> For when she poured this ointment on my body, she did it for my burial. <sup>13</sup> Truly I say to you, wherever this good news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

<sup>14</sup> Then one of the twelve, who was named Judas Iscariot, went to the chief priests <sup>15</sup> and said, "What are you willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. <sup>16</sup> From that moment he sought an opportunity to turn him over to them.

<sup>17</sup> Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

<sup>18</sup> He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples.'"" <sup>19</sup> The disciples did as Jesus directed them, and they prepared the Passover meal.

<sup>20</sup> When evening came, he sat down to eat with the twelve disciples. <sup>21</sup> As they were eating, he said, "Truly I say to you that one of you will betray me."

<sup>22</sup> They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

<sup>23</sup> He answered, "The one who dips his hand with me in the dish is the one who will betray me. <sup>24</sup> The Son of Man will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

<sup>25</sup> Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

<sup>26</sup> As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat. This is my body."

<sup>27</sup> He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. <sup>28</sup> For this is my blood of the covenant that is poured out for many for the forgiveness of sins. <sup>29</sup> But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

<sup>30</sup> When they had sung a hymn, they went out to the Mount of Olives. <sup>31</sup> Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd  
and the sheep of the flock will be scattered.'

<sup>32</sup> But after I am raised up, I will go ahead of you into Galilee."

<sup>33</sup> But Peter said to him, "Even if all fall away because of you, I will never fall away."

<sup>34</sup> Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

<sup>35</sup> Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

<sup>36</sup> Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." <sup>37</sup> He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. <sup>38</sup> Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me."

<sup>39</sup> He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." <sup>40</sup> He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour?" <sup>41</sup> Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak."

<sup>42</sup> He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." <sup>43</sup> He came again and found them sleeping, for their eyes were heavy. <sup>44</sup> So leaving them again, he went away and prayed a third time, saying the same words.

<sup>45</sup> Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. <sup>46</sup> Arise, let us go. Look, the one who is betraying me is near."

<sup>47</sup> While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. <sup>48</sup> Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him."

<sup>49</sup> Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

<sup>50</sup> Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him.

<sup>51</sup> Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. <sup>52</sup> Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. <sup>53</sup> Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? <sup>54</sup> But how then would the scriptures be fulfilled, that this must happen?"

<sup>55</sup> At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. <sup>56</sup> But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

<sup>57</sup> Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. <sup>58</sup> But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome.

<sup>59</sup> Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. <sup>60</sup> They did not find any, even though many false witnesses came forward. But later two came forward <sup>61</sup> and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

<sup>62</sup> The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" <sup>63</sup> But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

<sup>64</sup> Jesus replied to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

<sup>65</sup> Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. <sup>66</sup> What do you think?"

They answered and said, "He is deserving of death."

<sup>67</sup> Then they spit in his face and beat him with their fists, while some slapped him <sup>68</sup> and said, "Prophecy to us, you Christ. Who is it that struck you?"

<sup>69</sup> Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

<sup>70</sup> But he denied it in front of them all, saying, "I do not know what you are talking about."



<sup>71</sup> When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

<sup>72</sup> He again denied it with an oath, "I do not know the man!"

<sup>73</sup> After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

<sup>74</sup> Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

<sup>75</sup> Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

## Chapter 27

<sup>1</sup> Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death.

<sup>2</sup> They bound him, led him away, and delivered him to Pilate the governor.

<sup>3</sup> Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, <sup>4</sup> and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself."

<sup>5</sup> Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself.

<sup>6</sup> The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." <sup>7</sup> They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. <sup>8</sup> For this reason that field has been called, "The Field of Blood" to this day.

<sup>9</sup> Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, <sup>10</sup> and they gave it for the potter's field, as the Lord had directed me."

<sup>11</sup> Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"

Jesus answered him, "You say so."

<sup>12</sup> But when he was accused by the chief priests and elders, he answered nothing. <sup>13</sup> Then Pilate said to him, "Do you not hear how many things they accuse you of?" <sup>14</sup> But he did not answer even one word, so that the governor was greatly amazed.

<sup>15</sup> Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. <sup>16</sup> At that time they had a notorious prisoner named Jesus Barabbas. <sup>1</sup>

<sup>17</sup> So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" <sup>18</sup> He knew that they had handed Jesus over to him because of envy.

<sup>19</sup> While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

<sup>20</sup> Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus. <sup>21</sup> The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

<sup>22</sup> Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

<sup>23</sup> Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

<sup>24</sup> So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

<sup>25</sup> All the people said, "May his blood be on us and our children." <sup>26</sup> Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. <sup>28</sup> They stripped him and put a scarlet robe on him. <sup>29</sup> They made a crown of thorns and put it

on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!"

<sup>30</sup> They spat on him, and they took the staff and struck him on the head again and again. <sup>31</sup> When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

<sup>32</sup> As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. <sup>33</sup> They came to a place called Golgotha, which means "The Place of a Skull." <sup>34</sup> They gave him wine to drink mixed with gall. But when he tasted it, he would not drink.

<sup>35</sup> When they had crucified him, they divided up his garments by casting lots, <sup>36</sup> and they sat and kept guard over him. <sup>37</sup> Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews."

<sup>38</sup> Two robbers were crucified with him, one on the right of him and one on the left. <sup>39</sup> Those who passed by insulted him, shaking their heads <sup>40</sup> and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

<sup>41</sup> In the same way the chief priests were mocking him, along with the scribes and elders, and said, <sup>42</sup> "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him.

<sup>43</sup> He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" <sup>44</sup> In the same way the robbers who were crucified with him also insulted him.

<sup>45</sup> Now from the sixth hour darkness came over the whole land until the ninth hour. <sup>46</sup> About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

<sup>47</sup> When some of those who were standing there heard it, they said, "He is calling for Elijah."

<sup>48</sup> Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. <sup>49</sup> The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." <sup>50</sup> Then Jesus cried out again with a loud voice and gave up his spirit.

<sup>51</sup> Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. <sup>52</sup> The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. <sup>53</sup> They came out of the tombs after his resurrection, entered the holy city, and appeared to many.

<sup>54</sup> Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." <sup>55</sup> Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. <sup>56</sup> Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. <sup>58</sup> He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.

<sup>59</sup> Joseph took the body, wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. <sup>61</sup> Mary Magdalene and the other Mary were there, sitting opposite the tomb.

<sup>62</sup> The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. <sup>63</sup> They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' <sup>64</sup> Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

<sup>65</sup> Pilate said to them, "Take a guard. Go and make it as secure as you know how." <sup>66</sup> So they went and made the tomb secure, sealing the stone and placing the guard.

---

<sup>1</sup> Many ancient copies do not have Jesus .

## Chapter 28

<sup>1</sup> Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. <sup>2</sup> Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it.

<sup>3</sup> His appearance was like lightning, and his clothing as white as snow. <sup>4</sup> The guards shook with fear and became like dead men.

<sup>5</sup> The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. <sup>6</sup> He is not here, but is risen, just as he said. Come see the place where the Lord was lying. <sup>7</sup> Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

<sup>8</sup> The women quickly left the tomb with fear and great joy, and ran to tell his disciples. <sup>9</sup> Behold, Jesus met them and said, "Greetings!" The women came, took hold of his feet and worshiped him. <sup>10</sup> Then Jesus said to them, "Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

<sup>11</sup> Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. <sup>12</sup> When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers <sup>13</sup> and told them, "Say to others, 'The disciples of Jesus came by night and stole his body while we were sleeping.'"

<sup>14</sup> If this report reaches the governor, we will persuade him and take any worries away from you." <sup>15</sup> So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

<sup>16</sup> But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup> When they saw him, they worshiped him, but some doubted.

<sup>18</sup> Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit.

<sup>20</sup> Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the age."

## Matthew

## Sapta 1

<sup>1</sup> Dispela buk, em i bilong ol lain tumbuna bilong Jisas Krais, pikinini bilong Devit na em i pikinini bilong Abraham. <sup>2</sup> Abraham em i papa bilong Aisak, na Aisak em i papa bilong Jekop, na Jekop em i papa bilong Juda na ol lain brata bilong em. <sup>3</sup> Juda em i papa bilong Peres na Sera. Mama bilong tupela em Tama. Peres em papa bilong Hesron, na Hesron em i papa bilong Ram.

<sup>4</sup> Ram em i papa bilong Aminadap, na Aminadap em papa bilong Nason, na Nason em i papa bilong Salmon. <sup>5</sup> Salmon em i papa bilong Boas. Rahab em i mama bilong Boas, na Boas em i papa bilong Obet, na Rut em i meri bilong Obet, na Obet em i papa bilong Jesi. <sup>6</sup> Jesi em i papa bilong king Devit, na Devit em i papa bilong Solomon na mama bilong em, em meri bilong Uraia bipo.

<sup>7</sup> Solomon em i papa bilong Reoboam, na Reoboam em i papa bilong Abisa, na Abisa em i papa bilong Asa. <sup>8</sup> Asa em i papa bilong Jehosafet, na Jehosafet em i papa bilong Joram, na Joram em i papa bilong Usia.

<sup>9</sup> Usia em i papa bilong Jotam, na Jotam em i papa bilong Ahas, na Ahas em i papa bilong Hesekaia. <sup>10</sup> Hesekaia em i papa bilong Manase, na Manase em i papa bilong Amon, na Amon em i papa bilong Josaia. <sup>11</sup> Josaia em i tumbuna bilong Jekonia, na ol brata bilong em, long dispela taim ol i go kalabus long Babilon.

<sup>12</sup> Bihain long ol i go kalabus long Babilon, Jekonia em i stap papa bilong Sieltel, na Sieltel em i tumbuna bilong Serubabel. <sup>13</sup> Serubabel em i papa bilong Abiud, na Abiud em i papa bilong Eliakim, na Eliakim em i papa bilong Asor. <sup>14</sup> Asor em i papa bilong Sadok, na Sadok em i papa bilong Akim, na Akim em i papa Eliud.

<sup>15</sup> Eliud em i papa bilong Eleasa, na Eleasa em i papa bilong Matan, na Matan em i papa bilong Jekop. <sup>16</sup> Jekop em i papa bilong Josep, na Josep em i man bilong Maria, na Maria em i karim Jisas husat ol i kolim nem bilong em Krai. <sup>17</sup> Olgeta lain tumbuna bilong Abraham i go long Devit i olsem 14-pela lain tumbuna, na long Devit i go long Babilon em 14-pela lain tumbuna, na long Babilon i kam long Krai em 14-pela lain tumbuna.

<sup>18</sup> Stori bilong Jisas krais taim Maria i karim em, em i olsem. Mama bilong em, Maria, ol i makim bilong maritim Josep, tasol bipo long tupela i marit, Josep i lukim olsem, Holi Spirit i putim pikinini long bel bilong Maria. <sup>19</sup> Man bilong Maria em i Josep, na em i stretpela man, na em i no laik givim sem long Maria long ai bilong ol manmeri, olsem na em i tingting long hait na lusim Maria i go na i no laik maritim em.

<sup>20</sup> Taim em i tingting long ol dispela samting, ensel bilong Bikpela i kam kamap long em long driman na em i tok, "Josep, pikinini bilong Devit, yu noken pret long kisim Maria olsem meri bilong yu long wanem dispela pikinini i stap insait long bel bilong en, em Holi Spirit yet i putim. <sup>21</sup> Em bai karim wanpela pikinini man, na bai yu kolim nem bilong em Jisas, long wanem em bai i kisim bek ol manmeri long sin bilong ol."

<sup>22</sup> Olgeta samting i bin kamap em long inapim tok bilong Bikpela bipo ol profet i bin tok long en bai kamap, ol i tok olsem, <sup>23</sup> "Harim, wanpela yanpela meri husat i no bin slip wantaim wanpela man yet, bai i gat bel na em bai karim wanpela pikinini man, na ol bai i kolim nem bilong em 'Emanuel.' As bilong dispela nem i olsem, "God i stap wantaim yumi."

<sup>24</sup> Josep i kirap long slip bilong em na em i mekim olsem ensel bilong Bikpela i bin tokim em long mekim, na em i kisim Maria olsem meri bilong em. <sup>25</sup> Tasol em i no slip wantaim dispela meri inap meri i karim dispela pikinini man. Na em i kolim nem bilong em Jisas.

Sapta 2

<sup>1</sup> Maria i karim Jisas long Betlehem bilong Judia long taim Herot i stap king. Na sampela saveman bilong hap bilong san kamap i kam long Jerusalem na i askim olsem, <sup>2</sup> "Dispela nupela pikinini i kamap, em king bilong ol Juda i stap we? Mipela lukim sta bilong em long hap bilong san kamap na mipela i kam long lotu long em." <sup>3</sup> Taim King Herot i harim dispela tok, em i tingting planti wantaim olgeta lain long Jerusalem.

<sup>4</sup> Herot i bungim olgeta hetpris na saveman bilong lo bilong ol juda na em i askim ol, "Long wanem ples bai Kraismen bilong kisim bek ol manmeri i kamap?" <sup>5</sup> Na ol i tokim em olsem, "Em bai kamap long Betlehem bilong Judia, em ol profet i bin raitim olsem, <sup>6</sup> 'Yu Betlehem, long graun bilong Juda, yu i no liklik taun tumas na i nogat nem namel long ol bikpela taun i gat biknem long Juda. Nogat. Long wanem, long yu wanpela hetman bai i kamap na em bai i stap wasman bilong lain bilong mi Israel."

<sup>7</sup> Herot i harim dispela tok na em i hait tasol na singautim ol saveman i kam na askim ol long wanem taim stret ol i bin lukim dispela sta i kamap. <sup>8</sup> Em i salim ol i go long Betlehem, na em i tokim ol, "Yupela go na painim aut gut long dispela liklik pikinini. Taim yupela painim em pinis, orait yupela salim tok long mi, na mi tu bai kam lotu long em."

<sup>9</sup> Ol i harim pinis tok bilong king, orait ol i go, na dispela sta ol i lukim long san kamap i go paslain long ol na i go stap antap long haus pikinini i stap long en. <sup>10</sup> Taim ol i lukim dispela sta bel bilong ol i amamas bikpela tru.

<sup>11</sup> Ol i go insait long haus na lukim pikinini wantaim Maria mama bilong em. Ol i brukim skru na putim pes i go daun na lotu long em. Ol i opim ol bokis i gat ol samting i dia tumas na ol i givim em gol, gutpela sanda, na paura bilong kamapim smok i gat gutpela smel. <sup>12</sup> God i tokim ol long driman olsem bai ol i noken go bek long Herot. Olsem na ol i bihainim narapela rot na go bek long ples bilong ol.

<sup>13</sup> Ol saveman i go pinis na ensel bilong Bikpela i tokim Josep long driman na i tok olsem, "Kirap, kisim pikinini na mama bilong em na yupela ranawe i go long Isip. Yu mas stap long Isip inap mi givim tok gen long yu, long wanem, Herot i painim pikinini bilong kilim i dai." <sup>14</sup> Long dispela nait Josep i kirap na kisim pikinini na mama bilong em na ol i go long Isip. <sup>15</sup> Ol i stap long hap inap king Herot i dai. Dispela samting i kamap em inapim wanpela tok Bikpela i givim long maus bilong profet, "Mi singautim pikinini man bilong mi long Isip na em i kam."

<sup>16</sup> Herot i save olsem ol saveman bilong hap bilong san kamap i giamanim em, na em i belhat. Em i salim ol soldia long kilim olgeta pikinini man insait long Betlehem we krismas bilong ol i mak olsem tupela yia na krismas i stap ananit. Herot i bin askim ol saveman gut long wanem taim stret sta i kamap, long wanem, em i tingting long kilim ol pikinini man i kamap long dispela taim.

<sup>17</sup> Dispela tok profet Jeremaia i tok long en i kamap tru, <sup>18</sup> "Wanpela krai na singaut i kamap long Rama. Resel i krai long pikinini bilong em, na em i no laikim bai wanpela man o meri i mekim gut bel bilong em, long wanem, ol pikinini bilong em i dai pinis."

<sup>19</sup> Taim Herot i dai pinis, orait wanpela ensel bilong Bikpela i kam long Josep long driman long Isip na i tok, <sup>20</sup> "Kirap na kisim pikinini na mama bilong em na go long Israel, ol man i laik kilim pikinini ol i dai pinis." <sup>21</sup> Josep i kirap na kisim pikinini na mama bilong em na ol i go long Israel.

<sup>22</sup> Taim Josep i harim olsem Akilaus i kisim ples bilong papa bilong em na i kamap king bilong Judia, em i pret long go long hap. Bihain God i givim tok long Josep long driman, na em i go long distrik Galili <sup>23</sup> na ol i go na i stap lo taun Nasaret. Dispela em inapim tok bilong ol profet olsem, ol bai kolim em man bilong Nasaret.

Sapta 3

<sup>1</sup> Long dispela taim Jon bilong baptais i kamap na i autim gutnius long ples nating bilong Judia na i tok, <sup>2</sup> "Tanim bel, kingdom bilong heven i kam klostu pinis." <sup>3</sup> Dispela man em profet Aisaia i bin tok long em, "Wanpela maus i singaut long ples nating; Redim rot bilong Bikipela na mekim rot bilong em i kamap stret."

<sup>4</sup> Jon i putim klos ol i wokim long skin bilong kamel na pasim let ol i wokim long skin bilong abus. Kaikai bilong em ol grasopa na wel hani. <sup>5</sup> Olgeta manmeri bilong Jerusalem, Judia na olgeta hap bilong wara Jodan i go long em. <sup>6</sup> Ol i autim sin bilong ol na em i baptaisim ol long wara Jodan.

<sup>7</sup> Tasol taim em i lukim planti ol Farisi na Sadusi i kam long em long kisim baptais, em i tokim ol, "Yupela ol pikinini bilong poisin snek, husat i tokim yupela long ranawe long hevi bai i kamap?" <sup>8</sup> Yupela i mas karim kaikai bilong pasin bilong autim sin na tanim bel tru. <sup>9</sup> Yupela i noken tingting long tok olse, "Abraham em i tumbuna bilong mipela. Mi tok tru long yupela olsem, God em inap long mekim ol dispela ston i kamap pikinini bilong Abraham.

<sup>10</sup> Tamiok i stap pinis long as bilong diwai. Olsem na diwai i no karim gutpela kaikai bai ol i katim i go daun na tromoi i go long paia. <sup>11</sup> Mi baptaisim yupela long wara long soim olsem yupela i tanim bel tru na lusim pasin bilong sin. Tasol man i kam bihain long mi em i gat bikipela strong moa, na i winim mi na mi no gutpela man tumas long karim su bilong em. Em bai baptaisim yupela long Holi Spirit na paia. <sup>12</sup> Em i holim fok bilong klinim wit long han bilong em long klinim gut pipia na bungim long haus bilong wit. Tasol em bai kukim pipia bilong wit long paia i no save dai."

<sup>13</sup> Jisas i lusim Galili na i go long wara Jodan long Jon bai baptaisim em. <sup>14</sup> Tasol Jon i laik pasim em; na i tok, "Mi bai kisim baptais long yu; olsem wanem na yu kam long mi?" <sup>15</sup> Jisas i bekim tok na i tokim em, "Larim em i mas kamap olsem long inapim oigeta samting God i laikim." Na Jon i mekim olsem em i tok.

<sup>16</sup> Jisas i kisim baptais pinis na kwiktaim em i kam antap long wara na heven i op na Spirit bilong God i kam daun olsem wanpela pisin na i kam sindaun antap long em. <sup>17</sup> Wanpela singaut i kam long heven na i tok olsem, "Dispela em i Pikinini Man bilong mi, em mi laikim tumas. Bel bilong Mi i amamas tru long em."

Sapta 4

<sup>1</sup> Long dispela taim Spirit bilong God i kisim Jisas i go long ples nating bai satan i traim em. <sup>2</sup> Taim em i tambu long kaikai 40-pela dei na 40-pela nait, em i hangere. <sup>3</sup> Man bilong traim em i kam kamap na i tokim em olsem, "Sapos yu pikinini bilong God, orait yu tokim dispela ol ston i kamap bret." <sup>4</sup> Tasol Jisas i bekim tok long em olsem, "Buk bilong God i tok olsem, 'Man i no inap long stap laip long bret tasol; nogat, tasol long olgeta tok i kam long maus bilong God.'"

<sup>5</sup> Bihain Satan i kisim Jisas i go long Jerusalem em taun bilong God na putim em antap tru long het bilong haus lotu, <sup>6</sup> na i tokim em olsem, Sapos yu pikinini bilong God, yu kalap i go daun, olsem buk bilong God i tok; 'Em bai salim ol ensel bilong em i kam was long yu' na ol bai karim yu nogut ston i brukim lek bilong yu."

<sup>7</sup> Jisas i tokim Satan, "Buk bilong God i tok tu olsem, 'Yu noken traim Bikpela God bilong yu.'" <sup>8</sup> Satan i kisim Jisas gen i go long wanpela maunten i antap moa na em i soim em long olgeta kantri bilong dispela graun na olgeta gutpela samting bilong ol. <sup>9</sup> Satan i tokim Jisas olsem, "Mi bai givim yu dispela olgeta samting sapos yu brukim skru na lotu long mi."

<sup>10</sup> Na Jisas i tokim em, "Satan, yu klia, Buk bilong God i tok, 'You mas lotu long God Bikpela bilong yu na aninit long em wanpela tasol.'" <sup>11</sup> Na Satan i lusim Jisas, na ol ensel i kam na helpim em.

<sup>12</sup> Taim Jisas i harim olsem ol i holimpas na kalabusim Jon, em i go long Galili. <sup>13</sup> Jisas i lusim Nasaret na i go stap long Kapeniam. Kapeniam i stap arere long raun wara Galili long graun bilong Sebulan na Naftali.

<sup>14</sup> Dispela i kamap na inapim tok bilong profet Aisaia. <sup>15</sup> "Graun bilong Sebulan na long graun bilong Naftali, rot i go long raunwara na i go hapsait long Jodan. Galili em graun bilong ol man bilong narapela lain. <sup>16</sup> Ol lain husat i stap insait long tudak i bin lukim bikpela lait, na ol mammeri i dai insait long spirit na i stap long we long God, antap long ol lait i bin kirap."

<sup>17</sup> Long dispela taim Jisas em i stat long autim tok bilong God na i tokim ol olsem, "Lusim ol pasin nogut bilong yupela, long wanem, Kingdom bilong God em i kam klostu."

<sup>18</sup> Taim Jisas i wakabaut i go olsem long raunwara bilong Galili, em i lukim tupela brata, Saimon husat ol i kolim em Pita, na brata bilong em Endru, i tromoi net go insait long wara, em ol man bilong kisim pis. <sup>19</sup> Jisas i kirap na tokim tupela olsem, "Kam bihainim mi, na mi bai mekim yupela i kamap man bilong kisim man." <sup>20</sup> Hariap tru, tupela i lusim ol net bilong tupela na i bihainim Jisas.

<sup>21</sup> Taim Jisas i lusim dispela ples na i go long hapsait, em i lukim narapela tupela brata, Jon em i pikinini bilong Jebedi na brata bilong en Jems. Ol i stap insait long bout wantaim papa bilong tupela Jebedi na wok long stretim net i stap. Taim Jisas i singautim tupela, <sup>22</sup> na hariap tru tupela i lusim bout na papa bilong tupela na bihainim Jisas.

<sup>23</sup> Jisas i go long olgeta hap bilong Galili na skulim ol manmeri insait long haus lotu bilong ol Juda, na autim gutnius bilong Kingdom bilong God na em i oraitim planti manmeri wantaim kainkain sik nogut namel ol. <sup>24</sup> Dispela tok win olsem Jisas i bin oraitim ol sik manmeri long Galili i go olgeta long Siria. Na ol lain long Siria i harim na kisim ol manmeri i gat kainkain sik na pen na ol manmeri i gat spirit nogut, na sik guria, na ol lek o han nogut tu, Jisas i oraitim ol. <sup>25</sup> Bikpela lain manmeri i bihianim Jisas, em ol lain Galili, na ol lain Dekapolis, na ol lain Jerusalem, na ol lain Judia na ol lain i stap hap sait long Joden.



Sapta 5

<sup>1</sup> Taim Jisas i lukim ol bikpela lain manmeri, em i go antap long maunten. Na taim em i sindaun pinis, ol disaipel bilong en i kam long em. <sup>2</sup> Em i stat long skulim ol disaipel na i tokim ol olsem, <sup>3</sup> "Ol manmeri i stap rabis long samting bilong God em ol i ken amamas, long wamen kingdom bilong heven em bilong ol. <sup>4</sup> Ol manmeri i krai sori em ol i ken amamas, long wanem God bai i mekim gut long ol.

<sup>5</sup> Ol manmeri i save daunim ol yet, em ol i ken amamas long wanem bai ol i kisim nupela graun. <sup>6</sup> Ol manmeri i hangre na nek i drai long bihainim stretpela pasin bilong God em ol i ken amamas, bai God i pulapim ol. <sup>7</sup> Ol manmeri i save marimari long ol arapela ol i ken amamas, bai God i marimari long ol. <sup>8</sup> Ol manmeri bel bilong ol i klin ol i ken amamas, bai ol i lukim God.

<sup>9</sup> Ol manmeri i save daunim kros na pait em ol i ken amamas, bai ol i kolim ol pikinini bilong God. <sup>10</sup> Ol manmeri i mekim stretpela pasin bilong God na long dispela as ol i kisim hevi em ol i ken amamas, long wanem kingdom bilong heven em bilong ol.

<sup>11</sup> Taim ol manmeri i kros nogut long yupela na mekim pasin nogut long yupela, na mekim kainkain tok nogut na giaman tok long yupela long wanem yupela i bihainim mi, yupela i ken amamas. <sup>12</sup> Yupela i mas amamas tru, long wanem bikpela pei God bai i givim yupela long heven. Long wankain pasin ol manmeri i stap bipo i bin mekim nogut long ol profet tu.

<sup>13</sup> Yupela i sol bilong graun. Tasol sapos dispela sol i lusim swit bilong en, olsem wanem em i ken kisim bek swit bilong em? Em i no gutpela moa olsem na bai ol i tromoi i go na grunkutim long lek. <sup>14</sup> Yupela lait bilong graun. Wapela taun i stap antap long maunten bai i no inap hait.

<sup>15</sup> Nogat wapela i save laitim lam na haitim aninit long basket, em i save putim antap long ples klia, na dispela lam i save givim lait long olgeta insait long haus. <sup>16</sup> Larim lait bilong yu i mas lait long olgeta manmeri, inap ol i ken lukim gutpela pasin bilong yu na givim biknem long Papa bilong yu i stap long heven.

<sup>17</sup> Yupela i noken ting olsem mi kam bilong bagarapim lo o ol tok bilong ol profet. Mi no kam bilong bagarapim ol, tasol mi kam bilong inapim ol. <sup>18</sup> Tru tumas mi tokim yupela heven na graun bai i pinis, na i nogat wapela nem insait long lo bai i lus, inap em i inapim tru olgeta samting.

<sup>19</sup> Olsem na sapos wapela i no bihainim gut dispela lo na em i skulim ol arapela long mekim wankain, bai em i nogat biknem insait long Kingdom bilong God. Sapos wapela i bihainim gut lo na i skulim ol arapela long mekim wankain, em bai i gat biknem insait long Kingdom bilong God. <sup>20</sup> Tru tumas mi tokim yupela sapos stretpela pasin bilong yupela i no winim stretpela pasin bilong ol tisa bilong lo na Farisi, yupela i no inap tru i go insait long kingdom bilong heven.

<sup>21</sup> Yupela i bin harim pinis ol i tok long taim bilong ol tumbuna olsem, 'Noken kilim i dai arapela manmeri', na, 'Sapos wapela i kilim i dai arapela man o meri em bai i kamap long kot.' <sup>22</sup> Tasol mi tokim yupela sapos wapela i gat bel kros wantaim brata bilong em, em bai i kamap long kot; na sapos wapela i tok long brata bilong em 'Yu pipia rabis man!' em bai i go long kansol, Sapos wapela i tok, 'Yu longlong!' em bai i go long hel paia.

<sup>23</sup> Olsem na sapos yupela i laik mekim ofa long alta na yupela i tingim olsem brata bilong yu i gat bel kros long yu,

<sup>24</sup> orait lusim ofa bilong yu long alta. Na pastaim yu mas go na kamapim wanbel wantaim brata bilong yu, na bihain yu ken mekim ofa billong yu.

<sup>25</sup> Yupela i mas kamapim wanbel pasin hariap wantaim man o meri i laik kisim yu i go long kot, nogut em bai putim yu long han bilong jas na jas bai givim yu go long polis, na bai putim yu long kalabus. <sup>26</sup> Mi tok tru long yupela, yu no inap long kam autsait long kalabus inap yu bekim olgeta dinau moni.

<sup>27</sup> Yupela i bin harim pinis olsem, yupela marit noken mekim pasin pamuk.' <sup>28</sup> Tasol mi tokim yupela sapos yupela i lukim wapela meri na i mangal long dispela meri, yupela i mekim pinis pasin pamuk wantaim dispela meri long bel bilong yupela.

<sup>29</sup> Sapos ai long han sut bilong yupela i mekim yupela long mekim sin, orait kamautim na tromoi go. Nogut olgeta bodi bilong yu i go long paia, em i gutpela moa long wapela hap bodi tasol i lus. <sup>30</sup> Sapos han sut bilong yupela i mekim yupela long mekim sin, orait katim na tromoi go. Nogut olgeta bodi bilong yu i go long paia, em i gutpela moa long wapela hap bodi tasol i lus.

<sup>31</sup> Tok i stap olsem, 'Sapos wapela man i rausim meri bilong en, em i mas givim pepa bilong brukim marit.' <sup>32</sup>

Tasol mi tokim yupela olsem man i rausim meri bilong em, taim meri i no mekim pasin pamuk, em i mekim dispela meri i kamap olsem pamuk meri. Sapos wapela man i maritim dispela meri bihain long man bilong em i brukim marit dispela man i mekim pasin pamuk.

<sup>33</sup> Yupela i bin harim pinis long taim bipo olsem, 'No ken giaman na tok tru antap long strongim toktok, tasol yupela i mas kisim i go long Bikpela.' <sup>34</sup> Tasol mi tokim yupela, noken kolim nem bilong heven tu long strongim tok bilong yupela, long wanem heven em i sia king bilong God. <sup>35</sup> Noken kolim nem bilong graun tu long strongim tok bilong yupela, long wanem graun em i ples we God i putim lek bilong en, na noken kolim tu Jerusalem long strongim tok bilong yupela, long wanem em i taun bilong Bikpela King.

<sup>36</sup> Na yupela i noken putim han long het bilong yupela long strongim tok bilong yupela, long wanem yupela i no inap long mekim wanpela gras long het bilong yupela i kamap bilak o wait. <sup>37</sup> Sapos tok bilong yupela i Yes orait tok yes tasol o sapos tok bilong yupela i Nogat orait tok nogat tasol. Sapos yupela putim wanpela moa tok antap long dispela tok em i kam long Satan.

<sup>38</sup> Yupela bin harim pinis ol i tok, 'Sapos wanpela i bagarapim ai bilong yupela, orait yupela tu mas bagarapim ai bilong em, na sapos wanpela i brukim tit bilong yupela, orait yupela tu mas brukim tit bilong em.' <sup>39</sup> Tasol mi tokim yupela, noken bekim rong bilong man i mekim nogut long yupela. Sapos wanpela i solapim wisket bilong yupela orait givim narapela sait wisket tu na em i ken solapim.

<sup>40</sup> Sapos wanpela i laikim saket bilong yupela na em i kisim yupela go long kot, orait larim em i ken kisim siot bilong yupela tu. <sup>41</sup> Sapos wanpela i tok strong long yupela mas go wantaim em wanpela mail, goan yupela go wantaim em tupela mail. <sup>42</sup> Givim long husat i askim yupela, na yupela noken tok nogat long wanpela i laik kisim dinnaun long yu.

<sup>43</sup> Yupela i bin harim pinis olsem, 'Yupela mas laikim wantok bilong yupela tasol na mekim nogut long birua bilong yupela.' <sup>44</sup> Tasol mi tokim yupela, yupela i mas laikim tru birua bilong yupela na prea long man i mekim nogut long yupela, <sup>45</sup> Bai yupela i ken kamap pikinini bilong Papa bilong yupela i stap long heven. Long wanem em i save mekim san bilong em i lait antap long gutpela manmeri na manmeri bilong mekim sin na em i save salim ren i pundaun long stretpela na i no stretpela manmeri.

<sup>46</sup> Sapos yupela laikim tasol ol lain i laikim yu, bai yupela kisim wanem kain pei? Ol man bilong kisim takis tu i save mekim wankain pasin? <sup>47</sup> Sapos yupela mekim gut long wantok bilong yupela tasol, yupela ting yupela i winim ol arapela, a? Ol haiden tu i save mekim wankain pasin. <sup>48</sup> Papa bilong yupela long heven em i stretpela, olsem na yupela tu i mas mekim stretpela pasin.

Sapta 6

<sup>1</sup> Kisim was gut olsem yu i no mekim ol stretpela pasin long ai bilong ol manmeri we ol i ken i lukim yu na yu bai i no inap kisim presen long Papa bilong yu husat i stap long heven. <sup>2</sup> Taim yu givim moni na kago long ol turangu, noken winim biugel olsem giaman manmeri i save mekim long haus lotu bilong ol Juda na long olgeta ples klia. Ol i mekim bilong kisim biknem long ol manmeri. Tru tumas mi tokim yupela olsem ol i kisim presen bilong ol.

<sup>3</sup> Tasol taim yu givim moni na kago long ol turangu, noken larim han kais bilong yu i save long wanem samting han sut bilong yu i mekim. <sup>4</sup> Olsem na yupela mas givim ol presen bilong yupela long ples hait. Bihain Papa bilong yu husat i save lukluk long ples hait bai givim yu present.

<sup>5</sup> Na taim yu prea, noken kamap olsem ol man i gat tupela maus, ol i save laik sanap na prea long haus lotu bilong ol Juda na ples klia we ol man i ken lukim ol. Tru tumas, me tokim yupela olsem, ol i kisim pei bilong ol. <sup>6</sup> Tasol taim yupela laik prei, go insait long rum bilong yupela, na pasim dua na prei long Papa bilong yupela husat i save stap long ples hait. Na bihain Papa bilong yupela husat i save lukluk long ples hait bai givim pei long yupela. <sup>7</sup> Taim yu prea, noken mekim planti ol toktok yu save mekim bipo, olsem ol man i no bilong Juda i save mekim, bilong wanem ol i ting olsem taim ol mekim planti toktok God i bai harim prea bilong ol.

<sup>8</sup> Olsem na noken kamap olsem ol, bilong wanem Papa bilong yu i save pinis long ol samting yu laik askim. <sup>9</sup> Olsem na yupela i ken prei olsem, Papa bilong mipela yu stap long heven, larim nem bilong yu i ken stap holi. <sup>10</sup> Larim kingdom bilong yu i kam. Na larim laik bilong yu i kamap long graun olsem em i kamap long heven.

<sup>11</sup> Givim mipela kaikai inap long tude. <sup>12</sup> Lusim ol rong bilong mipela olsem mipela i lusim rong bilong ol arapela.

<sup>13</sup> Noken bringim mipela i go insait long traim, tasol yu ken kisim bek mipela long ol samting i nogut.

<sup>14</sup> Sapos yupela i lusim rong bilong ol arapela, orait Papa bilong yu long heven bai lusim rong bilong yupela. <sup>15</sup> Sapos yupela i no lusim rong bilong ol arapela, Papa bilong yupela bai no inap lusim rong bilong yupela.

<sup>16</sup> Me tok moa olsem, taim yu no kaikai na beten, yu noken mekim ol sori pes olsem ol giaman manmeri i save mekim. Ol i save senisim pes bilong ol na mekim ol man luk save long ol olsem ol i no kaikai na beten. Tru tumas me tokim yupela olsem ol i kisim presen bilong ol. <sup>17</sup> Tasol yupela, taim yupela no kaikai na beten, yupela mas putim wel long het bilong yupela na wasim pes bilong yupela, <sup>18</sup> olsem na narapela manmeri bai hat long luksave olsem yupela i no kaikai na beten. Tasol long Papa bilong yupela husat i save stap long ples hait, na Papa bilong yu husat i save lukluk long ples hait bai givim presen long yu.

<sup>19</sup> Noken bungim planti ol gutpela samting bilong yu long graun, we binatang bai kaikai na ros bai i bagarapim. Na tu ol stil man bai i kam stilim. <sup>20</sup> Olsem na bungim ol samting bilong yupela long heven, we nogat binatang na ros bai i bagarapim, na tu stilman bai no inap stilim. <sup>21</sup> Long wanem hap ol gutpela samting bilong yu i stap, dispela hap tasol bel bilong yu tu bai i stap.

<sup>22</sup> Ai em i lam bilong bodi, olsem na sapos ai bilong yu i gutpela, orait bodi bilong yu i stap long lait. <sup>23</sup> Tasol sapos ai bilong yu i nogut, oarit bodi bilong yu i pulap long tudak. Em olsem na sapos lait insait long yu em i tudak, dispela tudak i bikpela tumas! <sup>24</sup> Nogat wanpela i ken mekim wok bilong tupela bosman. Bilong wanem, em bai les long wanpela na laikim narapela, na tu em bai mekim gut long wanpela na mekim nogut long narapela. Yu no inap mekim wok bilong God na ol samting bilong dispela graun.

<sup>25</sup> Olsem na me tokim yupela, yupela noken wari long laip bilong yupela, wanem samting yupela bai kaikai o dring. Na noken wari long bodi bilong yupela long wanem klos yupela bai putim long skin bilong yupela. Olsem laip bilong yupela i winim kaikai na bodi bilong yupela i winim klos? <sup>26</sup> Lukim ol pisin stap long skai, ol i no save planim na bungim kaikai o bungim kaikai long haus, tasol Papa bilong yupela long heven i save givim ol kaikai. Yu winim ol pisin long skai?

<sup>27</sup> Yu husat bilong yupela i wari tumas i ken putim wanpela mak long laip bilong em yet long stap long graun? <sup>28</sup> Bilong wanem yupela i save wari tumas long ol klos, tingim ol plaua long gras ples, we ol i gro. Ol i no save wok na ol i no save mekim klos. <sup>29</sup> Na me tok moa long yupela, Soloman wantaim olgeta gutpela samting bilong em, em i no bin putim klos olsem ol dispela plaua.

<sup>30</sup> Sapos God i save putim klos bilong ol dispela plaua, we i save stap nau na tumoro ol i save tromoi go insait long paia. Yu laikim em long mekim wanem gen long putim klos bilong yu, yu gat liklik bilip? <sup>31</sup> Olsem na noken wari na tok, 'Bai mipela kaikai wanem?' o 'Bai mipela dring wanem?', o 'Bai me werim wanem klos?'

<sup>32</sup> Ol man i no bilong Juda i save painim dispela ol samting. Papa bilong yupela long heven i save long ol samting yupela save laikim. <sup>33</sup> Tasol painim kingdom bilong Bikpela pastaim na bihainim ol stretpela pasin bilong em, na bihain em bai givim yupela dispela ol samting. <sup>34</sup> Olsem, na noken wari tumas long tumoro, tumoro i gat wari bilong em yet. Wanwan dei i gat inap hevi bilong em yet.

Sapta 7

<sup>1</sup> Noken skelim pasin bilong ol narapela man, na God bai i no inap skelim pasin bilong yu. <sup>2</sup> Long ol pasin bilong skelim ol narapela man, long wankain skel tasol, God bai i mekim wankain pasin tasol long skelim yu.

<sup>3</sup> Bilong wanem na yu lukluk long liklik pipia i stap insait long ai bilong ol brata bilong yu, tasol yu yet i no luksave long bikpela hap plan i stap insait long ai bilong yu. <sup>4</sup> Bilong wanem bai yu tokim brata bilong yu olsem, 'Larim mi rausim liklik pipia insait long ai bilong yu, 'tasol yu yet i no rausim bikpela hap plan i pas long ai bilong yu? <sup>5</sup> Yu giaman man stret! Yu mas rausim hap plan i pas long ai billong yu yet pastaim, na taim yu i lukluk gut, nao yu inap long rausim liklik pipia i stap insait long ai bilong brata bilong yu.

<sup>6</sup> Noken givim samting i holi i go long ol dok na noken tromoi ol ston i dia tumas i go long pes bilong ol pik. Nogut ol bai i krukutim long lek bilong ol na brukim i go liklik.

<sup>7</sup> Yu askim na bai i givim long yu. Yu painim na yu bai kisim. Yu paitim dua na dua bai i op long yu. <sup>8</sup> Long olgeta man husat i save askim, em i save kisim, na man husat i save painim, em i save lukim, na husat man wok long paitim dua, dua bai i op long em. <sup>9</sup> Husat bilong yupela, sapos pikinini bilong yu askim long bret, bai yu givim em ston a? <sup>10</sup> O sapos em askim yu long pis, bai yu givim em snek a?

<sup>11</sup> Olsem na, yupela i save mekim pasin nogut, tasol, yupela save long givim gutpela samting long pikinini bilong yupela, wankain tasol papa bilong yupela i stap long heaven em bai i givim yupela gutpela samting long husat i askim long em? <sup>12</sup> Olsem tasol, wanem samting yu ting ol manmeri i ken mekim long yu, yu mas mekim wankain pastaim tu long ol, dispela em lo bilong God na tok bilong ol profet.

<sup>13</sup> Yupela i mas bihainim rot i go long liklik dua. Rot i go long bikpela dua em bai kisim yu i go long ples bilong bagarap, na planti manmeri i save bihainim dispela bikpela rot. <sup>14</sup> Tasol dua bilong laip em i liklik tru, na rot bilong bihanim em i hat tru, tasol liklik lain tasol i save painim.

<sup>15</sup> Lukaut long ol giaman profet, husat i save putim klos olsem ol sipsip long autsait, tasol trutru insait bilong ol em i olsem wel dok. <sup>16</sup> Yu bai luksave long pasin bilong ol. Tasol inap ol manmeri i kisim kaikai bilong diwai wain long rop i gat nil o fik long nilnil gras i gat moson? <sup>17</sup> Long wankain rot tasol, olgeta gutpela diwai, i save karim gutpela kaikai, tasol long diwai nogut i save karim kaikai nogut.

<sup>18</sup> Ol gutpela diwai i no inap karim nogut kaikai, wankain tasol, ol diwai nogut i no inap karim gutpela kaikai. <sup>19</sup> Olgeta diwai i no save karim gutpela kaikai, Em ol i save katim na kukim long paia. <sup>20</sup> Olsem na bihain, bai yu i ken lukim long ol kaikai bilong em taim em i karim.

<sup>21</sup> I no olgeta manmeri husat i save kolim nem bilong mi, Bikpela, Bikpela, bai ol i go insait long Kingdom bilong heaven, nogat. Tasol husat ol manmeri save bihainim laik bilong Papa bilong mi bai i go long heaven. <sup>22</sup> Planti ol manmeri bai i tokim mi long dispela dei olsem, 'Bikpela, Bikpela, mipela i save mekim wok profet long nem bilong yu, long nem bilong yu tasol mipela i save rausim spirit nogut, na long nem bilong yu tasol mipela i save mekim planti samting?' <sup>23</sup> Long dispela dei bai mi tokaut klia long ol olsem, mi i no save long yupela! Klia long mi, yupela man bilong mekim pasin nogut!

<sup>24</sup> Olsem na olgeta man husat i harim tok bilong mi na i save bihainim em i olsem saveman husat i wokim haus bilong en antap long ston. <sup>25</sup> Taim rein i kam daun na wara i tait i kam, na win i kam long dispela haus, tasol haus em i no pundaun, long wanem haus em i stap antap long ston.

<sup>26</sup> Tasol ol man i harim tok na i no bihainim, em i olsem man i nogat gutpela save husat i wokim haus bilong en antap long wesan. <sup>27</sup> Taim rein na win i kam daun na wara i tait i kam em i pundaunim dispela haus na i bagarapim nogut tru."

<sup>28</sup> Em i kam long dispela hap taim Jisas i bin pinisim ol dispela toktok, bikpela lain manmeri i kirap nogut long skul tok bilong en, <sup>29</sup> em i toktok olsem wanpela man i gat namba, na strong na i no olsem ol saveman bilong lo.

Sapta 8

<sup>1</sup> Taim Jisas i kam daun long maunten, planti manmeri i bihainim em. <sup>2</sup> Orait, wanpela man i gat sik lepa i kam long em na brukim skru na tok, "Bikpela, sapos yu laik, orait yu ken mekim mi i kamap klin." <sup>3</sup> Jisas i apim han bilong em na holim em na tok, "Mi laik mekim olsem, nau yu kamap orait." Wantu tasol sik lepa i lusim em i go na em i kamap orait.

<sup>4</sup> Jisas i tokim em olsem, "Yu noken mekim wanpela toktok long wanpela man. Yu go soim yu yet long pris na givim ofa olsem Moses i bin tok long en, olsem testimoni i go long ol."

<sup>5</sup> Taim Jisas i go insait long Kapanem, wanpela komanda bilong ami i kam long en na askim em, <sup>6</sup> na tok olsem, "Bikpela, wanpela wokman bilong mi i sik paralais na i pilim pen na em i silip i stap insait long haus." <sup>7</sup> Jisas i tokim em olsem, "Mi bai i kam na mekim em i orait long sik bilong en."

<sup>8</sup> Dispela komanda bilong ami i bekim tok olsem, "Bikpela, mi i no gutpela man na bai yu kam insait long haus bilong mi, yu toktok tasol na wokman bilong mi bai i orait. <sup>9</sup> Long wanem, mi yet mi man husat i gat namba, na mi gat ol soldia na mi save bosim ol. Mi save tokim dispela soldia long go na em i save go, na mi save tokim narapela long kam na em i save kam na long wokman bilong mi, mi save tok mekim olsem na em i save mekim."

<sup>10</sup> Taim Jisas i harim dispela tok, em i amamas tru na i tok olsem long olgeta manmeri husat i bihainim em, "Tru tumas, mi tokim yupela, mi i no bin painim wanpela man husat i gat kain bilip olsem insait long Israel.

<sup>11</sup> Mi tokim yupela, planti lain manmeri bai kam olsem long hap san kamap na long hap san i go daun na sindaun malolo wantaim Abraham, Aisak na Jakob long kingdom bilong heven. <sup>12</sup> Tasol ol bai tromoi ol pikinini bilong kingdom i go long ples i tudak moa yet, na ol bai i krai na kaikai tit bilong ol yet." <sup>13</sup> Jisas i tokim dispela komanda bilong ami, "Yu go! Wanem yu bilip long en, em bai i ken kamap long yu." Na dispela wokman i kisim orait long dispela taim stret.

<sup>14</sup> Taim Jisas i kam insait long haus bilong Pita, em i lukim tambu mama biloing Pita i kisim sick, skin hat na em i slip i stap. <sup>15</sup> Jisas i holim han bilong en na dispela sik i lusim em. Na em i kirap na redim kaikai bilong Jisas.

<sup>16</sup> Taim apinun i kam, ol manmeri i kisim ol planti manmeri i gat spirit nogut i kam long Jisas. Em i rausim olgeta spirit nogut long toktok tasol na tu oraitim husat ol i gat sik. <sup>17</sup> Nau long displea rot tasol, em i inapim ol toktok bilong profet Aisaia na i tok, "Em yet i kisim sik bilong yumi na rausim olgeta hevi bilong yumi."

<sup>18</sup> Taim Jisas i lukim olsem planti lain manmeri i wok long stap raunim em, em i lusim dispela hap na go long narapela sait bilong Solwara Galili. <sup>19</sup> Orait wanpela saveman bilong lo i kam na tok olsem, "Tisa, mi bai bihainim yu long wanem hap yu go long en." <sup>20</sup> Jisas i tokim em olsem, "Ol wel dok i gat hul bilong ol na ol pisin bilong skai i gat haus bilong silip, tasol Pikinini bilong Man i nogat haus bilong em long slip."

<sup>21</sup> Wanpela bilong ol disaipel i kirap na i tok olsem, "Bikpela, larim mi i go na planim papa bilong mi pastaim na bihain mi bai kam." <sup>22</sup> Tasol Jisas i tokim em olsem, "Bihainim mi na larim ol dai man i planim dai man."

<sup>23</sup> Taim Jisas i go insait long bout, ol disaipel bilong en i bihainim em i go insait long bout. <sup>24</sup> Na wantu tasol, bikpela win wantaim ren i kirap antap long solwara, na solwara i karamapim bout. Tasol Jisas i slip i stap. <sup>25</sup> Ol disaipel i kam long en na kirapim em na i tok, "Bikpela, helpim mipela, mipela i laik i dai nau!"

<sup>26</sup> Jisas i tokim ol, "Bilong wanem yupela i pret, bilip bilong yupela i liklik tru a?" Orait em i tokim win na solwara long stap isi. Na olgeta samting i kamap orait gen. <sup>27</sup> Na ol dispela man i amamas na tok olsem, "Dispela em i wanem kain man na strongpela win na solwara i harim tok bilong em?"

<sup>28</sup> Taim Jisas i kam kamap long narapela hap long taun bilong ol Gadarins, tupela man husat i gat spirit nogut i bungim em. Tupela i kam aut long ol matmat na bikheth na tok nogut i stap, bai nogat wanpela man bai kam i go long dispela rot. <sup>29</sup> Orait, tupela i singaut wantaim na tok olsem, "Mitupela i mekim wanem long yu, Pikinini bilong God? Yu kam hia long bagarapim mitupela, taim bilong mitupela i no yet?"

<sup>30</sup> Long dispela hap, i no longwe tumas long ol, planti pik i kaikai i stap. <sup>31</sup> Ol spirit nogut wok long tokim Jisas na tok olsem, "Sapos yu rausim mipela, rausim mipela i go insait long ol dispela pik." <sup>32</sup> Jisas i tok, "Kam i go!" Ol spirit nogut kam autsait long tupela na ol i go insait long ol pik; na olgeta pik i ron i go daun long maunten na i go insait long solwara na olgeta i dai insait long wara.

<sup>33</sup> Ol man i save lukautim ol dispela pik i ranawe i go insait long taun na tokaut long olgeta samting i kamap, long wanem em kamap long tupela man i pulap long ol spirit nogut. <sup>34</sup> Orait olgeta manmeri i lusim dispela taun na kam bungim Jisas. Na taim ol i lukim em, ol i askim em long lusim ples bilong ol na go.

Sapta 9

<sup>1</sup> Jisas i go insait long wanpela bout, na i go kamap long biktaun bilong em. <sup>2</sup> Lukim, ol sampela man i karim wanpela sikman long mat i kam long Jisas. Dispela man i gat sik long bun bilong em. Jisas i lukim bilip bilong ol na i tokim dispela sikman olsem, "Pikinini yu mas amamas long wanem, mi lusim sin bilong yu."

<sup>3</sup> Lukim, Ol sampela man bilong mekim lo i tok long ol yet olsem, "Dispela man em i wok long tok bilas long God."

<sup>4</sup> Jisas i save pinis long tingting bilong ol na em i tok, "Olsem wanem na yupela i gat tingting nogut long bel bilong yupela?" <sup>5</sup> Wanem em i moa isi long tok, 'Mi lusim ol sin bilong yupela o kirap na wokabaut?' <sup>6</sup> Tasol yupela i ken save olsem Pikinini bilong Man tasol i gat pawa long graun long lusim sin bilong ol man..."Jisas i tokim dispela sikman olsem, "Kirap, na kisim mat bilong yu na i go long haus bilong yu."

<sup>7</sup> Dispela man i kirap na go long haus bilong em. <sup>8</sup> Taim ol lain manmeri i lukim dispela, ol i kirap nogut na i litimapim nem bilong God, long wanem em i givim dispela kain pawa long ol man. <sup>9</sup> Taim Jisas i lusim dispela hap na i go, em i lukim wanpela man nem bilog em Matyu. Dispela man i sindaun long haus bilong ol tekis man. Jisas i tokim em olsem, "Kam bihainim mi." Na em i kirap na bihainim em.

<sup>10</sup> Taim Jisas i sindaun long haus na laik kaikai, planti man bilong kisim tekis na ol sin manmeri tu i kam na kaikai wantaim em na ol disaipel bilong em. <sup>11</sup> Taim ol Farasi i lukim dispela, ol i kirap na tokim ol disaipel bilong Jisas olsem, "Bilong wanem na masta bilong yupela i kaikai wantaim ol sin manmeri na ol man bilong kisim tekis?"

<sup>12</sup> Taim Jisas i harim dispela tok bilong ol na em i bekim olsem, "Ol man i no sik, ol i no save lukim dokta, tasol ol man i sik ol i save lukim dokta." <sup>13</sup> Yupela mas i go na lainim wanem dispela tok mi makim. 'Mi save laikim tru marimari, na i no ofa. ' Long wanem, mi no i kam long ol man husat i ting ol i stretpela long ol sin man bai ol i ken tok sori long sin bilong ol."

<sup>14</sup> Bihain ol disaipel bilong Jon i kam long Jisas na tokim em olsem, "Bilong wanem na mipela na ol Farasi i save lusim kaikai na beten, tasol ol disaipel bilong yu i no save mekim olsem?" <sup>15</sup> Jisas i tokim ol olsem, "Inap ol man husat i kam long marit pati i stap long sori taim man bilong marit i stap wantaim ol? Tasol wanpela taim bai kam taim dispela man bilong marit bai lusim ol na i go, na long dispela taim ol bai i ken lusim kaikai na beten.

<sup>16</sup> Nogat wanpela man i save putim nupela hap laplap antap long olupela klos, long wanem dispela hap laplap bai bruk na mekim klos i bruk moa.

<sup>17</sup> Na tu i nogat wanpela man i save putim nupela wain long ol olupela wainskin. Sapos ol i mekim olsem wainskin bai bruk na bagarap na wain bai kapsait nabaut. Tasol ol i save putim nupela wain long nupela wainskin bai tupela i ken stap longpela taim."

<sup>18</sup> Taim Jisas i wok long tokim ol long ol dispela samting, wanpela hetman i kam na brukim skru long em. Na em i tokim Jisas olsem, "Pikinini meri bilong mi em i dai nau tasol, Plis kam putim han long em na em bai kirap bek." <sup>19</sup> Na Jisas i kirap na bihainim em, wantaim ol disaipel bilong em.

<sup>20</sup> Long dispela hap, wanpela meri husat i gat sik bilong lusim blut olsem 12-pela krismas. Na kam baksait long Jisas na holim arere long klos bilong em. <sup>21</sup> Bilong wanem dispela meri i tokim em yet olsem, "sapos mi holim klos bilong em tasol, bai mi orait." <sup>22</sup> Tasol Jisas i tanim na lukim em na tok, "Pikinini meri, noken pret long wanem bilip biong yu i mekim yu i orait." Na dispela meri i orait long dispela taim.

<sup>23</sup> Taim Jisas i go insait long haus bilong dispela hetman, em i lukim ol man bilong mekim musik na ol manmeri i wok long mekim planti nois. <sup>24</sup> Em i tokim ol olsem, "Go long wei long em dispela liklik pikinini meri em i no i dai tasol em i silip." Tasol ol i lap na tok bilas long em.

<sup>25</sup> Taim olgeta manmeri i go stap autsait long haus, Jisas i go insait na holim han bilong dispela liklik pikinini meri na em i kirap. <sup>26</sup> Dispela stori i go long olgeta hap long dispela ples.

<sup>27</sup> Taim Jisas i lusim dispela ples na i go tupela ai pas man i bihainim em. Tupela i singaut na tok, "Pikinini bilong Devit, marimari long mitupela." <sup>28</sup> Taim Jisas i kam insait long haus, dispela tupela man i bihainim em i kam Jisas i tokim tupela olsem, "Yutupela bilip olsem mi ken oraitim yutupela." Na tupela i bekim tok olsem, "Yes Bikpela."

<sup>29</sup> Na Jisas putim han long ai bilong tupela na tok, "Larim em i kamap olsem yutupela i gat bilip long em," <sup>30</sup> Na ai bilong tupela i op. Bihain Jisas i tokim tupela na tok, "Yu tupela i mas noken tokim wanpela man long dispela." <sup>31</sup> Tasol tupela i go na tokim olgeta man long dispela hap long wanem samting i kamap long tupela.

<sup>32</sup> Taim tupela i go, wanpela maus pas man i gat spirit nogut i stap insait long em, ol man i kisim i kam long Jisas. <sup>33</sup> Taim spirit nogut i kamaut long dispela maus pas man, em i toktok, olgeta man i kirap nogut long dispela na tok, "Mipela i no bin lukim dispela i kamap bipo long Israel." <sup>34</sup> Tasol ol Farasi i tok, "Bosman bilong ol spirit nogut i givim em pawa long rausim ol spirit nogut."

<sup>35</sup> Jisas i go long olgeta hap ples na biktaun. Em i wok long givim skul tok long Sios bilong ol. Em i tokaut long gutnius bilong Kingdom bilong God, na em i oraitim olgeta kainkain sik. <sup>36</sup> Taim em i lukim ol planti lain manmeri, em i bel sori long ol long wanem, ol i karim planti hevi na ol i wari tumas. Ol i olsem sipsip i nogat wasman.

<sup>37</sup> Na Jisas i tokim ol disaipel bilong em na tok, "Kaikai em i pulap tru, tasol ol wokman bilong kisim i no planti. <sup>38</sup> Olsem na beten planti long Bikipela husat i papa bilong kaikai, bai em i ken salim planti wokman i go long kisim kaikai."

Sapta 10

<sup>1</sup> Jisas i singautim ol 12-pela disaipel bilong em i kam wantaim na em i givin namba long ol antap long ol spirit nogut, long ol i ken rausim i go, na oraitim ol samting nogut i save kamapim sik na ol kainkain sik.

<sup>2</sup> Dispela em i nem bilong ol 12-pela disaipel. Namba wan disaipel em Pita, (Narapela nem bilong em Simon) na Andru na brata bilong em Jems pikinini bilong Jebedi na Jon na brata bilong em, <sup>3</sup> Filip, na Batalomi, na Tomas, na Matyu man husat i bin kisim tekis bipo na Jems pikinini bilong Alfius, na Tadius; <sup>4</sup> Simon bilong Jilot na Judas Iskariot husat bihain i bin givim Jisas long han bilong ol birua.

<sup>5</sup> Jisas i salim ol dispela 12-pela disaipel i go aut. Em i skulim ol na i tok, "Yupela i noken go long wanpela ples ol haiden i stap long en, na yupela i noken go insait long wanpela taun bilong ol Samaria. <sup>6</sup> Tasol yupela i mas go long ol lus sipsip bilong Israel. <sup>7</sup> Na taim yupela i go, tokaut na tok, 'Kingdom bilong heven i kam klostu pinis.'

<sup>8</sup> Oraitim ol sik man, kirapim ol dai man, na klinim ol man i gat sik leprosi, na rausim ol spirit nogut i stap long ol man. Yupela i kisim nating olsem na yupela i mas givim nating. <sup>9</sup> Yupela i noken karim wanpela gol o silva o moni insait long paus bilong yupela. <sup>10</sup> Yupela i noken kisim wanpela hanbek long go bilong yupela o sampela moa klos o ol sendal o wokabaut stik bilong yupela, wanem wokman bai i kisim kaikai long wok bilong en.

<sup>11</sup> Wanem hap biktaun o ples yupela i go long en, painim man husat inap long kisim yupela, na stap long dispela haus inap long taim yupela i lusim na go. <sup>12</sup> Taim yupela i go insait long wanpela haus, tok gutde long ol man i stap long dispela haus. <sup>13</sup> Sapos lain long haus i orait long yupela i stap insait long en, larim bel isi bilong yupela i kam antap long en. Tasol sapos dispela ol lain i no kisim yupela, kisim bek bel isi bilong yupela.

<sup>14</sup> Na long ol dispela lain husat i no kisim yupela i go, o harim ol tok bilong yupela, na long taim yupela i lusim dispela haus o biktaun na i go, yupela mas rausim das long lek bilong yupela. <sup>15</sup> Tru tumas mi tok long yupela, long dei bilong kot bilong God, bikpela hevi i kamap long dispela biktaun bai i abrusim hevi i bin kamap long graun bilong Sodom na Gomora.

<sup>16</sup> Lukim, mi salim yupela i go aut namel long ol wel dok olsem sipsip. Olsem na yupela i mas stap olsem ol snek i save tingting gut long mekim samting, na stap olsem pisin balus i no save mekim hambak pasin. <sup>17</sup> Yupela i mas lukaut long ol manmeri. Ol bai givim yupela long ol kaunsel na bai ol i wipim yupela insait long ol haus lotu bilong ol. <sup>18</sup> Long mi tasol, bihain bai ol i bringim yupela long ai bilong ol gavana na ol king, na bai yupela i witnes long nem bilong mi long ol, na long ol haiden tu.

<sup>19</sup> Taim ol i givim yupela long han bilong ol, yupela i noken wari long samting bai yupela i toktok o long rot bai yupela i toktok. Long wanem, bai yupela i gat tok long mekim long dispela taim. <sup>20</sup> Long wanem, bai yupela i no toktok, tasol Spirit bilong papa husat bai i autim tok long maus bilong yupela.

<sup>21</sup> Brata bai i givim brata long han bilong ol birua na bai ol i kilim em i dai, na papa bai i mekim long pikinini bilong em na ol pikinini bai i kirap na pait wantaim papamama bilong ol na kilim ol i dai. <sup>22</sup> Olgeta man meri bai i les long yupela, long wanem nem bilong mi i stap long yupela. Tasol man i stap strong i go inap long arere bai i kisim laip i stap oltaim. <sup>23</sup> Taim ol i mekim nogut long yupela long dispela biktaun, ranawe i go long ol narapela biktaun, long wanem mi tok tru tumas long yupela, Pikinini bilong Man bai i kam taim yupela i no go yet long olgeta biktaun bilong Isreal.

<sup>24</sup> Wanpela disaipel em i no bikpela na i abrusim tisa bilong em, na wanpela wokboi i no abrusim bosman bilong em. <sup>25</sup> Disaipel em inap long kamap olsem tisa bilong em, na wokboi em inap long kamap olsem bosman bilong en. Sapos ol i bin kolim papa bilong haus olsem Belsebul, em bai i nogut tru sapos ol i kolim dispela nem long ol man husat i save stap long dispela haus!

<sup>26</sup> Olsem na yupela i noken pret long ol, long wanem wanpela samting i karamap i stap bai no inap i stap hait, na wanem samting i stap hait bai i no inap stap hait. <sup>27</sup> Wanem tok yupela i harim long biknait, yupela i mas toktok long dei taim na wanem samting yupela i harim isi tru, yupela i mas tokaut antap long ruf bilong haus bilong yupela.

<sup>28</sup> Noken pret long ol man husat bai i kilim dispela bodi, tasol yupela i mas pret long man husat inap long kilim bodi na sol wantaim insait long paia. <sup>29</sup> Ol i no save salim tupela liklik pisin long wanpela moni? Tasol i nogat wanpela bilong ol dispela liklik pisin bai i dai nating sapos papa i no save. <sup>30</sup> Tasol papa bilong yupela i kautim pinis tu, olgeta gras i stap long het bilong yupela. <sup>31</sup> Yupela i noken pret, long wanem yupela i dia tumas, abrusim ol dispela liklik pisin.

<sup>32</sup> Olsem na olgeta man husat i tokaut long mi long ai bilong ol manmeri, bai mi tokaut long em tu long ai bilong papa bilong mi, husat i stap long heven. <sup>33</sup> Tasol man husat i haitim nem bilong mi long ai bilong ol manmeri, bai mi tu haitim nem bilong em long ai bilong papa bilong mi husat i stap long heven.



<sup>34</sup> Yupela i noken ting olsem mi kam long bringim bel isi long graun. Mi no bringim bel isi kam, tasol mi bringim bainat i kam. <sup>35</sup> Mi kam long mekim pikinini i birua long papa bilong em, na pikinini meri i birua long mama bilong em, na tambu meri i birua long tambu mama bilong em. <sup>36</sup> Ol birua bilong wanpela man, em ol lain husat bai i stap long haus bilong em yet.

<sup>37</sup> Man husat i laikim papa na mama bilong em moa long mi, i no inap kamap disaipel bilong mi, na man husat i laikim pikinini man o pikinini meri bilong em moa long mi, em i no inap kamap disaipel bilong mi. <sup>38</sup> Man husat i no karim diwai kros bilong em na i bihainim mi, em i no inap long kamap disaipel bilong mi. <sup>39</sup> Man husat i mekim laip bilong en i kamap gutpela bai i lusim laip bilong em bihain taim. Tasol long mi, wanpela man husat i lusim laip bai i painim gutpela laip bihain.

<sup>40</sup> Man husat i kisim yupela, em i kisim mi, na man husat i kisim mi, em i kisim man husat i salim mi kam. <sup>41</sup> Man husat i kisim wanpela profet, long wanem dispela man em i profet, bai em i kisim prais bilong profet. Na man husat i kisim stretpela man, long wanem dispela man em i stretpela man, bai em i kisim prais bilong stretpela man.

<sup>42</sup> Husat ol man i givim wanpela kap kol wara long wanpela bilong ol dispela liklik pikinini, long wanem dispela pikinini em i stap disaipel bilong mi, tru tumas mi tokim yupela, i nogat wanpela rot bai dispela man i lusim prais bilong en.

Sapta 11

<sup>1</sup> Taim Jisas i givim stia tok long ol disaipel bilong em pinis, em i lusim ol na go long ol biktaun bilong ol long skulim na autim tok. <sup>2</sup> Jon bilong baptais i bin stap insait long kalabus na harim ol sampela samting Jisas i mekim, na em i salim wanpela tok wantaim ol disaipel bilong em <sup>3</sup> na tok olsem, "Em yu dispela man tasol yu kam o bai mipela i weitim narapela man long kam?"

<sup>4</sup> Jisas i bekim tok olsem, "yupela i go na tokim Jon bilong baptais wanem ol samting yupela i lukim na harim." <sup>5</sup> Ol ai pas man i lukluk gen, ol lek nogut man i wokabaut stret, ol man i gat sik leprosi i orait, ol yau pas man i harim, ol dai man i kirap bek na ol i tokim arapela manmeri long ol dispela gutpela nius. <sup>6</sup> Ol lain husat mi no bagarapim ol, em ol i ken amamas."

<sup>7</sup> Taim ol dispela man i go pinis, Jisas i tokim ol manmeri long stori bilong Jon bilong baptais, "Yupela i go long ples nating na lukim wanem, wanpela grass long wara win i rausim a? <sup>8</sup> Tasol yupela i go long lukim wanem, wanpela man i bilas wantaim naispela klos? Ol man i save bilas wantaim naispela klos i save stap long haus bilong king.

<sup>9</sup> Tasol yu bin go long lukim wanem, wanpela profet? Yes, mi tokim yu, em i antap moa long ol profet. <sup>10</sup> Dispela em i man husat ol i bin raitim pinis, 'Lukim, mi salim man bilong mi long karim tok i go pas long yupela, husat bai i go pas long stretim rot bilong yu.'

<sup>11</sup> Mi tok tru long yu olsem namel long ol meri i karim pikinini, nogat wanpela man bai i bikpela moa long Jon bilong baptais. Tasol ol man i nogat biknem insait long Kingdom bilong heven ol bai i bikpela moa long em. <sup>12</sup> Long taim bilong Jon bilong Baptist i kam inap nau, Kingdom bilong heven i go insait long planti kros pait na man bilong pait tasol em i pait strong long na kisim Kingdom bilong God.

<sup>13</sup> Olgeta propet na lo i bin mekim tok propet i kam inap long taim bilong Jon bilong Baptais. <sup>14</sup> Na sapos yu laik kisim dispela tok, em i propet Elaija husat bai i kam. <sup>15</sup> Husat em i gat Iyau long harim, larim em i ken harim.

<sup>16</sup> Long wanem ol samting mi inap long skelim dispela lain manmeri? Em i olsem ol pikinini i pilai long maket ples, husat i sindaun na singaut long ol yet i go i kam. <sup>17</sup> na tok, 'Mipela i mekim wanpela musik bilong yu na yu no danis. Mipela i sori na krai na yu no krai.'

<sup>18</sup> Taim Jon i kam em i no kaikai bret o drink wain na ol i tok, 'Em i gat spirit nogut.' <sup>19</sup> Pikinini Bilong Man i kam, em i kaikai na drink na ol i tok, 'Lukim, em i man bilong kaikai planti na spak, em i pren bilong ol man i save kisim takis na ol sin man.' Tasol gutpela pasin i save kam aut insait long gutpela tingting."

<sup>20</sup> Olsem na Jisas i tok strong long man long lusim pasin nogut long ol biktaun long wanem ol i no bin tok sori long sin bilong ol taim em i bin mekim ol bikpela samting. <sup>21</sup> "Sori long yu, Korasin, sori long yu Betsaida. Sapos ol bikpela samting i bin kamap long Taire na Sidon we em i bin kamap long yu, ol bai i tok sori long sin bilong ol na putim pipia klos na putim sit bilong paia. <sup>22</sup> Tasol em bai i orait liklik long Taire na Sidon long dei bilong bikpela kot bilong God na long yupela em bai i no wankain.

<sup>23</sup> Yu Kapenum, yu ting ol bai litimapim nem bilong yu i go antap moa long heven? Nogat, ol bai putim yu i go daun long graun. Sapos long Sodom dispela ol bikpela samting we i bin kamap long yu, em bai i stap wankain i kam inap nau. <sup>24</sup> Tasol mi tok long yu olsem em bai isi long graun bilong Sodom long dei bilong bikpela kot bilong God na long yu bai nogat."

<sup>25</sup> Long dispela taim Jisas i tok." Mi litimapim yu Papa, Bikpela bilong heven na graun long wanem yu haitim ol gutpela tingting long ol saveman na mekim kamap ples klia long ol man i nogat save, olsem ol liklik pikinini. <sup>26</sup> Yes Papa dispela em i bin gutpela long ai bilong yu <sup>27</sup> Olgeta samting Papa bilong mi i givim long mi, na nogat wanpela man i save long pikinini em Papa tasol i save na i nogat wanpela man i save long Papa, em pikinini tasol i save na pikinini i soim em long husat em yet i makim.

<sup>28</sup> Kam long mi yupela ol manmeri i hatwok tru na karim bikpela hevi, na bai mi givim yupela malolo. <sup>29</sup> Karim diwai kross bilong mi na bihainim mi long wanem mi save daunim mi yet na stap isi olsem na bai yupela inap long kisim malolo. <sup>30</sup> Bilong wanem, samting mi givim yu long karim em bai inap long yu karim."

Sapta 12

<sup>1</sup> Long dei Sabat Jisas i wokabaut i go long ol wit gaden na ol disaipel bilong em i hangre na ol i kisim pikinini wit na kaikai. <sup>2</sup> Tasol taim ol Farisi i lukim dispela, ol i tokim Jisas, "Lukim, bilong wanem na ol disaipel i brukim lo bilong dei Sabat."

<sup>3</sup> Tasol Jisas i tokim ol olsem, "Yupela i no bin ritim wanem samting Devit i mekim wantaim ol man husat i bin stap wantaim em long taim em i hangre? <sup>4</sup> Em i bin go long haus bilong God na kaikai bret i tambu, na dispela em i no inap long em i kisim na givim long ol lain i stap wantaim em. Ol dispela bret ol pris tasol inap long kaikai?"

<sup>5</sup> Yu no bin ritim lo i tok olsem long dei Sabat ol pris long tempel i save brukim lo bilong Sabat tasol ol i nogat asua? <sup>6</sup> Tasol mi tokim yupela olsem wanpela i bikpela moa yet long tempel i stap hia.

<sup>7</sup> Sapos yu save long wanem as bilong dispela tok, 'Mi laikim marimari na i no ofa, ' bai yu no inap kotim ol lain i nogat asua. <sup>8</sup> Long wanem, Pikinini bilong Man em i Bikpela bilong dei Sabat "

<sup>9</sup> Bihain Jisas i lusim dispela hap na i go insait long haus lotu bilong ol Juda. <sup>10</sup> Long hap, wanpela man wantaim han nogut em i stap. Ol Farisi i askim Jisas, "Em i orait long helpim sik man long dei Sabat?" Ol i mekim dispela tok bai ol inap sutim tok long Jisas i mekim sin.

<sup>11</sup> Jisas i tokim ol, "Sapos wanpela man namel long yupela i gat wanpela sipsip tasol, na long dei Sabat dispela sipsip i pundaun i go insait long hul, ating bai em i no inap long helpim dispela sipsip? <sup>12</sup> Man i antap moa long sipsip, olsem na i gutpela moa long helpim em long dei Sabat."

<sup>13</sup> Na Jisas i tokim dispela man olsem, "Stretim han bilong yu, "na em i mekim olsem Jisas i tok na han bilong em i kamap orait olsem arapela han bilong em. <sup>14</sup> Tasol ol Farisi i go aut na painim sampela ol rot bilong kilim Jisas i dai.

<sup>15</sup> Jisas i save long tingting bilong ol, olsem na em i lusim dispela ples i go na planti manmeri i bihainim em, na em i oraitim sik bilong ol. <sup>16</sup> Na em i givim strongplea tok long ol long noken tokim ol arapela manmeri em i husat, <sup>17</sup> bai dispela i kamap stret olsem profet Asaia i bin tok,

<sup>18</sup> "Lukim, em wokman bilong mi, na mi makim em na mi laikim em tumas wantaim bel bilong mi. Bai mi putim Spirit bilong mi long em na em bai tokaut long pasin i stret long ol lain i no bilong Juda.

<sup>19</sup> Em bai i no inap bekim tok o bikmaus o bai wanpela man i no nap harim tok bilong em long ol strit. <sup>20</sup> Em bai i no inap brukim pitpit i nogat strong, na em bai i no inap long mekim i dai lam i no lait gut. Em bai wok i stap inap em i mekim stretpela pasin i win tru. <sup>21</sup> Na long nem bilong em ol arapela manmeri i no bilong Juda bai i bilip."

<sup>22</sup> Bihain ol i kisim wanpela man ai bilong em na maus bilong em i pas i kam long Jisas, na em i oraitim dispela man na em inap long lukluk na toktok. <sup>23</sup> Olgeta lain manmeri i kirap nogut na tok, "Ating dispela man, em i mas pikinini bilong Devit?"

<sup>24</sup> Taim ol Farisi i harim stori bilong dispela mirakel Jisas i mekim, ol i tok olsem, "Em i rausim spirit nogut long strong bilong Belsebal, em hetman bilong ol spirit nogut." <sup>25</sup> Tasol Jisas i save long tingting bilong ol na em i tok, "Olgeta kingdom i bruk long tupela hap bai i bagarap. Na olgeta biktaun o haus i bruk long tupela hap bai i no inap stap strong.

<sup>26</sup> Sapos Satan i rausim Satan, em bai bruk namel long em yet. Bai kingdom bilong em i sanap strong olsem wanem? <sup>27</sup> Na sapos mi rausim ol spirit nogut long strong bilong Belsebal, orait ol pikinini bilong yupela i rausim ol spirit nogut long strong bilong husat? Long dispela as na bai ol skelim yupela.

<sup>28</sup> Tasol sapos mi rausim ol spirit nogut wantaim strong bilong Spirit bilong God, orait Kingdom bilong God i kam long yupela pinis. <sup>29</sup> Olsem wanem stilman i ken go insait long haus bilong wanpela strongpela man na kisim ol samting bilong em? Em i mas pasim han na lek bilong em pastaim na bai em i stilim ol samting bilong haus bilong em. <sup>30</sup> Sapos wanpela man i no stap wantaim mi, orait em i birua long mi, na sapos wanpela man i no bung wantaim mi, orait dispela man i stap longwe long mi.

<sup>31</sup> Olsem mi tokim yupela sapos yu mekim sin o tok bilas long God, bai em i lusim sin bilong yu tasol sapos yu tok bilas long Holi Spirit bai em i no inap lusim sin bilong yu. <sup>32</sup> Husat i mekim tok nogut long Pikinini bilong Man, em bai lusim rong bilong em, tasol man i tok bilas long Holi Spirit em bai i no lusim rong bilong em long dispela graun na long bihain tu.

<sup>33</sup> Diwai i kamap gutpela na kaikai bilong em tu i kamap gutpela. Na diwai i kamap nogut, orait kaikai bilong em tu i nogut. Dispela i olsem kaikai bilong diwai yet i save soim em wanem kain diwai. <sup>34</sup> Yupela pikinini bilong snek nogut. Olsem wanem yupela i save mekim pasin nogut na mekim ol gutpela samting? Man i save autim kain tingitng i pulap long bel bilong en. <sup>35</sup> Gutpela man insait long bel bilong em yet i save kamapim gutpela samting na man nogut long bel bilong em yet i save kamapim samting nogut.

<sup>36</sup> Mi tok tru long yupela, long taim bilong bikpela kot, ol manmeri bai tokaut long olgeta tok i no stret ol i save mekim. <sup>37</sup> Long tok bilong yu, bai yu kamap stretpela man, na long tok bilong yu bai yu kamap man nogut."

<sup>38</sup> Bihain ol saveman bilong lo na ol Farisi i bekim tok long Jisas olsem, "Tisa, mipela laik lukim wanpela sain i kam long yu." <sup>39</sup> Tasol Jisas i bekim tok olsem, "Yupela ol manmeri bilong spirit nogut na pasin pamuk i laik lukim sain. Tasol, nogat sain bai kamap long yupela na sain bilong Propet Jona tasol bai yupela i save long en. <sup>40</sup>

Wankain olsem Jona i bin stap tripela dei na nait long bel bilong bikpela pis, olsem tasol Pikinini bilong Man bai stap insait long graun long tripela dei na nait.

<sup>41</sup> Long taim bilong kot ol lain bilong Ninive bai sanap long kot wantaim ol manmeri bilong dispela taim. Ol i lukim Jona i autim tok na ol i tanim bel. Tasol, lukim wanpela man i bikpela moa long Jona i stap pinis long hia.

<sup>42</sup> Kwin bilong Saut bai kirap long taim bilong kot wantaim ol manmeri bilong dispela taim. Em kam long arere bilong graun long harim save bilong Solomon, na lukim, wanpela i moa long Solomon i stap pinis long hia.

<sup>43</sup> Taim spirit nogut i go aut long wanpela man, em go long ples drai na painim ples bilong malolo, tasol em i no painim wanpela hap long stap. <sup>44</sup> Na em i tok, 'Bai mi go bek long haus mi kam long en.' Na taim em i go bek gen, em i lukim ol i klinim gut haus na ol samting bilong haus i stap stret. <sup>45</sup> Bihain em i go gen na kisim ol arapela 7-pela spirit i nogut moa na i no wankain olsem em, na ol kam stap insait long man. Bihain dispela man bai i no stap wankain olsem bipo na pasin bilong em bai bagarap tru. Em bai stap wankain olsem ol lain nogut bilong dispela taim."

<sup>46</sup> Taim Jisas i toktok yet wantaim ol planti manmeri, mama na brata bilong em i kam sanap autsait, na i laik toktok long em. <sup>47</sup> Wanpela i tokim Jisas olsem, "Lukim, mama na ol brata bilong yu i painim yu na sanap autsait. Ol laik toktok wantaim yu."

<sup>48</sup> Tasol Jisas i bekim tok bilong em olsem, "Husat em i mama na ol brata bilong mi?" <sup>49</sup> Na Jisas i apim han bilong em na makim ol disaipel na i tok, "Lukim, em mama na ol brata bilong mi i stap hia! <sup>50</sup> Husat man o meri i bihainim laik bilong Papa bilong mi long heven, dispela ol lain i stap olsem brata na susa na mama bilong mi."

Sapta 13

<sup>1</sup> Long dispela dei Jisas i lusim haus na i go sindaun arere long solwara. <sup>2</sup> Ol planti manmeri i kam raunim Jisas, olsem na em i go kalap long bout na sindaun na ol manmeri i sanap arere long nambis.

<sup>3</sup> Orait Jisas i yusim planti tok piksa long skulim ol manmeri. Em i tok, "Harim! Wanpela man bilong mekim gaden i go long planim pikinini kaikai. <sup>4</sup> Taim em i tromoi pikinini kaikai antap long graun, sampela pikinini kaikai i pundaun arere long rot na ol pisin i kam kaikai ol dispela pikinini kaikai. <sup>5</sup> Sampela pikinini kaikai i pudaun antap long karanas we i nogat planti graun long en, wantu tasol ol i kamap, long wanem, i nogat planti graun i stap long karanas. <sup>6</sup> Tasol taim san i kam antap, ol i drai hariap tru na pundaun, long wanem, rop bilong ol i stap antap tasol na i no kisim wara.

<sup>7</sup> Sampela pikinini kaikai i pudaun antap long ol nilnil gras na taim ol i kamap, ol nilnil gras i kamap na bagarapim ol. <sup>8</sup> Sampela pikinini kaikai i pudaun long gutpela graun na i karim kaikai, sample i karim 100-pela kaikai, na sampela i karim 60-pela kaikai, na sampela i karim 30-pela kaikai. <sup>9</sup> Man i gat yau, em i mas harim na kisim gut dispela tok."

<sup>10</sup> Orait bihain ol disaipel i askim Jisas olsem, "Bilong wanem yu wok long yusim ol tokpiksa long toktok long ol manmeri?" <sup>11</sup> Jisas i bekim tok bilong ol olsem, "Yupela i mas amamas, long wanem, olgeta tokhait long kingdom bilong heven i kamap ples klia long yupela pinis. Tasol ol dispela man meri i no save yet long kingdom bilong heven. <sup>12</sup> Olsem na ol manmeri husat i kisim gut tok bilong mi na putim long bel na tingting bilong ol, God bai i givim moa yet long ol na ol bai i pulap tru. Tasol ol manmeri husat i no kisim gut tok bilong mi, ol bai i lusim tingting long olgeta tok bilong mi na lusim tingting tu long olgeta samting ol i bin save bipo.

<sup>13</sup> Olsem na mi save yusim ol tok piksa taim mi toktok long ol manmeri. Long wanem, ol i lukim ol samting mi mekim, tasol ol i no lukim gut na kisim klia as bilong dispela samting. Na ol i harim tok bilong mi, tasol ol i no klia long as bilong dispela tok. <sup>14</sup> Tok profet bilong Aisaia i kamap ples klia long ol dispela kain manmeri, em i tok, 'Bai yu harim tok bilong mi, tasol yu no inap harim gut na klia long as bilong dispela tok. Bai yu lukim ol samting mi mekim, tasol yu no inap lukim gut na save long as bilong ol dispela samting.

<sup>15</sup> Na i tok moa olsem, long dispela as tasol bel bilong ol dispela manmeri i kamap strong tumas na ol i no inap tru long harim tok bilong God, na i olsem ol i pasim ai bilong ol na i no inap lukim wanpela samting, o harim wanpela tok, o save tru long bel bilong ol, inap ol i ken givim baksait long sin na bai mi ken oraitim ol.'

<sup>16</sup> Tasol yupela i ken amamas long wanem yupela i lukim gut ol samting mi mekim, na harim na klia gut long ol toktok mi mekim. <sup>17</sup> Mi tok tru long yupela, ol planti profet na ol stretpela man i stap bipo i gat bikpela laik tru long lukim ol samting yupela i lukim nau, tasol ol i no lukim, na i laik tru long harim ol dispela tok yupela i harim nau, taso ol i no bin harim.

<sup>18</sup> Harim gut as toktok bilong tok piksa bilong man i tromoi pikinini kaikai. <sup>19</sup> Wanpela man i harim tok long Kingdom bilong God na i no putim gut long bel na tingting bilong en, em i olsem pikinini kaikai i pundaun arere long rot, we man nogut Satan i kam kwiktaim na rausim dispela tok long bel bilong en.

<sup>20</sup> Man i hariap tru long kisim tok bilong God wantaim bikpela amamas, em i olsem pikinini kaikai i pundaun antap long karanas graun. <sup>21</sup> Man i kisim tok bilong God na i bilip long sotpela taim tasol, na i no putim gut long bel na tingting bilong en. Dispela kain man i save lusim bilip kwiktaim, taim hevi na traim i kamap. Em i olsem pikinini kaikai i gro na rop bilong en i stap antap tasol na i no go daun tru long graun.

<sup>22</sup> Man i harim tok bilong God na putim long bel na tingting bilong en, tasol em i tingting tumas long bungim moni, kago na samting bilong dispela graun na i no tingim God na mekim pasin bilong God. Orait em i olsem pikinini kaikai i pundaun namel long ol nilnil gras. <sup>23</sup> Man i kisim tok bilong God na putim gut long bel na tingting bilong en na i bihainim gut dispela tok. Em i olsem pikinini kaikai i pundaun long gutpela graun na i karim kaikai gut. Sampela i karim 100-pela kaikai na sampela i karim 60-pela kaikai na sampela i karim 30-pela kaikai."

<sup>24</sup> Jisas i mekim narapela tok piksa long ol manmeri. Em i tok, "Kingdom bilong God em i olsem man i planim gutpela pikinini kaikai olsem wit samting long gaden bilong en. <sup>25</sup> Tasol taim ol man bilong lukautim gaden i slip pinis, orait birua bilong papa bilong gaden i kam na tromoi pikinini bilong gras nogut tu namel long wit gaden na i go pinis. <sup>26</sup> Taim pikinini kaikai bilong wit i bruk na i kamap na i stat long karim kaikai, gras nogut tu i kamap.

<sup>27</sup> Ol wokman bilong papa bilong gaden i kam tokim em olsem, 'Bikman, yu planim gupela pikinini kaikai long gaden bilong yu, tasol ol gras nogut i kamap olsem wanem?' <sup>28</sup> Papa bilong gaden i tok, 'Birua bilong mi i kam planim ol dispela gras nogut, 'Orait ol wokman i tokim em olsem, 'Yu laik bai mipela i go kamautim ol dispela gras nogut, a?'

<sup>29</sup> Orait papa bilong gaden i tok, 'Nogat, yupela i noken kamautim, nogut yupela i kamautim gras nogut wantaim wit.' <sup>30</sup> Larim gras nogut na wit i kamap wantaim inap long taim bilong bungim kaikai. Long taim bilong bungim ol kaikai i redi pinis long gaden, bai mi tokim ol man bilong bungim kaikai olsem, "Kamautim ol gras nogut pastaim na wokim nekpas bilong kukim long paia. Na bihain bungim ol pikinini bilong wit na putim long haus kaikai bilong mi."'''

<sup>31</sup> Bihain Jisas i mekim narapela tok piksa long ol manmeri. Em i tok, "Kingdom bilong heven em i olsem pikinini kaikai bilong diwai mastet we wanpela man i kisim na i planim long gaden bilong en." <sup>32</sup> Dispela pikinini kaikai bilong mastet em i liklik tru namel long olgeta arapela pikinini kaikai we ol man i save planim. Tasol taim em i bruk na i kamap bikpela, em i save winim olgeta arapela kaikai bilong gaden. Em i save kamap bikpela olsem diwai, we ol pisin tu inap wokim haus bilong ol long han bilong en."

<sup>33</sup> Jisas i mekim narapela tok piksa gen na i tokim ol manmeri olsem, "Kingdom bilong heven em i olsem yist we wanpela meri i kisim liklik na tanim wantaim tripela kap plaua inap plaua i solap."

<sup>34</sup> Olgeta taim, taim Jisas i laik toktok long ol manmeri, em i save yusim ol tok piksa tasol long toktok long ol. <sup>35</sup> Em i mekim olsem bilong inapim tok bilong wanpela profet i bin raitim bipo. Dispela profet i tok, "Bai mi mekim toktok long ol tok piksa, bai mi yusim ol tok piksa long skulim ol manmeri long ol samting i stap hait, stat long taim mi bin wokim heven na graun."

<sup>36</sup> Taim Jisas i lusim ol manmeri na i go bek long haus, ol disaipel bilong en i kam na i tokim em olsem, "Inap yu tokim mipla gut long as bilong tok piksa bilong gras nogut i kamap long wit gaden." <sup>37</sup> Na Jisas i tokim ol olsem, "Man husat i planim gutpela pikinini kaikai i makim Pikinini bilong Man." <sup>38</sup> Gaden i makim dispela graun, na ol gutpela pikinini kaikai i makim ol man i save bihainim tok bilong God, na gras nogut i makim ol man i save mekim pasin nogut na bihainim tok bilong Satan. <sup>39</sup> Na dispela birua husat i planim gras nogut, i makim Satan. Taim bilong bungim kaikai i redi long gaden, i makim pinis bilong dispela graun. Na man bilong bungim kaikai i makim ol ensel bilong God.

<sup>40</sup> Long wankain pasin olsem ol i bungim ol gras nogut na kukim long paia, God bai i stap sas na skelim olgeta manmeri long taim graun i pinis. <sup>41</sup> Pikinini bilong Man bai i salim ol ensel bilong en i go na ol bai i rausim olgeta samting i save mekim ol man i pundaun long sin, na olgeta manmeri husat i save sakim tok bilong God. <sup>42</sup> Ol ensel bai tromoi ol dispela manmeri i go daun long bikpela paia, we ol bai i pilim pen, na krai, na kaikaim tit bilong ol.

<sup>43</sup> Tasol ol stretpela manmeri bai i lait olsem lait bilong san insait long Kingdom bilong God. Man i gat yau, em i mas harim na kisim gut dispela tok mi mekim.

<sup>44</sup> "Kingdom bilong God i olsem wanpela samting i dia tumas, we wanpela man i painim long hap graun bilong mekim gaden. Em i digim graun na haitim gen dispela samting i dia tumas, bihain em i go salim olgeta samting bilong en na i kam bek na baim dispela hap graun. <sup>45</sup> Olsem tasol kingdom bilong heven i dia tumas na i olsem man i laik baim gutpela pel we pei bilong en i antap tumas. <sup>46</sup> Taim em i lukim wanpela pel i dia tumas, em i go salim olgeta samting em i gat na kisim moni i go na baim dispela pel.

<sup>47</sup> Na gen, Kingdom bilong heven i olsem wanpela man i laik kisim pis na tromoi umben long wara na i kisim planti kainkain pis. <sup>48</sup> Taim umben i pulap, orait man bilong painim pis i pulim umben i kam arere long nambis. Em i sindaun na kisim ol gutpela pis na putim long basket, na ol pis i no gutpela, em i tromoi i go.

<sup>49</sup> Long pinis bilong graun, wankain pasin bai i kamap long ol man, ol ensel bai i rausim ol man nogut namel long ol stretpela man. <sup>50</sup> Ol bai i tromoi ol dispela man i go daun long bikpela paia, ol bai i pilim bikpela pen na krai na kaikaim tit bilong ol."

<sup>51</sup> Orait bihain Jisas i askim ol disaipel bilong en olsem, "Yupela i kisim gut as bilong ol tok piksa mi autim long yupela tu, a? Na ol disaipel i tok, "Yes." <sup>52</sup> Jisas i tokim ol olsem, ol man husat i harim gut ol dispela tok piksa na kamap disaipel bilong Kingdom bilong God, ol i olsem papa bilong haus. Papa bilong haus i save kisim olupela na nupela samting long haus kago bilong em yet. <sup>53</sup> Taim Jisas i tokim ol manmeri long olgeta tok piksa pinis, Jisas wantaim ol disaibel bilong en i lusim dispela ples na i go.

<sup>54</sup> Ol i go long Nasaret long as ples bilong Jisas. Em i go long haus lotu bilong ol Juda na i skulim ol manmeri long tok bilong God. Taim ol manmeri i harim tok bilong en na i lukim ol mirakel em i mekim, ol i kirap nogut na i tok, "Dispela man i kisim gutpela save na tingting na strong bilong wokim mirakel long wanem hap? <sup>55</sup> I tru dispela man em pikinini bilong kapenta, a? I tru mama bilong en, em Maria na ol brata lain bilong en, em Jems, Josep, Simion na Juda, <sup>56</sup> wantaim ol sista bilong en, olgeta yet i stap wantaim yumi long hia, a? Tasol em i kisim dispela gutpela save na tingting na strong bilong wokim mirakel long wanem hap?"

<sup>57</sup> "Ol i bel hevi long ol dispela samting Jisas i mekim, tasol Jisas i tokim ol olsem, "Ol manmeri bilong narapela lain na narapela ples inap kisim gut wanpela profet, tasol ol lain tru bilong dispela profet na long as ples bilong en stret, ol i no inap kisim em gut." <sup>58</sup> Em i no mekim planti mirakel long dispela hap long wanem, ol i no bilipim em.

Sapta 14

<sup>1</sup> Long dispela taim Herot i stap gavana, em i harim stori long ol samting Jisas i mekim. <sup>2</sup> Herot i tokim ol wokman bilong en olsem, "Dispela man em Jon bilong Baptais, ating em i kirap bek gen long matmat, olsem na em i gat pawa bilong wokim ol mirakel."

<sup>3</sup> Long inapim laik bilong Herodias, meri bilong brata bilong en Philip, Herot i holim pasim Jon na pasim lekhan bilong en na kalabusim em. <sup>4</sup> Long wanem, Jon i tokim em olsem, "Lo bilong God i tok nogat long yu kisim Herodias olsem meri bilong yu." <sup>5</sup> Herot inap kilim Jon pinis, tasol em i pret long ol manmeri, long wanem ol i lukim Jon olsem wanpela profet.

<sup>6</sup> Tasol taim dei bilong mama i karim Herot i kamap, ol i kaikai na amamas. Long dispela bung, pikinini meri bilong Herodias i danis namel long ol manmeri na i mekim Herot i amamas tru. <sup>7</sup> Na long amamasim dispela pikinini meri, Herot i wokim strongpela tok promis long ai bilong God na ol man long givim pikinini meri bilong Herodias wanem samting em i laikim.

<sup>8</sup> Mama bilong en Herodias i tokim pikinini meri bilong en pinis long wanem tok em i mas mekim, olsem na em i tok, "Givim mi het bilong Jon bilong Baptais long wanpela plet." <sup>9</sup> King i gat bikpela bel hevi tru long askim bilong dispela meri, tasol long inapim promis em i bin mekim na long amamasim ol arapela lain husat i stap wantaim em long kaikai, em i givim tok orait long ol i mas givim het bilong Jon long en.

<sup>10</sup> Orait em i salim ol soldia i go long haus kalabus na katim nek bilong Jon. <sup>11</sup> Ol i katim nek bilong Jon pinis na putim het bilong en long plet na i kam givim pikinini meri bilong Herodias, na em i karim i go givim mama bilong en. <sup>12</sup> Na bihain ol disaipel bilong Jon i kam kisim bodi bilong en na i go planim. Ol i planim em pinis na bihain ol i go tokim Jisas long wanem samting i kamap long Jon bilong baptais.

<sup>13</sup> Taim Jisas i harim dispela tok pinis, em i lusim dispela hap na i kalap long bout wantaim ol disaibel bilong en, na ol i go long wanpela ples i nogat man i stap long en. Taim ol manmeri i harim olsem Jisas i go long dispela hap, ol i lusim ol bikpela taun bilong ol na i bihainim Jisas na wokabaut i go long dispela hap. <sup>14</sup> Taim Jisas i kamap long hap, em i lukim ol planti manmeri i stap. Bel bilong en i bruk tru na em i sori long ol, na i oratim ol lain i gat sik i stap namel long ol dispela manmeri.

<sup>15</sup> Taim san i go daun, ol disaipel i go tokim Jisas olsem, "Dispela ples i nogat man i stap long en, na san i go daun pinis. Salim ol dispela manmeri i go, na ol i ken go baim kaikai bilong ol long ol ples i stap klostu."

<sup>16</sup> Tasol Jisas i tokim ol disaipel bilong en olsem, "Ol i no inap i go painim kaikai, larim ol i stap na yupela yet i givim kaikai long ol." <sup>17</sup> Orait ol disaipel i tokim Jisas olsem ol i gat 5-pela pis na tupela bret tasol i stap. <sup>18</sup> Na Jisas i tokim ol long bringim ol dispela kaikai i kam long em.

<sup>19</sup> Orait bihain Jisas i tokim olgeta manmeri long sindaun long gras. Na em i kisim 5-pela bret na tupela pis, em i lukluk i go antap long heven, na i blesim dispela kaikai. Bihain em i brukim bret na givim long ol disaipel bilong en long givim ol dispela manmeri. <sup>20</sup> Olgeta manmeri i kaikai na ol i pulap tru, na ol i bungim ol hap hap kaikai i stap na pulimapim 12-pela basket. <sup>21</sup> Klostu olsem 5 tausen man i bin kaikai dispela kaikai. Tasol ol i no kauntim ol meri na pikinini tu.

<sup>22</sup> Taim ol i kaikai pinis, kwiktaim Jisas i salim ol disaipel bilong en na ol i kalap long bout na i go paslain long em long narapela sait. Taim ol disaipel i go, Jisas yet i salim ol manmeri i go bek long ples bilong ol. <sup>23</sup> Taim em i salim ol manmeri i go pinis, Jisas em yet i go antap long mauten long beten. Taim san i go daun na ples i tudak, Jisas em wan i stap long dispela hap. <sup>24</sup> Tasol bout we ol disaipel i go long en, i go pinis namel long solwara. Bikpela win i kirap na kam olsem long hap ol i laik go long en. Na i mekim solwara i kirap na pusim bout i go i kam.

<sup>25</sup> Namel long 3kilok na 6 kilok samting, klostu tulait i laik bruk, Jisas i lusim maunten na i wokabaut antap long solwara na i kam long ol disaipel. <sup>26</sup> Taim ol disaipel i lukim Jisas i wokabaut antap long solwara na i kam, ol i pret na tingting planti na i ting olsem wanpela tewel i kam. <sup>27</sup> Tasol kwik taim Jisas i tokim ol olsem, "Sanap strong na noken pret, dispela em mi tasol."

<sup>28</sup> Orait Pita i bekim tok bilong em olsem, "Bikpela, sapos tru em yu, tokim mi long wokabaut antap long wara na kam long yu." <sup>29</sup> Jisas i tok, "Kam." Orait Pita i kalap i go aut long bout na wokabaut antap long wara na i go long Jisas. <sup>30</sup> Tasol taim Pita i lukim bikpela win i kam, em i pret na i stat long i go daun long wara. Taim wara i stat long daunim em, Pita i singaut strong na i tok, "Bikpela, helpim mi!"

<sup>31</sup> Wantu tasol Jisas i tromoi han i go daun na i holim Pita, na i tokim em, "Yu gat liklik bilip tasol, bilong wanem yu no bilipim mi?" <sup>32</sup> Na taim Jisas na Pita i go antap long bout, win i stop olgeta. <sup>33</sup> Na ol disaipel antap long bout i givim biknem long Jisas na i tok, "Tru tumas, yu Pikinini bilong God."

<sup>34</sup> Orait ol i go kamap long Genesaret, long narapela sait bilong solwara. <sup>35</sup> Taim ol man long dispela ples i luksave long Jisas, ol i salim tok i go long olgeta ples i stap klostu long ol, na ol i kisim olgeta manmeri i gat sik i kam long em. <sup>36</sup> Ol i daunim ol yet na askim Jisas long tasim hap klos bilong en, ol planti manmeri husat i tasim Jisas na hap klos bilong en i kamap orait gen.



Sapta 15

<sup>1</sup> Bihain ol sampela Farisi na ol man bilong raitim Lo i stap long Jerusalem i kam long toktok wantaim Jisas. Ol i tok, <sup>2</sup> "Bilong wanem na ol disaipel bilong yu i no aninit long lo bilong ol tumbuna bilong mipela? Ol i no wasim han bilong ol long taim bilong kaikai." <sup>3</sup> Orait Jisas i bekim tok bilong ol olsem, "Bilong wanem yupela i save brukim Lo bilong God long bihainim ol pasin tumbuna bilong yupela?"

<sup>4</sup> Lo bilong God i tok, 'Yupela i mas ananit long papa na mama bilong yupela. 'Na i tok moa olsem, 'Man i mekim tok nogut long papa na mama bilong en, em i mas dai.' <sup>5</sup> Tasol yupela i tok, 'Man i tokim papa o mama bilong en olsem, "Wanem samting mi inap givim yupela long en, mi givim long God olsem ofa.'" <sup>6</sup> Dispela kain man i noken aninit long papa bilong en tu. Long bihainim dispela lo bilong tumbuna tasol, em i mekim Tok bilong God i kamap olsem samting nating.

<sup>7</sup> Yupela ol man bilong giaman. Tok bilong Asaia i kamap klia tru, taim em i mekim dispela tok profet long yupela,

<sup>8</sup> Ol dispela lain i lotuim mi long maus tasol, tasol bel bilong ol i stap longwe tru long mi. <sup>9</sup> Ol i giaman tasol long lotuim mi, long wanem ol i kisim ol Lo we ol man yet i putim, na kamapim olsem pasin bilong lotu na skulim ol arapela manmeri long lotuim mi.

<sup>10</sup> Bihain Jisas i singautim ol dispela manmeri i kam klostu long em yet na em i tokim ol olsem, "Harim na kisim gut dispela tok. <sup>11</sup> Ol samting we man i kaikai na i save go insait long maus bilong en, i no save mekim man i kamap doti. Tasol samting we man i toktok na i save kam autsait long maus bilong en, i save mekim man i kamap doti."

<sup>12</sup> Bihain ol disaipel i kam tokim Jisas olsem, "Yu save tu olsem dispela tok yu mekim i givim belhevi long ol Farisi na ol i belhat long yu, a?" <sup>13</sup> Jisas i bekim tok bilong ol olsem, "Olgeta diwai we Papa bilong mi long heven i no planim, ol bai i kamaul wantaim olgeta rop bilong ol i save holim graun. <sup>14</sup> Larim ol, ai bilong ol dispela Parisi i pas. Sapos wanpela ai pas man i soim rot long narapela ai pas man, orait tupela wantaim bai i pundaun i go insait long hul."

<sup>15</sup> Pita i harim dispela tok na i tokim Jisas olsem, "Inap yu tokim mipela gut long as bilong tok piksa bilong 'Samting man i kaikai na i go insait long maus i no mekim man i kamap doti.'" <sup>16</sup> Orait Jisas i tok, "Ating yupela tu i no save long as bilong dispela tok piksa, a?" <sup>17</sup> Yupela i mas save olsem, wanem samting i go insait long maus, i save go daun long bel na bihain i kam aut olsem pipia.

<sup>18</sup> Tasol toktok nogut i kam aut long maus i save kamap long bel bilong man stret. Ol dispela kain toktok i save mekim man i kamap doti. <sup>19</sup> Bel i save kamapim ol kain pasin nogut olsem, tingting nogut, pasin bilong kilim man i dai, na pasin bilong pamuk wantaim ol marit manmeri, ol arapela kainkain pasin pamuk, na pasin bilong stil, na pasin bilong tok giaman long kot, na pasin bilong bagarapim ol arapela manmeri wantaim ol tok nogut. <sup>20</sup> Em ol dispela samting i save mekim man i kamap doti. Tasol pasin bilong 'i no wasim han na kaikai', i no save mekim man i kamap doti."

<sup>21</sup> Bihain Jisas i lusim dispela ples na i go long distrik bilong tupela biktaun Taia na Sidon. <sup>22</sup> Long dispela ples, wanpela meri bilong ol lain Kenan i kam long Jisas na i singaut strong long en olsem, "Bikpela, pikinini bilong Devit, marimari long mi, Spirit nogut i givim bikpela pen tru long pikinini meri bilong mi." <sup>23</sup> Tasol Jisas i no bekim wanpela tok bilong en. Ol disaipel i tokim Jisas olsem, "Dispela meri i wok long singaut bikmaus yet na bihainim mipela, inap yu tokim dispela meri long lusim mipela na go longwe?"

<sup>24</sup> Tasol Jisas i bekim ol olsem, "God i salim mi i kam bilong kisim bek ol lain Israel tasol. Ol i olsem ol sipsip i lus pinis." <sup>25</sup> Tasol dispela meri i kam brukim skru long pes bilong Jisas na i tok, "Bikpela, helpim mi." <sup>26</sup> Orait Jisas i bekim tok bilong en olsem, "Em i no gutpela long kisim bret bilong ol pikinini na tromoi i go long ol liklik dok."

<sup>27</sup> Orait dispela meri i tok, "Bikpela, em i tru, tasol ol liklik dok tu i save kaikai hap kaikai i pundaun ananit long tebol bilong papa bilong ol." <sup>28</sup> Jisas i bekim tok bilong dispela meri olsem, "Meri, yu gat strongpela bilip tru, olsem na pikinini bilong yu bai i kamap orait gen." Long dispela taim stret, ol spirit nogut i lusim pikinini bilong dispela meri na dispela pikinini i kamap orait.

<sup>29</sup> Jisas i lusim dispela ples na i go klostu long raunwara Galili. Em i go antap long wanpela liklik maunten i stap klostu na i sindaun i stap. <sup>30</sup> Orait bikpela lain manmeri tru i kam long em. Ol i kisim ol manmeri lek bilong ol i nogut, ai pas, maus pas, na ol man bodi bilong ol i krungut nabaut, na planti ol arapela manmeri i gat sik i kam. Ol i kisim ol i kam long Jisas na em i oraitim ol. <sup>31</sup> Taim ol manmeri i lukim ol maus pas man i toktok, na ol bodi krungut man i orait, na ol lek nogut man i wakabaut gen na ol ai pas man i lukluk gen. Ol litimapim nem bilong God bilong Israel.

<sup>32</sup> Jisas i singautim ol disaipel bilong en i kam na i tokim ol olsem, "Mi sori tru long ol dispela manmeri, long wanem ol i stap wantaim mi inap long tripela dei na ol i no kaikai. Mi no laik long salim ol i go long wanem ol i no kaikai, nogut ol i hangre na ol bai i pudaun long rot." <sup>33</sup> Ol disaipel i tokim Jisas olsem, "Long dispela kain hap we i nogat man i stap klostu long en, mipela i hat tru long painim kaikai bilong givim ol dispela manmeri. <sup>34</sup> Orait Jisas i askim ol long hamaspela bret ol i gat na ol disaipel i tok, "7-pela bret, na ol sampela liklik pis." <sup>35</sup> Bihain Jisas i tokim ol dispela manmeri long sindaun long graun.

<sup>36</sup> Em i kisim dispela 7-pela bret na ol pis, na i tok tenkyu long God, orait bihain em i brukim ol bret na givim long ol disaipel. Na ol disaipel i givim long ol manmeri. <sup>37</sup> Olgeta manmeri i kaikai na ol i pulap tru. Na bihain ol i bungim ol hap hap kaikai i stap yet na ol i pulimapim 7-pela basket. <sup>38</sup> Namba bilong ol man i kaikai dispela kaikai i olsem, 4-tausen man, tasol ol i no kaunim ol meri na pikinini tu. <sup>39</sup> Bihain Jisas i salim ol manmeri i go long ples bilong ol, na em i kalap long bout na i go hapsait long distrik bilong Magadan.

Sapta 16

<sup>1</sup> Ol Farisi na Sadyusi i kam na i traim Jisas, ol i askim em long soim ol sampela sain long skai. <sup>2</sup> Tasol Jisas i bekim tok bilong ol olsem, "Taim apinun na skai i ret, em yupela i tok, gutpela dei bai i kamap tumoro.

<sup>3</sup> Na long moning taim, yupela i tok, 'Em bai i ren, long wanem skai i ret na klaut i karamapim ples. 'Yupela lukluk long skai na skelim na yupela i save wanem kain dei bai i kamap tumoro, tasol yupela i no inap lukluk long ol samting i kamap nau na tokaut long wanem samting bai i kamap bihain. <sup>4</sup> Ol manmeri bilong mekim pasin nogut na pasin pamuk, i wok long painim ol sain, tasol nogat wanpela sain bai i kamap, sain bilong Jona tasol bai i kamap." Orait Jisas i lusim ol na i go.

<sup>5</sup> Taim ol disaipel i go kamap long narapela sait, ol i lusim tingting long kisim bret. <sup>6</sup> Jisas i tokim ol long lukaut na was gut nogut ol i kisim yis bilong ol Farisi na Sadyusi. <sup>7</sup> Ol disaipel i toktok namel long ol yet na i tok, "Ating mipela i no kisim bret i kam olsem na em i mekim dispela tok." <sup>8</sup> Tasol Jisas i save pinis long toktok bilong ol na i tok, "Yupela i gat liklik bilip tasol, bilong wanem yupela i toktok namel long yupela yet olsem, 'Jisas i mekim dispela tok long wanem mipela i no kisim bret i kam?"

<sup>9</sup> Ating yupela i no tingim 5-pela bret mi bin givim ol 5, 000 man, na hamaspela basket yupela i bin pulimapim wantaim hap hap kaikai? <sup>10</sup> O 7-pela bret long 4, 000 man, na hamaspela basket yupela i bin pulimapim wantaim hap hap kaikai?

<sup>11</sup> Olsem wanem na yupela i no klia olsem mi no toktok long bret? Lukaut na was gut long yis bilong ol Farisi na Sadyusi." <sup>12</sup> Orait bihain ol diaipel i kisim gut tok bilong en na ol i save olsem em i no toktok long lukaut long yis i stap long bret, tasol ol i mas was gut na i noken kisim tok skul bilong ol Farisi na Sadyusi.

<sup>13</sup> Taim Jisas i kam klostu long ol ples i satp klostu long Sisiria long Filipai, em i askim ol disaipel bilong en olsem, "Ol manmeri i lukim Pikinini bilong Man, na ol i ting em husat?" <sup>14</sup> Ol disaipel i tok, "Sampela i tok Jon bilong Baptais, sampela i tok Elaija na ol arapela i tok, Jerimaia, o wanpela bilong ol profet." <sup>15</sup> Jisas i tokim ol, "Tasol yupela i ting mi husat?" <sup>16</sup> Orait Simon Pita i bekim tok bilong en olsem, "Yu Krais, Pikinini bilong God i stap laip oltaim oltaim."

<sup>17</sup> Jisas i bekim em na i tok, "Saimon pikinini bilong Jona, yu ken amamas, long wanem man i no kamapim dispela tingting long yu, tasol Papa bilong mi i stap long heven i kamapim dispela samting ples klia long yu. <sup>18</sup> Na tu mi tok olsem long yu, yu Pita, bai mi wokim sios bilong mi antap long dispela ston. Strong bilong dai i no inap daunim em.

<sup>19</sup> Bai mi givim yu ki bilong kingdom bilong heven. Olsem na wanem samting yu pasim long dispela graun, God bai i pasim dispela samting long heven tu, na wanem samting yu lusim long dispela graun, God bai i lusim dispela samting long heven tu." <sup>20</sup> Na Jisas i tokim ol disaipel bilong en long noken tokim wanpela man olsem em i Krais.

<sup>21</sup> Long dispela taim Jisas i stat long tokim ol disaipel bilong en olsem em i mas go long Jerusalem, na em i mas karim planti hevi long han bilong ol hetman na ol bikpris na ol tisa bilong lo, bai ol i kilim em i dai, na em bai i kirap bek na kisim laip gen bihain long tripela dei. <sup>22</sup> Na Pita i kisim em i go arere na i tok strong long Jisas olsem, "Bikpela, ol dispela samting i no inap kam klostu long yu na i no inap kamap long yu." <sup>23</sup> Tasol Jisas i tanim na i tokim Pita olsem, "Satan! Yu klia long mi, yu wok long pasim rot bilong mi. Yu no save tingting bikpela long ol samting bilong God, tasol yu save tingting bikpela long ol samting bilong man".

<sup>24</sup> Na Jisas i tokim ol disaipel bilong en olsem, "Sapos wanpela i laik bihanim mi, em i mas daunim em yet, na karim diwai kros bilong en na bihainim mi." <sup>25</sup> Man i tingting bikpela long laip bilong en na i laik seivim laip bilong en, em bai i lusim laip, na man i lusim laip bilong en long nem bilong mi, em bai i kisim laip. <sup>26</sup> Sapos wanpela man i tingting planti long kisim olgeta samting bilong dispela graun na i lusim laip bilong en, wanem gutpela samting bai em i kisim? Wanem samting bai wanpela man i givim long kisim bek laip bilong em?

<sup>27</sup> Pikinini Bilong Man bai i kam insait long glori bilong Papa bilong en wantaim ol ensel bilong en. Na bai em i givim pei long olgeta manmeri inap long pasin ol i bin mekim. <sup>28</sup> Tru tumas mi tokim yupela, sampela bilong yupela i sanap hia, bai i no dai yet inap ol i lukim Pikinini bilong Man i kam olsem king."

Sapta 17

<sup>1</sup> Sikspela dei bihain Jisas i kisim Pita, Jems na Jon, brata bilong Jems, na ol yet i go long wanpela maunten i antap tru. <sup>2</sup> Jisas i senis na bodi bilong Em i kamap narakain. Pes bilong Em i lait olsem san, na klos bilong em i sain olsem lait.

<sup>3</sup> Orait kwiktaim Moses na Elijah i kamap na i toktok wantaim Jisas. <sup>4</sup> Pita i lukim dispela na tokim Jisas olsem, "Bikpela, em gutpela yumi stap long hia. Sapos yu laikim, bai mi sanapim tripela haus win, wanpela bilong yu, na wanpela bilong Moses, na wanpela bilong Elijah."

<sup>5</sup> Taim Pita i toktok yet, wanpela klaut i lait tumas i kam karamapim ol, na insait long klaut wanpela maus i tok, "Dispela em i Pikinini bilong mi, mi laikim em tumas, em i save bihainim laik bilong mi. Olsem na yupela i mas harim tok bilong em tasol." <sup>6</sup> Taim ol disaipel i harim dispela tok, ol i pret tru na i putim pes bilong ol i go daun tru. <sup>7</sup> Na Jisas kam kirapim ol na i tokim ol, "Yupela i noken pret." <sup>8</sup> Na ol i lukluk i go antap tasol i no lukim wanpela man, Jisas wanpela tasol i stap.

<sup>9</sup> Taim ol i wok long kam daun long maunten, Jisas tok strong long ol olsem, "Yupela i noken tokim wanpela man long wanem samting yupela i lukim, inap Pikinini bilong Man i kirap bek long ples bilong ol dai man." <sup>10</sup> Orait ol disaipel bilong Jisas i askim em olsem, "Bilong wanem ol saveman bilong lo i tok olsem Elaija i mas kam paslain?"

<sup>11</sup> Jisas i bekim na i tok, "Elaija bai i kam na stretim bek olgeta samting. <sup>12</sup> Tasol mi tokim yupela, Elija i kam pinis, tasol ol hetman i no luksave long em. Nogat. Ol i mekim nogut long em. Long wankain pasin tasol Pikinini bilong Man bai i kisim bagarap long han bilong ol." <sup>13</sup> Na ol disaipel i save olsem Jisas i wok long tokim ol long Jon bilong Baptais.

<sup>14</sup> Taim ol i kamap long hap we ol planti man i stap long en, wanpela man i kam brukim skru long lek bilong Jisas na i tok, <sup>15</sup> Bikpela, marimari long pikinini man bilong mi, em i gat sik muruk na i save kisim bikpela bagarap. Planti taim em i save pundaun insait long paia o long wara. <sup>16</sup> Mi kisim em i go long ol disaipel bilong yu, tasol ol i no inap long oraitim em."

<sup>17</sup> Orait Jisas i bekim olsem, "Yupela ol lain bilong mekim pasin nogut na i no save bilip, hamaspela taim bai mi stap wantaim yupela? Hamas taim bai mi tokim yupela? Kisim dispela pikinini i kam long mi." <sup>18</sup> Jisas i krosim spirit nogut, na spirit nogut i lusim dispela pikinini man, na long dispela taim stret pikinini i kamap orait gen.

<sup>19</sup> Bihain, ol disaipel i kam long Jisas na i tok, "Bilong wanem na mipela i no inap rausim ol spirit nogut?" <sup>20</sup> Jisas i tokim ol, long wanem, bilip bilong yupela i liklik. Mi tokim yupela tru, sapos yupela i gat liklik bilip inap olsem pikinini bilong mastet, bai yupela i tokim dispela maunten, "Kalap i go long hap', na em bai i go na i nogat wanpela samting em bai hat long yupela. <sup>21</sup> undefined

<sup>22</sup> Taim ol i stap long Galili, Jisas i tokim ol disaipel bilong en olsem "Bai ol i givim Pikinini bilong Man i go long han bilong ol manmeri, <sup>23</sup> na bai ol i kilim em i dai, na long dei namba tri em bai i kirap bek." Ol disaipel i wari na tingting planti.

<sup>24</sup> Taim ol i kam long Kapenaum, man bilong kisim takis i kam long Pita na i tok, "Tisa bilong yupela i save baim takis o nogat?" <sup>25</sup> Pita i tok, "Yes." Tasol taim Pita i go insait long haus, Jisas i askim em olsem, "Simon, yu ting wanem? Ol king long dispela graun i save kisim takis long ol wanem lain? Long ol lain bilong ol yet o long ol lain bilong narapela hap?"

<sup>26</sup> Taim Pita i tok, "Long ol man bilong narapela hap." Jisas i tokim em olsem, "Sapos i olsem, orait ol lain bilong ol yet i no inap baim takis. <sup>27</sup> Tasol yumi noken mekim ol lain bilong kisim takis i pundaun long sin. Yu go long solwara na tromoi huk na kisim pis. Kisim pis yu kisim paslain long olgeta pis, taim yu opim maus bilong en bai yu lukim wanpela silva moni i stap. Kisim dispela moni na givim takis bilong mi na bilong yu long ol lain bilong kisim takis."

Sapta 18

<sup>1</sup> Long dispela taim ol disaipel i kam long Jisas na i askim em olsem, "Husat i gat biknem na i antap tru insait long Kingdom bilong God?" <sup>2</sup> Orait Jisas i singautim wanpela liklik pikinini i kam, na i sanapim em namel long ol, <sup>3</sup> na i tok, "Tru tumas mi tokim yupela, sapos yupela i no daunim yupela yet na kamap olsem dispela liklik pikinini, bai yupela i no inap i go insait long Kingdom bilong God.

<sup>4</sup> Olsem na man i daunim em yet olsem dispela liklik pikinini, dispela kain man bai i gat biknem insait long Kingdom bilong God. <sup>5</sup> Olsem na long nem bilong mi, wanpela man i mekim gut long ol kain man olsem dispela liklik pikinini, em i olsem em i mekim gut long mi na i kisim mi. <sup>6</sup> Tasol man i mekim ol dispela liklik pikinini husat i bilip long mi i pundaun long sin, gut moa ol i pasim bikpela ston long nek bilong en na tromoi em i go daun long bikpela solwara.

<sup>7</sup> Sori tru long ol manmeri bilong dispela graun long taim bilong traim! I gutpela tru ol traim i kamap, tasol sori tru long man husat i kamapim traim na i mekim ol arapela man i pundaun long sin, em bai i bagarap olgeta. <sup>8</sup> Sapos han bilong yu o lek bilong yu i mekim yu i pundaun long sin, orait katim na tromoi i go. I gutpela moa long kisim laip i stap gut oltaim oltaim wantaim wanpela han na wanpela lek tasol. Tasol i no gutpela long go long hel paia wantaim tupela han na tupela lek.

<sup>9</sup> Sapos ai bilong yu i mekim yu i pundaun long sin, orait kamautim na tromoi i go. I gutpela moa long yu kisim laip i stap gut oltaim oltaim wantaim wanpela ai tasol. Tasol i no gutpela long go long hel paia wantaim tupela ai.

<sup>10</sup> Yu mas was gut na noken luk daun long ol dispela liklik lain pikinini. Tru tumas mi tokim yu, long heven ol ensel bilong ol i save kamap long pes bilong Papa bilong mi husat i stap long heven. <sup>11</sup> undefined

<sup>12</sup> Yu ting wanem long dispela? Sapos wanpela man i gat 100-pela sipsip i stap, na wanpela sipsip namel long ol i go lus, bai em i lusim 99-pela sipsip i stap long maunten na i go painim dispela wanpela sipsip i lus o nogat? <sup>13</sup> Tru tumas mi tokim yupela, sapos em i painim dispela sipsip, em bai i amamas long ol 99-pela sipsip i stap tasol moa yet bai em i amamas tru long dispela sipsip i bin lus na em i painim. <sup>14</sup> Long wankain pasin tasol, Papa bilong yupela long heven i no laik bai wanpela bilong ol dispela liklik pikinini i go lus.

<sup>15</sup> Sapos brata bilong yu i mekim sin long yu, kisim em i go arere na tokim em long asua bilong en namel long yutupela tasol. Sapos em inap harim tok bilong yu, orait yutupela bai i kamap brata gen. <sup>16</sup> Tasol sapos em i no laik harim tok bilong yu, orait kisim wanpela o tupela brata tu i kam, bai ol tu i ken witnes na toktok na stretim dispela asua.

<sup>17</sup> Na sapos em i les long harim tok bilong ol, orait karim dispela toktok i go long sios. Sapos em i les long harim tok bilong sios tu, orait lukim em olsem wanpela man bilong kisim takis na i no man bilong lain Juda.

<sup>18</sup> Tru tumas mi tokim yupela, wanem samting yupela i pasim long graun God bai i pasim long heven tu; na wanem samting yupela opim long graun God bai i opim long heven tu. <sup>19</sup> Na mi tokim yupela gen, Long dispela graun, sapos tupela man i wanbel long wanpela samting na i askim, orait Papa bilong mi long heven bai i givim ol wanem samting ol i askim long en. <sup>20</sup> Long wanem hap 2-pela o tripela i bung wantaim long Nem bilong mi, bai mi stap namel long ol.

<sup>21</sup> Bihain Pita i kam na askim Jisas, "Bikpela, hamas taim bai mi lusim rong bilong brata bilong mi sapos em i mekim sin long mi? Inap long 7-pela taim, a?" <sup>22</sup> Jisas i tokim em, "Mi no tokim yu olsem 7-pela taim, nogat yu mas lusim rong bilong en inap long 77-pela taim "

<sup>23</sup> Olsem na Kingdom bilong God i wankain olsem wanpela king i laik stretim dinau wantaim ol wokman bilong en. <sup>24</sup> Taim em i stat long stretim dinau, ol i kisim wanpela wokman i kam bilong bekim 10 000 silva bek moni dinau bilong en long king. <sup>25</sup> Tasol taim em i nogat moni long bekim dispela dinau bilong en, masta bilong en i mekim strongpela tok long salim dispela wokman wantaim meri pikinini na olgeta samting bilong en, bilong bekim dispela dinau em i gat.

<sup>26</sup> Olsem na dispela wokman i putim pes i go daun tru na i brukim skru long lek bilong masta bilong en na i tok, "Masta, marimari long mi na bai mi bekim olgeta samting bilong yu." <sup>27</sup> Olsem na masta bilong en i sori long dispela wokman, na i lusim rong bilong en na larim em i go fri.

<sup>28</sup> Tasol dispela wokman i go na i lukim narapela wokman husat i gat 100 kina dinau long en. Na em i pulim em i kam na i holim nek bilong en na i tok, "Yu mas bekim dinau bilong yu long mi." <sup>29</sup> Tasol dispela wokman i putim pes i go daun long lek bilong en na i daunim em yet tru na i tok, "Marimari long mi na bai mi bekim dinau mi gat long yu."

<sup>30</sup> Tasol dispela namba wan wokman i no harim tok bilong en. Em i kalabusim dispela wokman inap em i ken bekim dinau bilong en. <sup>31</sup> Taim ol wanwok bilong en i lukim wanem samting i kamap, ol i no amamas. Ol i kam na i tokim masta bilong ol long olgeta samting i kamap.

<sup>32</sup> Bihain masta bilong dispela wokman i singautim em i kam na i tokim em olsem, 'Yu wanpela wokman nogut, yu daunim yu yet na askim mi long marimari long yu na mi lusim rong bilong yu na larim yu i go fri. <sup>33</sup> Bilong wanem yu no marimari long wanwok bilong yu olsem mi bin marimari long yu?'

<sup>34</sup> Masta bilong en i belhat na i givim dispela wokman i go long ol man bilong givim pen long em inap em i ken bekim olgeta dinau bilong en. <sup>35</sup> Olsem tasol Papa bilong mi long heven tu bai i mekim wankain pasin long yupela, sapos yupela i no lusim sin bilong brata bilong yupela na i tingim yet asua bilong en.

Sapta 19

<sup>1</sup> Long dispela taim Jisas i pinisim olgeta toktok, na em i lusim Galili, na em i kam long distrik Judia long narapela sait long wara Joden. <sup>2</sup> Bikpela lain manmeri tru i bihainim Jisas i go, na em i oraitim sik bilong ol.

<sup>3</sup> Na ol Farisi i kam long Jisas, long traime em, na ol i tok olsem, "I tru lo i tok orait long ol man i ken raitim wanpela pas na givim long meri bilong ol na rausim meri long laik bilong ol yet?" <sup>4</sup> Jisas i bekim tok bilong ol olsem, "Yupela i save ritim buk na i save olsem, Long stat taim God i wokim ol man, em i wokim wanpela man na wanpela meri tasol."

<sup>5</sup> Na God i tok, 'Long dispela as tasol man i mas lusim papa na mama bilong en na i pas wantaim meri bilong en, na tupela bai i kamap wanpela bodi tasol.' <sup>6</sup> Na ol i no stap moa olsem tupela, nogat, ol i kamap wanpela bodi tasol. Olsem na wanem samting God i pasim, nogat man inap long brukim dispela."

<sup>7</sup> Ol i tokim Jisas, "Bilong wanem na Moses i tokim mipela, long givim pas bilong brukim marit na rausim meri i go?" <sup>8</sup> Orait Jisas i tokim ol olsem, "Long wanem bel bilong yupela i strong tumas, olsem na Moses i tok orait long yupela i ken raitim pas bilong brukim marit na rausim meri i go, tasol long stat i no bin kamap olsem. <sup>9</sup> Mi tokim yupela, "Taim meri i no mekim pasin pamuk na man i raitim pas bilong brukim marit na i rausim meri bilong en, na i maritim narapela meri, orait dispela man i mekim pasin pamuk. Na man husat i maritim dispela meri we man bilong en i givim pas na rausim em, em tu i mekim pasin pamuk."

<sup>10</sup> Orait ol disaipel i tokim Jisas olsem, "Sapos i olsem, gut moa ol man i noken marit!" <sup>11</sup> Tasol Jisas i tokim ol, "Dispela tok i no bilong olgeta man, em bilong wanwan man tasol husat inap long kisim dispela tok. <sup>12</sup> I gat sampela man husat i no inap marit na kamapim pikinini. Sampela bilong ol i kamap olsem yet long bel bilong mama. Sampela, em ol man yet i katim skin bilong ol na ol i kamap olsem na i no inap marit. Na sampela bilong ol i mekim ol yet i kamap olsem na i no laik marit long wanem ol i laik mekim wok long Kingdom bilong God. Man husat inap long kisim dispela tok long marit, larim em i kisim gut dispela tok."

<sup>13</sup> Orait bihain ol manmeri i kisim ol liklik pikinini i kam long Jisas long em i ken putim han antap long ol na prea long ol, tasol ol disaipel i krosim ol. <sup>14</sup> Tasol Jisas i tokim ol olsem, "No ken pasim ol, larim ol liklik pikinini i kam long mi, kingdom bilong heven em i bilong ol kain man husat i gat daun pasin na bilip olsem ol dispela liklik pikinini." <sup>15</sup> Orait Jisas i putim han antap long ol pikinini na prea long ol pinis, na em lusim dispela hap na i go.

<sup>16</sup> Jisas i wokabaut i go na wanpela yangpela man i kam long em na i tok, "Tisa, bai mi mekim wanem gutpela samting long kisim laip i stap gut oltaim oltaim?" <sup>17</sup> Jisas i tokim em olsem, "Bilong wanem yu askim mi long gutpela samting? God wanpela tasol i gutpela. Tasol sapos yu laik kisim laip i stap gut oltaim oltaim, yu mas bihainim olgeta lo bilong God."

<sup>18</sup> Dispela man i askim long wanem kain lo em i mas bihainim. Jisas i tokim em olsem, "Noken kilim narapela man i dai, noken mekim pasin pamuk, noken stil na noken giaman long kot, <sup>19</sup> yu mas stap aninit long papa na mama bilong yu, na laikim ol narapela olsem yu laikim yu yet."

<sup>20</sup> Dispela yanpela man i tokim Jisas olsem, "Mi bihainim olgeta lo bilong God, bai mi mekim wanem samting moa long kisim laip i stap gut oltaim oltaim?" <sup>21</sup> Orait Jisas i tokim em olsem, "Sapos yu laik kamap stretpela man, yu go salim olgeta samting bilong yu na givim long ol rabisman, na yu bai i gat planti samting long heven. Yu mekim olsem pinis orait yu kam bihainim mi." <sup>22</sup> Tasol taim yanpela man i harim dispela tok Jisas i mekim, bel bilong en i bruk tru na em i go wantaim bel hevi, long wanem em i gat planti moni na kago samting.

<sup>23</sup> Jisas i tokim ol disaipel bilong en olsem, "Tru tumas mi tokim yupela, man i gat planti samting bai i hat tru long go insait long Kingdom bilong God". <sup>24</sup> Mi tok gen long yupela, em i no isi long kamel i go insait long ai bilong nidel, olsem tasol em i hat tru long man i gat planti samting long go insait long Kingdom bilong God."

<sup>25</sup> Taim ol disaipel i harim dispela tok, ol i kirap nogut na i tok, "Husat tru inap kisim laip?" <sup>26</sup> Jisas i lukim ol na i tok, "Ol manmeri i no inap helpim ol yet long kisim laip, God tasol inap long givim laip long ol manmeri, long wanem God inap long mekim olgeta samting" <sup>27</sup> Orait bihain Pita i bekim tok bilong Jisas olsem, "Yu save olsem mipela i lusim olgeta samting bilong mipela na bihainim yu. Bai mipela i kisim wanem samting long bihainim yu?"

<sup>28</sup> Jisas i tokim ol, "Tru tumas mi tokim yupela, Long taim God i wokim nupela graun, taim Pikinini bilong Man i sindaun long sia king bilong en long glori bilong en, yupela ol man i bihainim mi bai i sindaun long 12-pela sia King bilong skelim ol 12-pela lain manmeri bilong Israel.

<sup>29</sup> Olgeta man husat i lusim haus bilong ol, na brata susa bilong ol, na papa mama bilong ol, na ol pikinini bilong ol, o graun bilong ol long nem bilong mi, God bai i givim ol 100-pela taim moa antap long ol samting ol i lusim na

em bai i givim ol laip i stap gut oltaim oltaim.<sup>30</sup> Tasol planti ol man husat i go paslain bai i kam bihain, na ol man i kam bihain bai i go paslain.



Sapta 20

<sup>1</sup> Kingdom bilong heven em i wankain olsem papa bilong gaden wain husat i save i go aut long monin taim tru long painim ol wokman long wok long gaden wain bilong em. <sup>2</sup> Bihain em i pasim tok wantaim ol man husat bai wok long gaden wain bilong em inap long pei bilong wanpela dei, em i salim ol i go long gaden wain bilong em.

<sup>3</sup> Em i go aut long 9-kilok na lukim sampela wokman i sanap nating long maket ples. <sup>4</sup> Em i tokim ol olsem, 'Yupela tu i go insait long gaden wain na wok, wanem yupela inap long kisim, mi bai peim yupela. Olsem na ol i go long wok.

<sup>5</sup> Em i mekim wankain long husat man i wok bihain long 12 -kilok na 3- kilok apinun na mekim wankain tasol. <sup>6</sup> Narapela taim gen bihain long 5-kilok long apinun, em i go aut na lukim olsem sampela man i stap nating tasol. Em i tokim ol olsem, 'Bilong wanem na yupela i sanap nating long hia long dispela dei?' <sup>7</sup> Na ol i tokim em olsem, 'Nogat wanpela i kisim mipela long wok'. Orait, em i tokim ol olsem, 'Yupela tu i go insait long wain gaden bilong mi na wok'.

<sup>8</sup> Orait long apinun taim, papa bilong gaden wain i givim tok long bosman olsem, 'Singautim olgeta wokman i kam na givim pe long ol. Stat long las wokman na i go pinis long namba wan wokman.' <sup>9</sup> Taim ol wokman i kam, husat lain i bin statim wok long 5-kilok long apinun, olgeta i kisim wankain pei tasol inap long wanpela dei. <sup>10</sup> Taim ol man i bin wok pas long en i kam, ol i ting olsem ol bai i kisim moa pei tasol ol tu i kisim wankain pei inap long wanpela dei.

<sup>11</sup> Taim ol i kisim pinis pei bilong ol, ol i stat long tok kros long papa bilong gaden wain. <sup>12</sup> Ol i tok olsem, 'Dispela ol wokman husat i wok las tru, i wok inap long wanpela aua, tasol yu peim ol wankain pei long mipela. Mipela i mekim bikpela wok wantaim hot bilong san long dispela dei. '

<sup>13</sup> Tasol papa bilong gaden wain i tokim wanpela bilong ol olsem, 'Wantok, mi i no mekim wanpela asua long yu. Yu i no bin wanbel olsem yu bai kisim pei long wok inap long wanpela dei?' <sup>14</sup> Kisim wanem samting-em bilong yu na yu go. Mi mekim tok long mi long peim ol wokman husat i kam bihain wankain olsem yu.

<sup>15</sup> Ating mi nogat namba long mekim tok long ol samting bilong mi long laik bilong mi? Ating yupela i no wanbel long gutpela pasin bilong mi long wanem mi save givim ol samting long laik bilong mi? <sup>16</sup> Olsem na man i kam bihain tru bai kam paslain na man i kam paslain bai i kam bihain."

<sup>17</sup> Taim Jisas i wokabaut i go antap long Jerusalem, em i kisim ol 12-pela disaipel i go wantaim na tokim ol, <sup>18</sup> "Lukim, mipela wokabaut i go antap long Jerusalem, na ol bai givim Pikinini bilong Man long han bilong ol hetpris na ol saveman bilong lo. Ol bai kotim em bilong kilim em i dai <sup>19</sup> Na ol bai kisim em i go long han bilong ol lain i no juda na bai ol i tok nogut long em na ol bai hangamapim em. Tasol bihain long namba tri dei, em bai kirap bek gen."

<sup>20</sup> Bihain, mama bilong ol pikinini man bilong Sebedi i kam long Jisas wantaim ol pikinini bilong em. Em i brukim skru klostu long Jisas na askim em long wanpela samting. <sup>21</sup> Jisas i tokim em, "Yu laikim wanem samting?" na em i tok, "Yu makim dispela tupela pikinini man bilong mi inap sindaun long Kingdom bilong yu, wanpela i ken sindaun long han sut bilong yu na narapela long han kais bilong yu."

<sup>22</sup> Tasol Jisas i tokim em na tok olsem, "Yu no save long wanem samting yu askim. Yupela inap long dringim dispela kap mi bai dringim long en?" Ol i tok olsem, "Mipela bai inap." <sup>23</sup> Jisas i tokim ol olsem, "Kap bilong mi tru yupela bai dring. Tasol long sindaun long han sut bilong mi na han kais bilong mi em i no wok bilong mi, tasol em samting bilong Papa bilong mi i redim bilong husat ol lain bai em i givim long ol." <sup>24</sup> Taim ol narapela 10-pela disaipel i harim dispela tok, ol i gat bikpela belkros long tupela brata.

<sup>25</sup> Tasol Jisas i tokim ol long kam klostu long em na tok, "Yupela i save pinis olsem ol hetman bilong narapela lain i save bosim ol, na ol bikman i gat nem antap ol i save bosim ol tu. <sup>26</sup> Tasol dispela kain pasin i noken kamap namel long yupela. Orait husat i laik kamap hetman namel long yupela, em i mas kamap wokboi, <sup>27</sup> Na husat i laik kamap namba wan namel long yupela i mas kamap wokboi bilong yupela, <sup>28</sup> wankain tasol, Pikinini bilong Man i no kam wokim wok bilong en, tasol bilong mekim wok long ol manmeri na givim laip bilong en long kisim bek ol."

<sup>29</sup> Taim ol i lusim Jeriko na i go aut, planti manmeri tru i bihainaim em. <sup>30</sup> Long dispela hap, tupela aipas man i sindaun i stap long rot. Taim tupela i harim olsem Jisas i kam, tupela i singaut na tok, "Bikpela, Pikinini bilong Devit, yu sori long mitupela." <sup>31</sup> Ol manmeri i krosim tupela na tokim tupela long stop na pasim maus, tasol tupela i wok long singaut bikmaus moa na i tok, "Bikpela, Pikinini bilong Devit, yu sori long mitupela."

<sup>32</sup> Bihain, Jisas i sanap na singaut long tupela na tok, "Yutupela laik bai mi mekim wanem samting long yutupela?"

<sup>33</sup> Tupela i tok olsem, "Bikpela, mitupela i laik ai bilong mitupela op." <sup>34</sup> Orait Jisas i gat bikpela sori long tupela na, taim em i putim han long ai bilong tupela, kwiktaim tru ai bilong tupela i op na tupela i bihainim em.

Sapta 21

<sup>1</sup> Taim Jisas wantaim ol disaipel bilong em i kam klostu long Jerusalem, ol i kamap long ples Betpas long Maunten Oliv, na bihain Jisas i salim tupela disaipel, <sup>2</sup> na i tokim ol olsem, "Yupela i go long narapela ples, na yupela bai lukim wanpela donki wantaim yangpela pikinini donki ol i pasim long rop. Yupela mas rausim rop long tupela donki na kisim i kam long mi. <sup>3</sup> Sapos ol man i askim yupela long dispela, yupela i mas tok, 'Bikpela i gat wok long ol dispela donki', na dispela man bai kwiktaim larim yupela kisim tupela donki i kam."

<sup>4</sup> Nau dispela samting i kamap olsem profet i bin tokim bipo. Na Jisas i tok olsem, <sup>5</sup> "Tokim pikinini meri bilong Saion, 'Lukim King bilong yupela i kam, na em i daunim em yet na sindaun long wanpela yangpela pikinini donki. '"

<sup>6</sup> Bihain ol disaipel i go na ol i mekim olsem Jisas i tokim ol. <sup>7</sup> Na ol i kisim donki na yangpela pikinini donki i kam na ol i putim ol klos laplap bilong ol antap long tupela donki, na Jisas i sindaun antap long ol klos laplap i stap antap long donki. <sup>8</sup> Planti ol manmeri i tromoi ol klos laplap bilong ol long rot, na sampela manmeri i katim ol han bilong ol diwai na tromoi long rot.

<sup>9</sup> Bihain ol planti manmeri i go paslain long Jisas na arapela lain husat i bihainim em, ol i singaut olsem, "Litimapim nem bilong Bikpela long Pikinini bilong Devit! Aamamas long em long wanem em i kam long nem bilong Bikpela! Litimapim nem bilong Bikpela i stap antap tru!" <sup>10</sup> Taim Jisas i kam insait long Jerusalem, olgeta manmeri bilong biktaun i mekim planti toktok na ol i askim olsem, "Em husat dispela man?" <sup>11</sup> Ol biklain manmeri i bihainim Jisas i bekim tok olsem, "Dispela em Jisas, em wanpela profet bilong Nasaret insait long Galili."

<sup>12</sup> Bihain Jisas i go insait long tempel na em i rausim olgeta manmeri husat i baim na salim ol samting long tempel. Em kapsaitim ol tebol bilong ol man i save senisim ol moni na ol sia bilong ol man i save salim ol pisin ol i kolim dov. <sup>13</sup> Na em i tokim ol olsem "Tok bilong God i tok, 'Haus bilong mi bai stap olsem haus bilong prea, ' tasol yupela i mekim i kamap ples bilong ol stilman." <sup>14</sup> Bihain ol ai pas na lek nogut i kam long Jisas insait long tempel na em i oraitim sik bilong ol.

<sup>15</sup> Tasol taim ol het pris na saveman bilong lo i lukim ol gutpela samting em i mekim, na taim ol i harim ol pikinini insait long tempel i singaut olsem, "Litimapim nem bilong Pikinini bilong Devit, "ol i belhat nogut tru. <sup>16</sup> Na ol i tokim Jisas olsem, "Yu harim wanem ol man i wok long toktok?" Na Jisas i tokim ol olsem, "Yes! Tasol, yupela i no ritim tok i stap pinis, 'Long maus bilong ol liklik pikinini na ol pikinini i susu bai ol litimapim gut nem bilong Bikpela?" <sup>17</sup> Bihain Jisas i lusim ol na em i go autsait long biktaun. Em i go long Betani na stap wanpela nait long hap.

<sup>18</sup> Nau long moning taim, taim em i wokabaut i kam bek long biktaun, em i hangre. <sup>19</sup> Na em i lukim wanpela diwai fik long arere long rot na em i go klostu na lukim olsem dispela diwai i nogat kaikai bilong en na ol lip tasol i pulap. Na Jisas i mekim tok long dispela diwai, "Yu i no inap bai karim kaikai bihain taim gen." Na kwiktaim dispela diwai fik i drai.

<sup>20</sup> Taim ol disaipel i lukim dispela, ol i kirap nogut na ol i tok, "Wanem samting mekim na dispela diwai fik i drai kwiktaim?" <sup>21</sup> Jisas i bekim na tokim ol olsem, "Tru tumas mi tokim yupela, sapos yupela bilip na nogat tupela tingting, yupela i no inap long mekim wanem i bin kamap long dispela diwai fik, tasol bai yupela inap long mekim ol bikpela samting olsem, tokim dispela maunten, 'Kirap long dispela hap na i go daun long solwara, ' na em bai kamap. <sup>22</sup> Wanem samting yupela i prea na askim long kisim, yupela i mas bilip, na bai yupela i kisim."

<sup>23</sup> Taim Jisas i kam insait long tempel na em i givim skul long ol manmeri, ol hetpris na ol hetman bilong ol manmeri i kam long em, na ol i askim em, "Yu gat wanem kain namba long mekim ol dispela samting na husat i givim yu tok orait?" <sup>24</sup> Na Jisas i bekim tok bilong ol olsem, "Bai mi askim yupela wanpela askim tu. Sapos yupela i bekim askim bilong mi, orait bai mi tokim yupela long wanem namba mi i gat long mekim ol dispela samting.

<sup>25</sup> Taim Jon i givim baptais long ol manmeri, em i kisim namba long wanem hap? Long heven o long man bilong graun?" Orait ol i toktok namel long ol yet na ol i tok, "Sapos yumi tok, 'Long heven, ' em bai tokim mipela, 'Bilong wanem yupela i no bin bilipim tok bilong Jon?" <sup>26</sup> Tasol sapos mipela i tok, 'Dispela i kam long man, ' mipela pret long ol biklain manmeri long wanem olgeta i lukim Jon olsem em i wanpela profet." <sup>27</sup> Bihain ol i bekim tok bilong Jisas na ol i tok, "Mipela i no save." Na Jisas i tokim ol olsem, "Mi tu bai i no inap tokim yupela long wanem namba mi gat long mekim ol dispela samting.

<sup>28</sup> Tasol yupela i ting olsem wanem? Wanpela man i gat tupela pikinini man. Em i go long nambawan pikinini na tokim em, 'Pikinini, yu go nau na wok long gaden wain.' <sup>29</sup> Nambawan pikinini i bekim tok olsem. 'Mi les long mekim wok', tasol bihain gen em i senisim tingting bilong em na i go wok long gaden wain. <sup>30</sup> Bihain dispela man i

go long namba tu pikinini bilong em na tokim em wankain tok. Na namba tu pikinini i bekim tok, 'Bai mi go wok, bikman, ' tasol em i no go wok long gaden wain.

<sup>31</sup> "Namel long tupela pikinini man, husat i bihainim laik bilong papa bilong tupela?" Ol i bekim tok olsem, "Namba wan pikinini." Na Jisas i tokim ol, "Tru tumas mi tokim yupela, ol lain i save kisim takis na ol pamuk meri bai i go insait long Kingdom bilong God paslain long yupela." <sup>32</sup> Long wanem Jon i kam long yupela long stretpela pasin tasol yupela i no bilip long em. Tasol ol man bilong kisim takis na ol pamuk meri i bilipim em. Tasol maski yupela i lukim dispela, yupela i no tanim bel bilong yupela na bilip long em.

<sup>33</sup> Harim narapela tok bokis. I gat wanpela papa bilong graun na em i planim wain long gaden. Em i wokim banis, na wokim ples bilong wilwilim wain na, wokim longpela haus bilong was. Na em i salim gaden bilong em i go long ol lain i lukautim wain na em lusim na i go long narapela kantri. <sup>34</sup> Long taim bilong kaikai i redi, em i salim sampela ol wokman bilong em i go long ol lain i lukautim gaden wain long kisim hap skel kaikai bilong em.

<sup>35</sup> Tasol ol lain i lukautim gaden wain i holim pasim ol wokman bilong em, na paitim wanpela, na kilim narapela, na tromoi ston antap long narapela. <sup>36</sup> Bihain gen, papa bilong graun i salim narapela ol wokman i go, na ol i planti moa long pastaim em i bin salim. Tasol ol lain i lukautim gaden wain i mekim wankain pasin long ol. <sup>37</sup> Bihain long dispela, papa bilong graun i salim pikinini man tru bilong em i go long ol, na em i tok, 'Bai ol givim bikpela luksave long pikinini man bilong mi. '

<sup>38</sup> Tasol taim ol lain bilong lukautim gaden wain i lukim pikinini man i kam, ol i toktok namel long ol yet olsem, 'Dispela em i pikinini man i bosim kago bilong papa bilong em. Maski, yumi kilim em na kisim olgeta kago bilong papa bilong em.' <sup>39</sup> Olsem na ol i kisim em na rausim em i go aut long gaden wain na kilim em i dai.

<sup>40</sup> Nau taim papa bilong wain gaden i kam, bai em i mekim wanem long ol dispela lain i lukautim gaden wain?" <sup>41</sup> Na ol i tokim em olsem, "Em bai mekim nogut long ol dispela lain na salim gaden wain i go long ol narapela lain bilong lukautim, em ol lain we bai skelim hap kaikai i kam long papa bilong gaden taim kaikai i redi."

<sup>42</sup> Jisas i tokim ol, "Ating yupela i no ritim tok bilong God. 'Dispela ston i nogut long ai bilong ol kapenta na ol i les long dispela ston em ol narapela lain i mekim kamap kona pos bilong haus. Dispela i kamap long laik bilong Bikpela yet na em i narakain long ai bilong mipela?'

<sup>43</sup> Olsem na mi tokim yupela, God bai rausim kingdom bilong em long yupela na givim i go long ol narapela lain husat bai i kamapim ol kaikai. <sup>44</sup> Husat manmeri i pundaun antap long dispela ston ol bai i bruk i go liklik tru. Tasol, dispela ston i pundaun antap long ol manmeri dispela ol manmeri bai bagarap olgeta.

<sup>45</sup> Taim ol het pris na ol Farasi i harim ol dispela tok bokis bilong Jisas, ol i luksave olsem em i mekim dispela toktok long ol. <sup>46</sup> Ol i painim rot bilong holim pasim em, tasol ol i pret long ol planti manmeri i stap, long wanem ol manmeri i lukim Jisas olsem em i wanpela profet.

Sapta 22

<sup>1</sup> Jisas i toktok long ol gen long tok piksa, na i tok, <sup>2</sup> "Kingdom bilong heven i olsem wanpela king i redim bikpela marit kaikai bilong pikinini man bilong em." <sup>3</sup> Na em i salim ol wokman bilong en i go long kisim ol manmeri em i bin singautim ol long kam long marit kaikai, tasol ol i no kam.

<sup>4</sup> King i salim ol arapela wokman bilong em gen, i go long askim ol lain em i bin singautim ol long kam wantaim dispela tok olsem, "Lukim, Mi redim marit kaikai pinis, Mi kilim ol bulmakau na ol fatpela yangpela bulmakau, na olgeta samting i stap redi pinis olsem na yupela i mas kam long dispela marit kaikai."

<sup>5</sup> Tasol ol i no laik harim tok na ol i go nabaut, Sampela i go long gaden na sampela i go long mekim wok moni bilong ol. <sup>6</sup> Ol arapela i holim pasim ol wokman bilong king na bagarapim ol na givim sem long ol na kilim ol i dai. <sup>7</sup> King i belhat na salim ol ami bilong em i go na kilim ol dispela manmeri husat i kilim ol wokman bilong en, na kukim ol ples na biktaun bilong ol.

<sup>8</sup> Bihain em i tokim ol wokman bilong em olsem, 'Marit kaikai i redi pinis, tasol, ol dispela manmeri mi singautim ol long kam, ol i no kam, long wanem ol i no gutpela lain. <sup>9</sup> Olsem na yupela i go long ol bikrot na singautim ol planti manmeri husat yupela inap long painim, na kisim ol i kam long marit kaikai. <sup>10</sup> Ol wokman i go long ol bikrot na painim na bungim ol gutpela manmeri na manmeri nogut na kisim ol i go long marit kaikai. Long dispela as, ol manmeri i bin pulapim tru ples bilong marit.

<sup>11</sup> Tasol taim king i kam long lukim ol manmeri i bung long kaikai, em i lukim wanpela man i no putim klos bilong marit. <sup>12</sup> Na King i tokim dispela man olsem, "Pren, yu nogat klos bilong marit na yu kam insait olsem wanem?" Tasol dispela man i no bekim wanpela tok.

<sup>13</sup> Olsem na king i tokim ol wokman bilong en long pasim lek na han bilong dispela man na tromoi em i go daun long ples i tudak tru, em dispela ples ol man bai i pilim pen nogut tru na krai na kaikaim tit bilong ol. <sup>14</sup> Long wanem, singaut i kam long planti lain manmeri tasol, God i makim wanwan tasol long inapim laik bilong em.

<sup>15</sup> Bihain long dispela, ol Farisi i go pasim tok long painim asua bilong Jisas long ol toktok bilong em inap ol i ken kalabusim em. <sup>16</sup> Olsem na ol i salim ol sampela disaipel bilong ol wantaim ol lain bilong Herot i go long em. Ol dispela man i tok long Jisas olsem, "Tisa, mipela i save olsem yu save tok tru olgeta, na yu save skulim ol man long tok bilong God long trupela rot. Yu no save bihainim tingting bilong ol narapela man, na yu no save skelim ol man, yu save mekim wankain pasin tasol long olgeta man. <sup>17</sup> Inap yu tokim mipela long tingting bilong yu, long askim bilong mipela? Em i orait long mipela i bihainim ol lo long givim takis long Sisa o nogat?"

<sup>18</sup> Tasol Jisas i save pinis long tingting nogut bilong ol na em i tok, "Yupela ol man bilong giaman, bilong wanem yupela i laik traim mi?" <sup>19</sup> Soim mi wanpela moni bilong baim takis, "Na ol i kisim wanpela denarius em moni mak bilong em olsem 20t koin i kam long em.

<sup>20</sup> Na Jisas i askim ol, "Nem na pes bilong husat i stap long dispela moni?" <sup>21</sup> Ol i tokim em olsem, "Nem na pes bilong Sisa." Na Jisas i tokim ol olsem, "Orait, givim samting bilong Sisa i go bek long Sisa, na samting bilong God, givim i go bek long God." <sup>22</sup> Taim ol i harim dispela tok, ol i kirap nogut na lusim em na i go.

<sup>23</sup> Long dispela dei tasol, sampela ol Sadusi, husat i save tok i nogat kirap bek taim yu dai i kam long Jisas na i askim em <sup>24</sup> olsem, "Tisa, lo bilong Moses i tok olsem, 'Sapos wanpela marit man i nogat pikinini na i dai, orait brata bilong dispela man i mas maritim meri bilong em na kamapim ol pikinini bilong brata bilong em'.

<sup>25</sup> Orait, i bin gat 7-pela brata i stap. Namba wan brata i marit na em i nogat pikinini na i dai. Em i lusim meri bilong em long brata bilong em. <sup>26</sup> Na namba tu brata i maritim dispela meri tasol em tu i nogat pikinini na i dai. Wankain samting i kamap long namba tri brata, i go inap long namba 7 brata. Ol i nogat pikinini na i dai. <sup>27</sup> Taim olgeta brata i dai pinis, dispela meri tu i dai bihain. <sup>28</sup> Long taim bilong kirap bek, em bai i stap olsem meri bilong husat namel long ol 7-pela brata? Long wanem, olgeta brata i bin maritim em."

<sup>29</sup> Tasol Jisas i bekim tok bilong ol olsem, "Yupela i asua pinis long ol toktok bilong yupela, long wanem yupela i no save long ol tok bilong God, na long strong bilong em. <sup>30</sup> Long taim bilong kirap bek, ol i no inap marit, o bai i nogat pasin bilong givim man o meri long maritim, long wanem ol bai i stap wankain olsem ol ensel long heven.

<sup>31</sup> Tasol long pasin bilong kirap bek long dai, ating yupela i no bin ritim wanem God i tok. Em i tok olsem, <sup>32</sup> 'Mi God bilong Abraham, na God bilong Aisak, na God bilong Jepok'? God em i no God bilong ol dai man, nogat, em i God bilong ol man i stap laip. <sup>33</sup> Taim ol lain manmeri i harim ol toktok em i skulim ol, ol i kirap nogut na tingting planti.

<sup>34</sup> Tasol, taim ol Farisi i harim olsem Jisas i bin pasim maus bilong ol Sadusi, ol i bung long wanpela hap na pasim sampela tok. <sup>35</sup> Wanpela saveman bilong lo namel long lain Farisi i askim Jisas long traim em na i tok, <sup>36</sup> "Tisa, insait long tenpela lo, wanem lo em i bikpela na i winim olgeta lo?"

<sup>37</sup> Na Jisas i tokim em olsem, "Yu mas laikim God Bikpela bilong yu wantaim olgeta bel bilong yu, na wantaim strong bilong yu, na wantaim olgeta tingting bilong yu tu." <sup>38</sup> Dispela lo i nambawan tru, na i winim olgeta arapela lo.

<sup>39</sup> Na namba tu lo em i olsem, 'Yu mas laikim tru ol arapela olsem yu laikim yu yet.' <sup>40</sup> Olgeta lo na tok bilong ol profet i hangamap long dispela tupela lo.

<sup>41</sup> Taim ol Farisi i bung yet na stap, Jisas i askim ol wanpela askim. <sup>42</sup> Em i tok, "Yupela i ting wanem long Krai? Em i Pikinini bilong husat?" Na ol i tok, "Em i Pikinini bilong Devit."

<sup>43</sup> Jisas i askim ol, "Sapos Spirit bilong God i stap long Devit, orait bilong wanem na em i tok. 'Bikpela' long em olsem, <sup>44</sup> 'Bikpela i tok long Bikpela bilong mi olsem, "Sindaun long hansut bilong mi, inap mi putim ol birua bilong yu aninit long lek bilong yu?"

<sup>45</sup> Sapos Devit i singaut long em olsem 'Bikpela, ' orait, olsem wanem na em i stap pikinini bilong Devit gen?" <sup>46</sup> Taim em i askim dispela askim, nogat wanpela bilong ol i inap tru long bekim dispela askim na mekim wanpela tok long em, na nogat wanpela bilong ol i tingting long askim em gen long dispela dei na long ol narapela dei tu.

Sapta 23

<sup>1</sup> Orait, Jisas i toktok long planti lain manmeri na long ol disaipel bilong em. <sup>2</sup> Em i tok olsem, "Ol saveman bilong lo na ol Farisi i save sindaun long sia bilong Moses. <sup>3</sup> Olsem na, wanem samting ol tokim yupela long mekim, yupela mas mekim na bihainim. Tasol noken bihainim ol wok bilong ol, long wanem, ol save toktok tasol na ol yet i no save bihainim.

<sup>4</sup> Yes, ol i save pasim ol bikpela kago i hat tru long karim, na ol i save tokim ol manmeri long karim antap long solda bilong ol. Tasol ol yet bai i no inap tru long surikim wanpela liklik hap pinka bilong ol long karim ol dispela kago. <sup>5</sup> Ol i save mekim olgeta wok bilong ol long ai bilong ol manmeri bai lukim. Ol i save mekim arere bilong ol klos i go longpela na ol i save putim ol hap klos bilong bilas antap long klos bilong ol.

<sup>6</sup> Ol i save laik long sindaun long ples bilong ol hetman long taim bilong bikpela kaikai, na sindaun long nambawan sia long haus lotu bilong ol Juda, <sup>7</sup> na ol i save laik bai ol manmeri long maket ples i tok gut na mekim gut long ol, na kolim ol 'Rabai'.

<sup>8</sup> Tasol ol i noken kolim yupela 'Rabai' bilong wanem, yupela gat wanpela tisa tasol, na yupela olgeta i stap olsem ol brata. <sup>9</sup> Na noken kolim nem papa long wanpela man long dispela graun, long wanem, yupela i gat wanpela Papa tasol na em i stap long heven. <sup>10</sup> Na ol i noken kolim yupela 'tisa,' long wanem, yupela i gat wanpela tisa tasol na em i Kraiss.

<sup>11</sup> Tasol husat em i kamap bikpela namel long yupela, em bai kamap wokboi bilong yupela. <sup>12</sup> Husat man i apim nem bilong em yet, God bai daunim em na husat man i daunim em yet, God bai apim em.

<sup>13</sup> Lukaut, yupela ol saveman bilong lo na ol Farisi, yupela man i gat tupela maus! Yupela pasim Kingdom bilong heven long ol manmeri, tasol yupela yet i no inap long go insait. Na yupela i no larim ol arapela lain long go insait. <sup>14</sup> undefined <sup>15</sup> Lukaut, ol saveman bilong lo na ol Farisi, yupela man i gat tupela maus! Yupela i save brukim solwara na go long planti hap graun long tanim bel bilong wanpela man, na taim wanpela i tanim bel, yupela i mekim em kamap pikinini bilong hel wankain olsem yupela.

<sup>16</sup> Lukaut, yupela olsem aipas i soim rot long narapela na yupela i tok, 'Husat man i mekim promis long haus bilong God, em i no wanpela samting. Tasol man i mekim promis long gol bilong haus bilong God i mas holim pas promis bilong em.' <sup>17</sup> Yupela ol ai pas i nogat gupela tingting! Wanem samting i bikpela moa? Gol em i bikpela o tempel i save mekim dispela gol i holi?

<sup>18</sup> Na, 'Husat man i save mekim promis antap long alta, em i no wanpela samting. Tasol man i mekim promis antap long dispela presen i stap antap long en, dispela man i mas holim pas promis bilong em. <sup>19</sup> Yupela ol ai pas lain! Dispela presen em i bikpela moa o alta i save mekim dispela presen i holi?

<sup>20</sup> Olsem na husat man i mekim promis long alta i save mekim promis antap long en na olgeta samting i stap antap long en tu. <sup>21</sup> Na husat man i mekim promis insait long haus bilong God, em i save mekim promis antap long en na long man i stap long haus bilong God tu. <sup>22</sup> Na husat man i mekim promis long heven, em i save promis antap long sia king bilong God na long man husat i save sindaun antap long dispela sia king tu.

<sup>23</sup> Lukaut, yupela ol saveman bilong lo na ol Farisi, yupela man i gat tupela maus! Yupela i save givim 10-pela hap bilong ol liklik smel sid mint, sid dil na sid kumin tasol yupela i no save bihainim ol bikpela samting bilong ol lo em ol stretpela pasin, na pasin bilong marimari na bilip. Na yupela inap long mekim ol dispela tasol yupela i lusim wanpela na mekim narapela. <sup>24</sup> Yupela ol aipas i save soim rot long narapela man, yupela i save rausim ol liklik lang tasol yupela i save daunim kamel!

<sup>25</sup> Lukaut, yupela ol saveman bilong lo na ol Farisi, yupela man i gat tupela maus! Yupela save long klinim autsait bilong kap na klinim autsait bilong pleit, tasol insait bilong yupela i pulap wantaim bel bilong tingim yupela yet na amamasim yupela yet. <sup>26</sup> Yupela ol ai pas Farisi, yupela klinim insait bilong kap na pleit bilong yupela pastaim, na bai autsait bilong en bai kamap klin tu.

<sup>27</sup> Lukaut, yupela ol saveman bilong lo na ol Farisi, yupela man i gat tupela maus! Yupela i kamap olsem wait peint bilong ol matmat i luk gupela stret long autsait tasol insait i pulap wantaim bun bilong ol daiman na olgeta ol doti samting. <sup>28</sup> Wankain tasol, yupela luk olsem stretpela man long ai bilong ol manmeri, tasol insait long yupela i pulap long planti tok giaman na yupela i no save bihainim lo.

<sup>29</sup> Lukaut, yupela ol saveman bilong lo na ol Farisi, yupela man i gat tupela maus! Yupela i wokim matmat bilong ol profet na bilasim ol matmat bilong ol stretpela man. <sup>30</sup> Yupela i tok, 'Sapos mipela i bin stap bipo long taim bilong papa bilong mipela, mipela i no inap long putim han wantaim long kapsaitim blut bilong ol profet. <sup>31</sup> Olsem na yupela i tokaut long yupela yet olsem, yupela ol pikinini bilong ol lain husat i bin kilim ol profet.

<sup>32</sup> Yupela tu inapim ol pasin nogut bilong ol papa bilong yupela. <sup>33</sup> Yupela snek na ol pikinini bilong ol poisin snek, long wanem rot bai yupela abrusim dispela kot bilong hel?

<sup>34</sup> Olsem na yupela lukim, mi salim ol profet, na ol man i gat gutpela tingting, na ol saveman bilong lo. Sampela bilong ol, yupela bai kilim na hangamapim, na sampela bai yupela paitim ol insait long haus lotu bilong ol Juda na rausim ol i go autsait long biktaun i go long narapela biktaun. <sup>35</sup> Long dispela as tasol, olgeta blut bilong ol stretpela man i bin kapsait long dispela graun, stat long blut bilong Abel i go inap long blut bilong Sekaraia pikinini bilong Barakaia, husat yupela i bin kilim namel long haus bilong God na long alta bai kam antap long yupela. <sup>36</sup> Tru tumas mi tokim yupela, olgeta dispela samting bai kamap long ol lain manmeri bilong dispela taim.

<sup>37</sup> Jerusalem, Jerusalem, yupela lain bilong kilim ol profet na stonim ol lain husat mi bin salim kam long yupela! Planti taim mi laik bungim ol pikinini bilong yupela olsem mama kakaruk i save bungim ol pikinini kakaruk aninit long wing bilong en, tasol yupela i no laikim! <sup>38</sup> Lukim, haus bilong yupela i stap nating tru. <sup>39</sup> Olsem na mi tokim yupela, bai yupela i no inap lukim mi long nau inap long taim bai yupela i mekim dispela tok, 'Amamas i go long man husat i kam long nem bilong Bikpela.'"



Sapta 24

<sup>1</sup> Jisas i go autsait long tempel na wokabout i go long rot. Ol disaipel bilong em i kam na i soim em ol haus bilong tempel. <sup>2</sup> Tasol Jisas i bekim tok bilong ol na i tok, "Yupela i no lukim olgeta dispela samting tu? Tru tumas mi tokim yupela, i nogat wanpela ston bai i stap antap long narapela we bai i no inap bruk na i pundaun."

<sup>3</sup> Taim Jisas i sindaun antap long Maunten Oliv, ol disaipel bilong em i hait na kam long em na i tokim em, "Tokim mipela, wanem kain sain bai kamap long taim bilong las dei? Na wanem kain mak bai kamap long soim mipela olsem kam bek bilong yu na arere bilong graun?" <sup>4</sup> Jisas i bekim tok na i tokim ol, "Yupela i mas lukaut gut, noken larim ol man i giamanim yupela na kisim yupela i go long rot nogut. <sup>5</sup> Long wanem planti bai i kam long nem bilong mi. Ol bai tok, 'Mi Krais, ' na bai kisim planti lain manmeri i go long rot bilong lus.

<sup>6</sup> Yupela bai i harim ol i pait na ol stori bilong ol bikpela pait. Tasol yupela i noken tingting planti, long wanem ol dispela samting i ken kamap. Tasol arere bilong graun i no kamap yet. <sup>7</sup> Ol kantri bai kirapim pait wantaim narapela kantri. Na ol kingdom bai kirapim pait wantaim ol narapela kingdom. Bai i gat bikpela hangre na graun bai guria long ol arapela ples. <sup>8</sup> Tasol olgeta dispela samting em i olsem stat long pen bilong meri i laik karim pikinini.

<sup>9</sup> Bihain ol bai i bringim yu i go long bikpela hevi na ol bai kilim yupela. Ol kantri bai i mekim nogut na rausim yupela bikos long nem bilong mi. <sup>10</sup> Na bihain planti manmeri bai i lusim bilip, na bai ol i givim wanpela long narapela na i go long ol lain husat i laik mekim nogut long ol wanpela na narapela lain. <sup>11</sup> Planti ol giaman profet bai i kirap na i kisim planti lain manmeri i go long rot bilong lus.

<sup>12</sup> Long wanem pasin nogut bai i kamap planti moa, na bilip bilong ol planti lain manmeri bai i kamap kol. <sup>13</sup> Tasol husat man i sanap strong i go inap long las dei, God bai i kisim bek em. <sup>14</sup> Dispela gutnius bilong kingdom bai ol bilip manmeri i mas autim i go long olgeta hap bilong graun olsem witnes long olgeta kantri. Na bihain tasol graun bai i pinis.

<sup>15</sup> Olsem na taim yu lukim pasin we i nogut tru wantaim ol samting nogut bilong bringim bagarap, we Profet Daniel i bin tokaut long bipo, taim em i sanap i stap long Holi ples" (Larim husat man i ritim i mas save gut), <sup>16</sup> "Larim husat ol lain i stap long Judia i ran hariap i go long ol maunten, <sup>17</sup> larim husat ol lain i stap antap long het bilong haus i noken i go daun long kisim sampela samting kam autsait long haus bilong ol, <sup>18</sup> na larim husat i stap long gaden i noken go bek long kisim sakat bilong em.

<sup>19</sup> Tasol sori long ol meri husat i gat pikinini long bel na long ol lain husat i givim susu long ol liklik pikinini long ol dispela dei! <sup>20</sup> Prea olsem taim bilong yu long go i noken kamap long taim bilong ples i kol o long Sabat dei. <sup>21</sup> Long wanem bai i gat bikpela taim bilong hevi na pen, ol kain hevi we i no bin kamap long stat bilong graun i kam inap nau, nogat, bai i no inap kamap bihain taim gen. <sup>22</sup> Sapos God i no katim sot namba bilong ol dispela dei, nogat wanpela man bai i stap laip. Tasol long ol lain wei God i makim pinis, God bai i katim sot namba bilong ol dispela dei long sevim ol.

<sup>23</sup> Na bihain, sapos sampela lain i tokim yu, 'Lukim, Krais i stap long hia!' o 'Krais i stap long hap!' Yu noken bilipim dispela lain. <sup>24</sup> Long wanem ol giaman Krais na ol giaman profet bai i kam na i mekim bikpela ol sain na ol mirakel, bilong kisim ol lain manmeri i go long rot nogut, na tu ol lain wei God i makim pinis. <sup>25</sup> Lukim, mi bin tokim yupela pinis long dispela taim.

<sup>26</sup> Olsem na, sapos ol i tokim yu, 'Lukim, Krais i stap long ples nating, ' yupela i noken i go aut long ples nating. O, 'Lukim, em i stap long insait long rum, ' yupela noken bilipim dispela tok. <sup>27</sup> Wankain olsem laitnin i save sut long san kamap na lait i go long san i go daun, wankain tasol bai kam bek bilong Pikinini bilong Man. <sup>28</sup> Long wanem hap ples wanpela dai abus i stap long en, long dispela hap ol bikpela tarangau bai i kam bung.

<sup>29</sup> Wantu tasol bihain long ol dispela dei bilong hevi na pen, san bai i kamap tudak, mun bai i no inap givim lait bilong em, ol sta bai i pundaun i kam long skai, na ol kingdom bilong heven bai i guria.

<sup>30</sup> Na bihain mak bilong Pikinini bilong Man bai i kamap long skai, na olgeta lain long graun bai i krai sori. Ol bai i lukim Pikinini bilong Man i kam antap long ol klaut long skai wantaim lait na bikpela glori. <sup>31</sup> Em bai i salim ol ensel bilong em wantaim bikpela krai bilong wanpela biugel, na ol bai bungim ol manmeri we God i makim pinis long 4-pela kona bilong graun long wanpela sait bilong skai i go long narapela sait.

<sup>32</sup> Yupela kisim skul long diwai fik. Taim han bilong diwai fik i kamap nupela stret na putim ol lip bilong em i kam aut, yupela i mas save olsem taim bilong san i kam klostu nau. <sup>33</sup> Olsem na taim yupela lukim olgeta dispela samting, yupela i mas save olsem taim bilong Pikinini bilong Man bai i kam klostu, long dua bilong banis.

<sup>34</sup> Tru tumas mi tokim yupela, ol manmeri bilong dispela taim bai i no dai yet na olgeta dispela ol samting bai i kamap. <sup>35</sup> Heven na graun bai i pinis, tasol tok bilong mi bai i no inap pinis.

<sup>36</sup> Tasol dispela dei na aua i nogat man i save, ol ensel bilong heven tu i no save, na Pikinini bilong Man tu i no save, Papa God tasol i save.

<sup>37</sup> Wankain olsem long dei bilong Noah, wankain tasol bai i kamap long taim bilong Pikinini bilong Man i kam bilong kisim bek ol manmeri bilong em. <sup>38</sup> Long wankain olsem ol dispela ol dei taim tait wara i karamapim ples graun i no kam yet, ol manmeri i kaikai na dring spak, ol i marit na ol i givim ol yet insait long marit inap long dei Noah i go insait long sip, <sup>39</sup> Na ol i no save long wanpela samting inap bikpela tait wara i karamapim ples graun i kam na karim olgeta i go. Em bai i wankain long taim bilong kam bek bilong Pikinini bilong Man.

<sup>40</sup> Na tupela man bai i stap long gaden, na wanpela bai i go pinis na narapela bai i stap bek. <sup>41</sup> Tupela meri bai i wilwilim wit i stap, na wanpela bai i go pinis na narapela bai i stap bek. <sup>42</sup> Olsem na yupela i mas stap redi, long wanem yupela i no save long wanem dei bai Bikpela bilong yupela i kam.

<sup>43</sup> Tasol luk save long dispela, sapos masta bilong haus i bin save long wanem taim long nait bai stilman i kam, em bai i was i stap na i no inap larim ol stilman i brukim haus bilong em na go insait. <sup>44</sup> Olsem na yu tu i mas redi, long wanem Pikinini bilong Man bai i kam long taim yu i no ting em bai i kam.

<sup>45</sup> Olsem na husat dispela wokboi em i saveman na man bilong harim tok na bihainim, bai masta bilong em i makim em long lukautim haus bilong em, long wanem dispela wokboi i ken givim kaikai long taim bilong kaikai stret? <sup>46</sup> Bel gut long dispela wokboi long taim masta bilong em i kam bek, na bai i lukim em i mekim dispela ol samting. <sup>47</sup> Tru tumas mi tokim yupela, olsem masta bilong em bai i makim em long lukautim olgeta samting em i gat.

<sup>48</sup> Tasol sapos wanpela wokboi nogut i tok insait long bel bilong em olsem, 'Masta bilong mi bai i no inap kam hariap, ' <sup>49</sup> na wokboi i paitim ol narapela wanwok bilong em, na i kaikai na dring spak wantaim ol spak man; <sup>50</sup> na bihain masta bilong dispela wokboi bai i kam long wanpela dei dispela wokboi i no ting long en, na long wanpela aua we em i no save long en. <sup>51</sup> Masta bilong em bai katim bodi bilong em i go liklik tru na bai em i mekim wankain pasin olsem ol i save mekim long ol man bilong tupela maus, na long dispela ples bai ol i kaikaim tit na krai nogut.

Sapta 25

<sup>1</sup> Na kingdom bilong heven i olsem, 10-pela yangpela meri husat i kisim ol lam bilong ol na i go bungim man i laik maritim ol. <sup>2</sup> Na 5-pela meri bilong ol i nogat gutpela tingting na 5-pela i gat gutpela tingting. <sup>3</sup> Na 5-pela meri i nogat gutpela tingting i kisim lam bilong ol tasol, na ol i no kisim sampela wel bilong ol i go. <sup>4</sup> Tasol narapela 5-pela meri i gat gutpela tingting i karim ol botol wel i go wantaim lam bilong ol.

<sup>5</sup> Orait taim bilong man i laik marit i no kam hariap, ol meri i ai raun na ol i slip. <sup>6</sup> Tasol long biknait, wanpela singaut i tok olsem, Lukim, man i laik marit i kam! Go na bungim em long rot.

<sup>7</sup> Na ol dispela yangpela meri i kirap nogut na stretim lam bilong ol. <sup>8</sup> Ol meri i nogat gutpela tingting i tokim ol meri i gat gutpela tingting, givim sampela wel long mipela, long wanem, lam bilong mipela i laik dai. <sup>9</sup> Tasol ol meri i gat gutpela tingting i bekim na i tokim ol, nau mipela i nogat planti wel inap long mipela na yupela tu, olsem na yupela i ken go na baim wel bilong yupela yet.

<sup>10</sup> Taim ol i go long baim wel, man i laik marit i kam pinis. Na ol meri i redi long en i go wantaim em long marit kaikai, na ol i pasim dua. <sup>11</sup> Bihain ol dispela 5-pela yangpela meri i no bin stap wantaim man i kam na tok olsem, Masta, masta, opim dua long mipela. <sup>12</sup> Tasol em i bekim tok na tokim ol, Tru tumas mi tokim yupela, mi no save long yupela. <sup>13</sup> Olsem na was gut, yupela i no save long dei na aua.

<sup>14</sup> Em i olsem, taim wanpela man i laik go long narapela kantri. Em i singautim ol wokboi bilong em na givim ol gutpela samting bilong em long ol. <sup>15</sup> Long wanpela man em i givim 5-pela silva bek moni, na narapela em i givim tupela silva bek moni na narapela em i givim wanpela silva bek moni. Wan wan i kisim long wok ol inap long mekim, na em i go longwe ples. <sup>16</sup> Orait man i kisim 5-pela silva bek moni i go na mekim bisnis na kisim narapela 5-pela silva bek moni.

<sup>17</sup> Long wankain pasin tasol, man i kisim tupela silva bek moni tu i mekim bisnis na kisim narapela tupela silva bek moni. <sup>18</sup> Tasol wokboi i kisim wanpela silva bek moni i go na digim hul long graun na haitim moni bilong masta bilong em.

<sup>19</sup> Nau longpela taim i go pinis, masta bilong ol dispela wokboi i kam bek na sekim ripot bilong moni i stap wantaim ol. <sup>20</sup> Orait wokboi husat i bin kisim 5-pela silva bek moni i kam na em i bringim narapela 5-pela silva bek moni i kam wantaim. Na em i tok, 'Masta, yu givim mi 5-pela silva bek moni. Lukim, mi kamapim pinis narapela 5-pela silva bek win moni i kam.' <sup>21</sup> Na masta i tokim em, 'Gutpela tru, yu gutpela wokboi bilong mi. Yu bin lukautim gut ol liklik samting olsem na bai mi putim yu long bosim planti samting. Kam na amamas wantaim mi.'

<sup>22</sup> Wokboi husat i bin kisim tupela silva bek moni tu i kam na i tok, 'Masta, yu bin givim mi tupela silva bek moni. Lukim, mi kamapim narapela tupela silva bek win moni i kam.' <sup>23</sup> Masta bilong em i tokim em, 'Gutpela tru, yu gutpela wokboi bilong mi, yu bin lukautim gut liklik samting, olsem na bai mi putim yu long bosim planti samting. Kam na amamas wantaim mi.'

<sup>24</sup> Orait wokboi husat i kisim wanpela silva bek moni, em i kam na i tok, 'Masta, mi save olsem, yu wanpela hatpela man. Yu save bungim kaikai we yu i no save planim na yu save kamautim kaikai we yu i no bin tromoi sit long en. <sup>25</sup> Mi pret nogut tru olsem na mi haitim silva bek moni bilong yu long graun. Lukim, em hia, moni bilong yu.'

<sup>26</sup> Tasol masta bilong em i bekim na tokim em, yu no mekim gutpela wok na yu les wokboi bilong mi, yu save olsem, mi save bungim kaikai we mi i no save planim na kamautim ol kaikai we mi no save tromoi. <sup>27</sup> Olsem na yu inap long givim moni bilong mi long ol lain i wok long benk, na taim mi kambek, orait mi ken kisim moni bilong mi yet wantaim sampela win moni.

<sup>28</sup> Olsem yupela kisim dispela wanpela silva bek moni bilong em na givim long wokboi husat i gat 10-pela silva bek moni. <sup>29</sup> Man husat i gat planti samting, mi bai givim planti moa. Tasol man husat i nogat planti samting, bai mi rausim na givim ol man i plant samting. <sup>30</sup> Tromoi dispela rabis wokman i go autsait long ples bilong tudak we em bai krai na kaikaim tit bilong en.'

<sup>31</sup> Taim Pikinini bilong Man i kam wantaim glori na olgeta ensel bilong em, bihain em bai sindaun long strongpela lait bilong sia king bilong em. <sup>32</sup> Bipo long em i kam, olgeta manmeri i stap long kantri i kam bung long ai bilong em, na em bai skelim ol wanwan man olsem ol wasman bilong sipsip i save skelim ol sipsip na meme. <sup>33</sup> Em bai i putim sipsip long han sut, tasol meme long han kais.

<sup>34</sup> Na bihain, King bai i tokim ol husat i stap long han sut bilong em. Kam, Papa bilong mi bin marimari long yupela. Na em i redim pinis kingdom bilong em bilong yupela long stat bilong dispela graun. <sup>35</sup> Mi bin stap hangre na yupela i givim kaikai long mi, mi dai long wara na yupela i givim wara long mi, mi man bilong narapela hap

na yupela i kisim mi i go long haus. <sup>36</sup> Mi nogat klos na yupela givim klos long mi, mi sik i stap na yupela i bin lukautim mi, mi stap long kalabus na yupela i kam lukim mi.

<sup>37</sup> Na ol stretpela manmeri bai i bekim tok olsem, Bikpela, wanem taim mipela i lukim yu hangre i stap na mipela i givim kaikai long yu? O nek drai long wara na mipela givim wara long yu? <sup>38</sup> Wanem taim mipela i lukim yu man bilong narapela hap na mipela i kisim yu i go long haus? O nogat klos na mipela givim klos long yu? <sup>39</sup> Na wanem taim mipela i lukim yu sik o stap long kalabus na mipela i kam lukim yu? <sup>40</sup> Bihain king bai bekim tok bilong ol na tok, 'Tru tumas mi tokim yupela, wanem samting yupela i mekim long ol liklik brata bilong mi, em yupela i mekim long mi.'

<sup>41</sup> Na bihain em bai tokim ol lain i stap long han kais bilong em olsem, 'Yupela klia long ai long mi, yupela bai go long bikpela paia i no save dai, ol i wokim bilong satan wantaim ensel bilong em. <sup>42</sup> Bilong wanem, mi bin stap hangre tasol yupela i no givim kaikai long mi, mi dai long wara tasol yupela i no givim wara long mi, <sup>43</sup> Mi man bilong narapela hap tasol yupela i no kisim mi go long haus bilong yupela, mi nogat klos na yupela i no givim klos long mi, mi sik i stap na yupela i no kam lukautim mi long haus kalabus.'

<sup>44</sup> Na bihain ol bai i bekim tok olsem, 'Bikpela, wanem taim yu hagere stap na mipela lukim yu, o dai long wara, o man bilong narapela hap, o nogat klos, o sik, o stap long kalabus na mipela i no lukautim yu?' <sup>45</sup> Bihain em bai bekim tok bilong ol olsem, 'Tru tumas mi tokim yupela, ol dispela samting yupela i no mekim long man i nogat nem, em yupela i no bin mekim long mi.' <sup>46</sup> Yupela bai i go long paia i no save dai tasol ol stretpela lain ol bai i go long ples bilong stap laip gut oltaim oltaim."

Sapta 26

<sup>1</sup> Na taim Jisas i mekim ol dispela tok pinis, orait em i tokim ol disaipel bilong em olsem, <sup>2</sup> "Yupela i save olsem, bihain long tupela dei, bai Pasova i kamap na ol bai i givim Pikinini bilong Man i go long ol man bilong nilim em long diwai kros."

<sup>3</sup> Bihain olgeta hetpris na ol hetman bilong ol manmeri i bung wantaim long bikpela haus bilong hetpris, nem bilong em i Kaiapas. <sup>4</sup> Olgeta i pasim tok long hait na holim pasim Jisas na kilim em. <sup>5</sup> Ol i wanbel na tok olsem, Yumi i noken mekim namel long taim bilong bikpela kaikai, long wanem, nogut ol manmeri i kirapim pait.

<sup>6</sup> Nau, taim Jisas i stap long Betani long haus bilong Saimon husat i bin kisim orait long sik lepra, <sup>7</sup> em i sindaun long tebol na kaikai i stap na wanpela meri i kam wantaim wanpela alabasta botol i gat wel sanda insait long en na i dia tumas, na i kapsaitim antap long het bilong Em. <sup>8</sup> Tasol, taim ol disaipel i lukim dispela, ol belhat na tok olsem, "Long wanem as tru na dispela samting i dia tumas i kapsait na go nating olsem?" <sup>9</sup> Yumi inap salim dispela botol long bikpela moni tru na givim dispela moni i go long ol tarangu lain."

<sup>10</sup> Tasol Jisas i save long toktok ol i mekim, olsem na em i tokim ol olsem, "Bilong wanem na yupela i givim hevi long dispela meri long ol toktok bilong yupela? Long wanem em i mekim wanpela gutpela pasin long mi. <sup>11</sup> Ol tarangu lain bai stap wantaim yupela oltaim, tasol mi bai i no inap stap wantaim yupela."

<sup>12</sup> Long taim em i kapsaitim dispela wel sanda long bodi bilong mi, long redim bodi bilong mi long taim mi go insait long matmat. <sup>13</sup> Tru tumas mi tokim yupela, taim ol i autim dispela gutnius long olgeta hap bilong dispela graun, ol bai i autim stori bilong dispela meri long samting em i mekim na ol bai tingim em tu."

<sup>14</sup> Bihain long dispela, wanpela bilong ol 12-pela disaipel, nem bilong em Judas Iskariot i go long lukim ol hetpris, <sup>15</sup> na em i tok, "Bai yupela i givim wanem samting long mi taim mi givim Jisas long yupela?" Orait, ol i skelim 30-pela hap silva na givim em. <sup>16</sup> Long dispela taim stret, Judas i painim rot long givim em i go long ol birua."

<sup>17</sup> Nau long nambawan dei bilong bikpela bung bilong kaikai bret i nogat yis, ol disaipel i kam long Jisas na askim em olsem, "Yu laik bai mipela i redim ples bilong yu long kaikai Pasova kaikai long wanem hap?" <sup>18</sup> Jisas i tokim ol olsem, "Yupela i go insait long biktaun long dispela wanpela man na tokim em olsem, "Tisa i tok olsem, taim bilong mi i kamap klostu na Mi i laik kaikai Pasova long haus bilong yu wantaim ol disaipel bilong mi. <sup>19</sup> Ol disaipel i wokim olsem Jisas i bin tokim ol long en, na ol i redim Pasova kaikai."

<sup>20</sup> Taim apinun i kamap, Em i sindaun long kaikai wantaim ol 12-pela disaipel. <sup>21</sup> Taim ol i wok long kaikai i stap, Em i tok olsem, "Mi tok tru long yupela olsem, wanpela bilong yupela bai givim mi long han bilong ol birua." <sup>22</sup> Olgeta i pulap tru long sori na ol wanwan i askim em olsem, "Tru tumas, em i no mi Bikpela?"

<sup>23</sup> Em i bekim na i tok, "Dispela man husat i putim han bilong em i go insait long dis wantaim mi, em dispela man tasol bai givim mi long han bilong ol birua. <sup>24</sup> Pikinini bilong Man bai i go, olsem tok ol i raitim pinis long en. Tasol bikpela sori tru long dispela man husat i givim Pikinini bilong Man i go long ol birua! Bai i gutpela moa long dispela man olsem sapos mama i no bin karim em." <sup>25</sup> Judas, husat bai givim em long ol birua i askim na tok, "Tisa, ating em mi tasol?" Jisas i tokim em olsem, "Em yu yet yu tok pinis."

<sup>26</sup> Taim ol kaikai yet, Jisas i kisim bret, na blesim na brukim na givim long ol na i tok olsem, "Kisim na kaikai, dispela em i bodi bilong mi."

<sup>27</sup> Em kisim wain long kap na tok tenkyu na givim long ol na i tok, "Yupela olgeta dring. <sup>28</sup> Long wanem dispela em i blut bilong Mi olsem kontrak i kapsait bilong lusim sin bilong olgeta manmeri. <sup>29</sup> Tasol, Mi tok stret long yupela, Mi bai i no inap dring gen long dispela diwai prut bilong wain inap long dispela dei taim mi dring nupela wain gen wantaim yupela long Kingdom bilong Papa bilong mi."

<sup>30</sup> Ol i singim wanpela song pinis na ol i go autsait na i go long Maunten bilong Oliv. <sup>31</sup> Bihain, Jisas i tokim ol olsem, "Long mi tasol, yupela olgeta bai i lusim mi long nau nait, long wanem tok i stap pinis olsem, 'Mi bai bagarapim wasman bilong sipsip na ol sipsip bai i lus nabaut.' <sup>32</sup> Tasol bihain long mi kirap bek, bai mi i go paslain long yupela long Galili."

<sup>33</sup> Tasol Pita i tokim Em, "Maski olgeta i pundaun nabaut long wanem samting bai kamap long yu, mi bai i no inap long givim baksait long yu." <sup>34</sup> Jisas i tokim em olsem, "Tru tumas mi tokim yu, nau long dispela nait tasol, taim kakaruk i no singaut yet, bai yu tok, yu no save long mi tripela taim." <sup>35</sup> Pita i tokim Jisas olsem, "Maski sapos mi bai dai wantaim yu, mi i no inap long haitim nem bilong yu." Na ol arapela disaipel tu i mekim wankain tok.

<sup>36</sup> Na bihain, Jisas i go wantaim ol disaipel bilong em long wanpela ples ol i kolim Getsemani, na em i tokim ol olsem, "Yupela sindaun long hia na bai mi go long hap na beten." <sup>37</sup> Em i kisim Pita na tupela pikinini man bilong Sebedi wantaim na ol i go, na em i stat long pilim bikpela sori na belhevi. <sup>38</sup> Bihain em tokim ol olsem, "Bel bilong

mi i pulap long bikpela sori inap long mak bilong dai. Olsem na yupela stap long hia na lukluk na was wantaim mi."

<sup>39</sup> Em i go liklik moa, na pundaun long pes bilong em na i prea. Em i tok, "Papa bilong mi, sapos em i orait long yu, orait rausim dispela kap bilong hevi long mi, tasol i no long laik bilong mi, nogat, larim laik bilong yu i ken kamap." <sup>40</sup> Em i kam long ol disaipel na painim ol i slip i stap na em i tokim Pita, "Long wanem na yu i no laik long lukluk na was wantaim mi long wanpela aua?" <sup>41</sup> Was na beten na bai yu i no inap long pundaun long traim. Long wanem spirit i gat amamas long mekim tasol bodi em i nogat strong."

<sup>42</sup> Na namba tu taim em i go na beten olsem, "Papa bilong mi, sapos dispela samting i no inap abrusim mi na mi mas dring yet, orait, larim laik bilong yu i kamap." <sup>43</sup> Em i kam bek gen na painim ol slip i stap, long wanem, ai bilong ol i slip. <sup>44</sup> Orait, Em i lusim ol gen na namba tri taim em i go beten na mekim wankain toktok.

<sup>45</sup> Bihain, Jisas i kam long ol disaipel na tokim ol olsem, "Yupela slip yet na malolo i stap a? Lukim, taim i kamap pinis bilong givim Pikinini bilong Man i go long han bilong ol sinman." <sup>46</sup> Kirap na yumi go. Lukim, man bilong givim mi long han bilong ol birua i kam klostu pinis."

<sup>47</sup> Taim Em i toktok yet, Judas, wanpela bilong ol 12-pela disaipel i kam wantaim bikpela lain tru bilong lain bilong ol het pris na hetman bilong ol manmeri. Ol i kam wantaim bainat na ol samting bilong pait. <sup>48</sup> Nau, dispela man husat bai givim Jisas long ol birua i tokim ol long wanpela mak bilong soim olsem em dispela man tasol ol i mas holim, na em tok, "Sapos mi givim kis long husat man, em dispela man tasol, yupela i mas holim pasim em."

<sup>49</sup> Hariap tru em i kam long Jisas na tokim em olsem, "Gutnait Tisa!" na em i givim kis long Jisas. <sup>50</sup> Jisas i tokim em olsem, "Pren, mekim wanem samting yu kam long mekim," Na wantu ol i kam na putim han bilong ol long Jisas na holim pasim em.

<sup>51</sup> Na hariap tasol wanpela bilong ol lain husat i stap wantaim Jisas i rausim bainat bilong em na katim yau bilong wanpela wokman bilong het pris. <sup>52</sup> Tasol, Jisas i tokim em olsem, "Putim bainat bilong yu i go bek long ples bilong em, long wanem, husat i stap long pasin bilong holim bainat, bai kisim bagarap long bainat." <sup>53</sup> Yu ting olsem, Mi i no inap singaut i go long Papa bilong mi na Em bai inap long salim ol bikpela lain ensel kam helpim mi? <sup>54</sup> Tasol, long wanem rot bai tok bilong God i kamap tru long mi, long ol dispela i mas kamap?"

<sup>55</sup> Long dispela taim, Jisas i tokim ol bikpela lain i kam olsem, "Yupela i kam long mi wantaim bainat na ol samting bilong pait long kisim mi olsem wanpela stilman? Mi save sindaun olgeta dei long tempel na givim ol skul tok, tasol yupela i no bin holim pasim mi na kalabusim mi. <sup>56</sup> Tasol, ol dispela samting i kamap long wanem, olgeta tok bilong ol profet i mas kamap tru," Na bihain olgeta disaipel i lusim em na ranawe nabaut.

<sup>57</sup> Ol lain husat i bin holim pasim Jisas i kisim em i go long bikpela hetpris Kaiapas. Long dispela hap, em ol bikman na hetman i bung na weit i stap. <sup>58</sup> Tasol, Pita i bihainim ol long baksait i kam olgeta long autsait bilong haus bilong het pris. Na em i go insait na sindaun wantaim ol soldia na em i laik lukim wanem samting bai ol i mekim long Jisas.

<sup>59</sup> Nau, ol hetpris wantaim olgeta kaunsel i wok long painim sampela tok giaman bilong mekim, bai ol i ken kilim Jisas i dai. <sup>60</sup> Maski planti lain i mekim giaman tok long kotim Jisas tasol ol i no inap painim wanpela asua. Ol i mekim olsem i go inap tupela bilong ol i kamap wantaim giaman tok bilong tupela olsem witnes, <sup>61</sup> na i tok, "Dispela man i bin tok olsem, 'Em bai bagarapim haus lotu bilong God na wokim gen insait long tripela dei."

<sup>62</sup> Na hetpris i sanap na i tokim Jisas olsem, "Yu nogat tok bilong bekim ol tok ol i mekim long yu a? Em wanem kain tok ol i mekim long yu?" <sup>63</sup> Tasol Jisas i no mekim wanpela tok. Olsem na hetpris i tokim em olsem, "Mi givim tok strong long yu long nem bilong God long tokim mipela olsem yu dispela Krai, pikinini Man bilong God o nogat?" <sup>64</sup> Na Jisas i bekim tok bilong em na i tok, "Yu yet yu tok pinis, Tasol, mi tokim yu, long nau bai yu i lukim Pikinini bilong Man bai sindaun long han sut bilong Pawa na bai kam long ol klaut bilong heven, "

<sup>65</sup> Taim hetpris i harim dispela, em i brukim klos bilong em na tok, "Dispela em i tok bilas stret! Long wanem as na yumi bai painim moa ol witnes? Lukim, nau yupela yet i harim dispela tok bilas. <sup>66</sup> Yupela ting wanem?" Ol i bekim tok olsem, "Em stap pinis long mak bilong dai."

<sup>67</sup> Na ol i spet long pes bilong em, na paitim em wantaim ol han bilong ol, <sup>68</sup> na ol i tok, "Yu tok klia long mipela, long wanem, yu Krai. Em husat i paitim yu?"

<sup>69</sup> Na Pita i sindaun autsait long haus tasol insait long banis, na wanpela wokmeri i kam long em na i tok, "Yu wanpela bilong ol lain i save raun wantaim Jisas bilong Galili." <sup>70</sup> Tasol em i tok nogat long pes bilong olgeta lain na i tok olsem, "Mi no save long wanem samting yupela i tok long em."

<sup>71</sup> Taim em i go autsait long dua bilong banis, narapela wokmeri i lukim em na i tokim ol lain husat i stap wantaim em na tok olsem, "Dispela man i save raun wantaim Jisas bilong Nasaret." <sup>72</sup> Em i giaman tok strong na tok promis olsem, "Mi i no save long dispela man!"

<sup>73</sup> Bihain liklik, ol lain i bin sanap i stap ol i kam long em na tokim Pita olsem, tru tumas, yu wanpela bilong ol dispela man husat i save raun wantaim em, long wanem, toktok bilong yu i soim mipela olsem yu wanpela bilong

ol." <sup>74</sup> Bihain em i tok nogut na tok olsem, "Mi no save long dispela man," na wantu tasol, kakaruk i singaut. <sup>75</sup> Na Pita i tingim ol tok Jisas i mekim olsem, "Taim kakaruk i no singaut yet tripela taim, bai yu tok olsem yu no save long mi." Bihain long dispela em i go autsait na krai nogut tru.

Sapta 27

<sup>1</sup> Long monin taim, ol hetpris na ol hetman bilong ol manmeri i pasim tok long kilim Jisas i dai. <sup>2</sup> Olsem na ol i pasim em long rop na kisim em i go long Pailat, em gavana bilong ol.

<sup>3</sup> Bihain Judas, em dispela man husat i givim Jisas i go long han bilong ol birua, em i lukim olsem em i bin bagarapim nating man i no i gat asua olsem na em i tok sori na givim bek 30-silva moni bilong ol hetpris na ol lida man, <sup>4</sup> na em i tok, "Mi mekim sin pinis, long wanem mi bin givim nating blut i nogat asua long han bilong birua." Tasol ol i tok olsem, "Dispela i no samting bilong mipela? Em i samting bilong yu yet." <sup>5</sup> Bihain Judas i tromoi ol dispela hap silva moni long tempel, na em lusim dispela ples na i go autsait na i hangamapim em yet.

<sup>6</sup> Ol hetpris i kisim ol dispela silva moni na i tok olsem, "Dispela em i no brukim lo long putim ol dispela silva moni insait long haus moni, long wanem dispela em i pei bilong blut." <sup>7</sup> Ol i bung na i toktok long dispela samting, na wantaim dispela moni ol i baim hap graun bilong wanpela man i save wokim graun sospen bai ol i ken planim ol lain i no bilong Jerusalem. <sup>8</sup> Long dispela as tasol, dispela hap graun ol i kolim nem bilong em, "Hap Graun bilong Blut" i kam inap long nau.

<sup>9</sup> Long ol dispela samting i kamap, em inapim tok bilong profet Jeremaia olsem, "Ol i kism 30 silva moni olsem pei bilong em, ol lain Israel yet i bin makim, <sup>10</sup> na ol i givim dispela moni long baim hap graun bilong man i save wokim sospen graun, olsem Bikipela yet tokim mi."

<sup>11</sup> Nau Jisas i sanap long pes bilong gavana, na gavana askim em olsem, "Ating yu King bilong ol Juda a?" na Jisas bekim tok bilong em olsem, "Yu yet tok pinis." <sup>12</sup> Tasol taim ol hetpris na lida i tok bilas long em, Jisas i no bekim wanpela tok. <sup>13</sup> Na Pailat i askim em olsem, "Ating yu no harim olgeta tok nogut ol i mekim long bagarapim yu a?"

<sup>14</sup> Tasol Jisas i no bekim wanpela tok ol i mekim long em olsem na gavana i tingting planti.

<sup>15</sup> Long taim bilong Pasova i gat pasin bilong gavana i mas lusim wanpela kalabusman i go fri, em ol manmeri yet i makim. <sup>16</sup> Long dispela taim, i bin gat wanpela man bilong mekim planti pasin nogut tru em nem bilong em Barabas.

<sup>17</sup> Taim olgeta manmeri bung i stap, Pailat i askim ol olsem, "Yupela laik bai mi lusim husat i go fri? Barabas o Jisas ol i kolim Krais?" <sup>18</sup> Pailat i save olsem, ol i bin salim Jisas i go long em, long wanem ol manmeri i no laikim em. <sup>19</sup> Taim Pailat i sindaun long sia bilong mekim kot. Meri bilong em i salim tok long em olsem, "Noken mekim wanpela samting long dispela stretpela man, long nait mi lukim em long driman na mi kisim bikipela hevi."

<sup>20</sup> Tasol ol hetpris na lida bilong sios i tok strong long ol manmeri olsem Barabas mas go fri, na Jisas ol i mas kilim em. <sup>21</sup> Gavana i askim ol manmeri olsem, "Long tupela man yumi i gat, yupela laik bai mi salim husat i go fri?" Na olgeta i singaut na tok, "Barabas." <sup>22</sup> Orait Pailat i askim ol gen olsem, "Na bai yumi mekim wanem long Jisas husat ol i kolim Krais? Na olgeta i bekim olsem, "Nilim em long diwai kros."

<sup>23</sup> Em i askim ol olsem na tok, "Em i brukim wanem lo tru?" Tasol ol i bikmaus na singaut strong moa olsem, "Nilim em long diwai kros." <sup>24</sup> Taim Pailat i lukim olsem, em bai i no inap mekim wanpela samting long senisim tingting bilong ol manmeri, tasol em lukim olsem pait bai kirap namel long ol olsem na em i kisim wara na wasim han bilong em long ai bilong ol na tokim ol olsem, "Blut bilong dispela man i no inap pas long han bilong mi. Yupela yet i mekim na lukim"

<sup>25</sup> Olgeta manmeri i tok olsem, "Larim blut bilong em i ken pas long mipela na ol pikinini bilong mipela." <sup>26</sup> Olsem na em i salim Barabas i go fri, na em i tokim ol soldia long paitim Jisas long wip na larim em long han bilong ol, bai ol i nilim em long diwai kros.

<sup>27</sup> Bihain ol soldia bilong gavana i kisim Jisas i go long ples bung bilong gavana, na olgeta lain soldia i kam bung long pes bilong em. <sup>28</sup> Na ol i rausim klos bilong em na putim retpela klos long bodi bilong em. <sup>29</sup> Ol i putim rop i gat nil olsem hat bilong king long het bilong em na putim wanpela stik long hansut bilong em. Na ol i brukim skru long lek bilong em na tok bilas long em na tok, "Dispela em i King bilong ol Juda!"

<sup>30</sup> Ol i spetim em, na kisim stik long han bilong em na paitim het bilong em planti taim. <sup>31</sup> Long taim ol i tok bilas long em, ol i rausim retpela klos long em na ol i putim klos bilong em yet, na ol i kisim em i go long nilim em long diwai kros.

<sup>32</sup> Taim ol i go autsait, ol i painim wanpela man bilong Sairini, nem bilong em Saimon na ol i hariapim em long go wantaim ol, bai em inap long karim diwai kros bilong Jisas. <sup>33</sup> Ol i go kamap long wanpela ples ol i kolim long Golgota, (As bilong dispela nem i olsem "Ples bilong Bun bilong Het.") <sup>34</sup> Na ol soldia i tanim wain i go pait tru na givim Jisas long dring. Tasol taim em i putim long maus, em i no laik dring.



<sup>35</sup> Taim ol i nilim Jisas pinis long diwai kros, na ol i brukim klos bilong em i go hap hap na pilai satu long winim, <sup>36</sup> na ol i sindaun long dispela hap na was long em i stap. <sup>37</sup> Antap long het bilong em ol i putim wanpela tok bilong kotim em olsem, "DISPELA EM JISAS KING BILONG OL JUDA."

<sup>38</sup> Na tupela stil man tu ol i nilim long diwai kros. Wanpela i stap long hansut bilong em na narapela long hankais bilong em. <sup>39</sup> Ol manmeri husat i wokabout long dispela hap i tok bilas long em na tanim het bilong ol, <sup>40</sup> na ol i tok olsem, "Yu bin tok bai yu bagarapim tempel na sanapim long tripela dei, orait nau yu helpim yu yet! Sapos tru yu pikinini bilong God, orait yu kam daun long dispela diwai kros!"

<sup>41</sup> Long wankain pasin ol hetpris wantaim ol hetman bilong sios na ol lida tu i tok bilas long Jisas na tok, <sup>42</sup> "Em save helpim ol narapela, tasol em i no inap helpim em yet. Em i King bilong Israel olsem na larim em i kam daun long diwai kros na bai mipela i ken bilip long em.

<sup>43</sup> Em i bilip tru long God, olsem na larim God yet i ken helpim em nau na rausim em long diwai long kros sapos God i laik kisim em. Long wanem, em i tok tu olsem, "Mi Pikinini Bilong God" <sup>44</sup> Na stilman tu ol i nilim long diwai kros wantaim em i mekim wankain na i tok bilas long em.

<sup>45</sup> Long 12 kilok dei taim, tudak i kam karamapim olgeta ples graun inap long 3 kilok apinun. <sup>46</sup> Long 3 kilok apinun, Jisas bikmaus na singaut na i tok olsem, "Eli, Eli, lama sabaktani?" as bilong tok i olsem, "God bilong mi, God bilong mi, bilong wanem na yu lusim tingting long mi?" <sup>47</sup> Taim sampela bilong ol lain i stap klostu harim, ol i tok olsem, "Em i singautim Elaija"

<sup>48</sup> Wanpela bilong ol soldia i hariap tasol ron i go na kisim hap klos bilong kisim wara na i pulumapim wantaim wain i pait, na em i putim long wanpela stik na givim long Jisas long dring. <sup>49</sup> Na ol narapela soldia i tok olsem, "Yumi weit na lukim, ating Elaija bai kam helpim em." <sup>50</sup> Bihain long dispela, Jisas i singaut bikmaus gen na lusim spirit bilong em.

<sup>51</sup> Na wantu tasol bikipela laplap long tempel i bruk long tupela hap long antap i go daun long as bilong en. Na graun i guria na ol ston i bruk nabaut. <sup>52</sup> Ol matmat i op, na ol bilip manmeri husat i bin dai i kirap gen <sup>53</sup> na ol i kam autsait long ol matmat long taim Jisas i bin kirap bek na go insait long holi biktaun na kamap ples klia long planti lain husat i stap laip.

<sup>54</sup> Taim nambawan soldia wantaim ol narapela soldia husat i was long Jisas i lukim bikipela graun guria na ol samting i kamap, ol i pret nogut tru na i tok olsem, "Tru tumas dispela man i Pikinni Man bilong God." <sup>55</sup> Planti meri husat i bin bihainim Jisas raun long Galili tu i sanap longwe liklik na lukluk long em i stap. <sup>56</sup> Namel long ol em Maria Magdala, Maria mama bilong Jems na Josep, na mama bilong ol pikinini man bilong Sebedi.

<sup>57</sup> Taim san i go daun, wanpela moni man bilong Arimatia i kam, nem biong em Josep na em tu i wanpela disaipel bilong Jisas. <sup>58</sup> Em i go long Pailat, na i askim long bodi bilong Jisas. Na Pailat i givim tok orait long givim em.

<sup>59</sup> Olsem na Josep i kisim bodi bilong Jisas, na i raunim gut tru wantaim kilnpela laplap, <sup>60</sup> na putim bodi bilong Jisas insait long nupela matmat bilong em, em yet i bin katim insait long ston. Bihain em i pasim dua bilong matmat wantaim bikipela ston na em i go. <sup>61</sup> Maria Magdala na narapela Maria i sindaun long dispela hap, ol i sindaun narapela sait bilong matmat i stap.

<sup>62</sup> Long narapela dei, em dei bihain long dei bilong redi long Pasova, ol hetpris na ol Farisi i go bung wantaim long haus bilong Paila. t <sup>63</sup> Na ol i tok olsem, "Bikman, mipela i tingim, taim dispela man bilong tok giaman i bin stap laip, em i tok olsem, 'Bihain long tripela dei bai mi kirap bek gen.' <sup>64</sup> Olsem na yu tok strong long ol mas was gut long matmat bilong Jisas i go inap tripela dei. Nogut ol disaipel bilong em bai kam stilim em na ol bai tokim ol manmeri bilong em olsem, 'Em i bin kirap bek long dai' na dispela giaman bilong ol bai i bikipela tru na i no inap wankain olsem nambawan giaman bilong ol.

<sup>65</sup> Orait Pailat i tokim ol olsem, "Ol soldia bilong putim was i stap. Tasol, yupela i go na banisim gut long inapim tingting bilong yupela." <sup>66</sup> Olsem na ol i go na pasim dua bilong matmat wantaim bikipela ston na putim ol soldia long was gut long en.

Sapta 28

<sup>1</sup> Bihain long dei Sabat, taim san i kamap long nambawan dei bilong wik, Maria bilong Makdala na narapela Maria i bin kam long lukim matmat. <sup>2</sup> Long wankain taim, bikpela guria i bin kamap, bilong wanem, wanpela ensel bilong Bikpela i kam daun long heven na rausim ston long matmat, na sindaun antap long en.

<sup>3</sup> Bodi bilong dispela ensel i lait olsem laitning, na klos bilong em i wait olsem ais. <sup>4</sup> Ol soldia i was long matmat bilong Jisas i pret nogut tru na ol i pundaun na slip olsem ol dai man.

<sup>5</sup> Dispela ensel i tokim ol meri i kam long matmat olsem, "Yupela i noken pret, bilong wanem, mi save olsem yupela i kam long painim Jisas ol i bin nilim long diwai kros. <sup>6</sup> Em i no stap long hia. Em i kirap pinis olsem em i bin tok. Yupela kam na lukim dispela hap ples bodi bilong Bikpela i bin stap long en. <sup>7</sup> Go hariap na tokim ol disaipel bilong em olsem, 'Bikpela i kirap pinis long matmat, na em i go pas long yupela long Galili. Yupela bai bungim em long hap. ' Tingim wanem mi tokim yupela."

<sup>8</sup> Tupela meri i hariap tru lusim dispela hap wantaim pret na bikpela amamas, na ol i ran i go long toksave long ol disaipel bilong Jisas. <sup>9</sup> Jisas i bungim tupela long rot na i tok, "Gude long yupela!" Tupela meri i kam brukim skru na holim lek bilong em na lotu long em. <sup>10</sup> Bihain, Jisas i tokim tupela olsem, "Yupela i noken pret. Go tokim ol brata bilong mi long go long Galili na bai ol i lukim mi long dispela hap."

<sup>11</sup> Taim tupela meri i wok long wokabaut yet long rot, sampela ol soldia i bin was long matmat bilong Jisas, i go long biktaun na tokim ol hetpris long olgeta samting i bin kamap. <sup>12</sup> Taim ol pris i bung wantaim ol hetman na i pasim tok pinis, orait ol i givim ol soldia bikpela moni long ol. <sup>13</sup> na tokim ol olsem, "Tokim ol arapela manmeri olsem, 'Taim mipela i slip yet ol disaipel bilong Jisas i kam long nait na stilim bodi bilong em. '

<sup>14</sup> Sapos gavana i harim dispela tok, mipela bai stretim tok wantaim em, bai em i noken givim pei nogut long yupela." <sup>15</sup> Ol soldia i kisim dispela moni na mekim olsem ol pris na hetman i tokim ol long mekim. Dispela tok i go long yau bilong olgeta Juda na dispela tok i stap yet i kam inap nau.

<sup>16</sup> Tasol ol 11-pela disaipel bilong Jisas i go long Galili long maunten Jisas i tokim ol long go long en. <sup>17</sup> Taim ol i lukim em, ol i lotu long em, tasol sampela bilong ol i no bilip na i gat tubel.

<sup>18</sup> Jisas i go long ol na i tok, "Papa bilong mi i givim mi olgeta namba long bosim olgeta samting long heven na long graun. <sup>19</sup> Olsem na yupela i go long olgeta hap ples bilong graun na mekim ol manmeri kamap disaipel bilong mi. Baptaisim ol long nem bilong Papa, Pikinini na Holi Spirit.

<sup>20</sup> Skulim ol long bihainim olgeta samting mi bin tokim yupela long mekim. Harim, mi bai stap wantaim yupela oltaim, inap long dispela taim pinis."