

## PART THREE

### Jesus leads the community of his disciples to Jerusalem

#### Section C

(Luke 9,51–21,38)

The first sub-section:	JESUS	STARTS	HIS ASCENT TO JERUSALEM	
Sequence C1:	<b>Departure</b>	<b>for the mission</b>		9,51–10,42
Sequence C2:	<i>Jesus,</i>	<i>disputed sign,</i>	<i>judges</i>	11,1-54
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The second sub-section:	THE GREAT LAW OF REVERSAL			
Sequence C4:	«Whoever exalts himself will be humbled and who humbles himself will be exalted»			13,22–14,35
Sequence C5:	«Whatever is raised for men is an abomination to God»			15,1–17,10

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Sequence C6:	<b>Abandonment</b>	<b>for the kingdom</b>		17,11–18,30
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Departure for the mission

Sequence C1: Luke 9,51–10,42

JESUS	REFUSES TO CURSE	THE SAMARITANS	WHO DO NOT RECEIVE HIM	9,51-56
FOLLOWING JESUS		to announce	THE KINGDOM OF GOD	9,57–10,11
JESUS	CURSES	THE TOWNS OF GALILEE		10,12-16
JESUS GIVES TO THE DISCIPLES POWER OVER THE ENEMY				17-20
JESUS	BLESSES	HIS FATHER AND THE DISCIPLES		21-24
LOVING THE NEIGHBOR		to inherit	THE ETERNAL LIFE	25-37
JESUS	BLESSES	MARY	WHO RECEIVES HIM	38-42

A. HOW THE ENVOYS ARE RECEIVED (9,51–10,16)

1. JESUS REFUSES TO CURSE THE SAMARITANS  
WHO DO NOT WANT TO RECEIVE HIM (9,51-56)

+ <sup>51</sup> It happened that,  
– while the days of *HIS ASCENSION* were fulfilled,  
+ he turned *his face*  
– to *GO ON* *towards JERUSALEM.*  
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\* <sup>52</sup> And he sent *messengers* before *his face*.

Having *GONE ON*, they entered *in a village of the Samaritans*,  
= to make ready for him  
= <sup>53</sup> but they did not receive him  
because *his face* *WAS GOING ON* *towards JERUSALEM.*

\* <sup>54</sup> Having seen, *the disciples James and John* *said*:  
: «Lord, do you want us to say  
– that fire *DESCEND* from heaven  
– and consume them?»  
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+ <sup>55</sup> Having turned, *he rebuked them*  
– <sup>56</sup> and they *WENT ON* *to another village.*

## 2. FOLLOWING JESUS TO ANNOUNCE THE KINGDOM OF GOD (9,57–10,11)

+ 9, <sup>57</sup> As they were going on along the road, + someone said to him:	« <b>I WILL FOLLOW YOU</b> wherever you go.»
. <sup>58</sup> Jesus said to him:	«The foxes have holes and the birds of the sky have nests, but the Son of man has nowhere to rest his head.»
+ <sup>59</sup> To another he said:	« <b>FOLLOW ME.</b> »
That one said:	«Permit me first to go to bury my father.»
. <sup>60</sup> He said to him:	«Let the dead bury their dead, but you go to announce the <b>KINGDOM OF GOD.</b> »
+ <sup>61</sup> Another said:	« <b>I WILL FOLLOW YOU</b> , Lord, but first permit me to set me apart from those in my house.»
. <sup>62</sup> Jesus said to him:	«No one having put his hand on a plow and looking back is capable for the <b>KINGDOM OF GOD.</b> »

.10:<sup>1</sup> After this, the Lord appointed seventy-two others  
. **and** he **SENT** them two by two before his face,  
– into every town and place where he himself was about *to go*.  
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<sup>2</sup> He said to them:  
: «The *harvest* is abundant but the *laborers* are few.  
: Pray therefore the master of the *harvest* to **SEND** the *laborers* into his harvest.  
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–<sup>3</sup> *Go*; behold, I **SEND** you like lambs in the midst of wolves.  
.<sup>4</sup> Carry no purse, no sack, no sandals,  
. **and** salute no one on the road.

+ <sup>5</sup> Into whatever <b>house</b> you <b>ENTER</b> ,	
+ first say:	“Peace to this <b>house</b> !”
. <sup>6</sup> If there is a son of peace there,	your peace will rest upon him;
. if not,	it will return to you.
+ <sup>7</sup> <i>Remain</i> in that same <b>house</b> ,	
. <i>eating</i> and drinking what they have	
. for the laborer deserves his wages;	
+ <i>do not go</i> from <b>house</b> to <b>house</b> .	
+ <sup>8</sup> Into whatever <b>town</b> you <b>ENTER</b>	and they receive you,
. <i>eat</i> what is set before you	<sup>9</sup> and heal the sick who were there,
= and say to them:	“ <b>THE KINGDOM OF GOD</b> <i>has come near</i> to you !”
+ <sup>10</sup> Into whatever <b>town</b> you <b>ENTER</b>	and they do not receive you,
. having gone out into the streets,	say:
= <sup>11</sup> “Even the dust of your town	that clings to our feet we wipe off against you;
= but know this:	<b>THE KINGDOM OF GOD</b> <i>has come near</i> !”»

### 3. JESUS CURSES THE TOWNS OF GALILEE (10:12-16)

+ <sup>12</sup>	«I tell you that	for	<b>SODOM</b>	<i>on that day</i>	it will be more tolerable
-	than	for	<i>that town.</i>		
.	<sup>13</sup> Woe to you		<b>CHORAZIN!</b>		
.	Woe to you		<b>BETHSAIDA!</b>		
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:	For if	at	<b>TYRE and SIDON</b>		had been worked the miracles
	which were worked		<i>to you</i>		
:	long ago,		sitting in sackcloth and ashes,		they would have repented.
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+ <sup>14</sup>	But	for	<b>TYRE and SIDON</b>	it will be more tolerable	<i>at judgment</i>
-	than	for	<i>you.</i>		
.	<sup>15</sup> And you,		<b>CAPERNAUM,</b>	you will not be exalted	to heaven!
.				you will be	fallen down to hell!
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+ <sup>16</sup>	<b>WHOEVER</b>	hears you			
	.. it's me	whom he hears			
-	and <i>whoever</i>	<i>rejects</i> you			
	.. it's me	whom he <i>rejects.</i>			
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-	<i>Whoever</i>	<i>rejects</i> me			
	.. <i>rejects</i>	the one who sent me.»			

#### 4. HOW THE ENVOYS ARE RECEIVED (9,51–10,16)

##### COMPOSITION OF THE SUB-SEQUENCE

<sup>51</sup> It happened that, while the days of his ascension were fulfilled, he determined his face to go on towards Jerusalem. <sup>52</sup> He **SENT** messengers *before his face* and, having gone on, they **ENTERED** a village of the Samaritans, to make ready for him. <sup>53</sup> And **THEY DID NOT RECEIVE HIM** because his face was going on towards Jerusalem. <sup>54</sup> Having seen, the disciples James and John said: «Lord, do you want that we may say to fire to descend from **HEAVEN** and to consume them?» <sup>55</sup> Having turned, he rebuked them. <sup>56</sup> And they **WENT ON** to another village.

<sup>57</sup> As they **WERE GOING ON** along the road, someone said to him: «I will **FOLLOW** you wherever you go.» <sup>58</sup> Jesus said to him: «The foxes have holes and the birds of the sky have nests, but the Son of man has nowhere to rest his head.» <sup>59</sup> He said to another: «**FOLLOW ME.**» He replied: «Permit me first to go to bury my father.» <sup>60</sup> He said to him: «Let the dead bury their dead, but you go to announce the kingdom of God.» <sup>61</sup> Another said: «**I WILL FOLLOW YOU**, Lord, but first permit me to set me apart from those in my house.» <sup>62</sup> Jesus said to him: «No one, having put his hand on a plow and looked to what was left behind, is capable of the kingdom of God.»

10:<sup>1</sup> After this, the Lord appointed seventy-two others and he **SENT** them two by two *before his face*, into every town and place where he himself was about to go. <sup>2</sup> He said to them: «The harvest is abundant but the laborers are few. Pray therefore **the master of the harvest to SEND** the laborers into his harvest. <sup>3</sup> Go; behold, I **SEND** you like lambs in the midst of wolves. <sup>4</sup> Carry no purse, no sack, no sandals and salute no one on the road.

<sup>5</sup> In whatever house you **ENTER**, first say: “Peace to this house!” <sup>6</sup> **IF THERE IS THERE** a son of peace, upon him your peace will rest; **IF NOT**, it will return to you. <sup>7</sup> Remain in that same house, eating and drinking what they have for the laborer deserves his wages; do not go from house to house. <sup>8</sup> In whatever town you **ENTER** and they **RECEIVE** you, eat what they set before you <sup>9</sup> and **heal** the sick in there and say to them: “The kingdom of God has come near to you!” <sup>10</sup> In whatever **TOWN** you **ENTER** and they **DO NOT RECEIVE** you, having gone out into the streets, say: <sup>11</sup> “Even the dust of your town that clings to our feet we wipe off against you; but know this: the kingdom of God has come near!”

<sup>12</sup> I tell you that for Sodom on that day it will be more tolerable than for that **TOWN**. <sup>13</sup> Woe to you Chorazin! Woe to you Bethsaida! For if at Tyre and Sidon had been performed *the miracles* which were performed in you, long ago, they would have repented sitting in sackcloth and ashes. <sup>14</sup> But for Tyre and Sidon it will be more tolerable at judgment than for you. <sup>15</sup> And you, Capernaum, you will not be exalted to **HEAVEN**! You will be cast down to hell! <sup>16</sup> Whoever **HEARS** you, it is me whom he hears and whoever **REJECTS** you it is me whom he rejects. Whoever rejects me **rejects the one who SENT me.**»

B. JESUS GIVES HIS DISCIPLES POWER OVER THE ENEMY (10,17-20)

+ <sup>17</sup>	Now the seventy-two returned	WITH JOY	saying:
.	«Lord, even	THE DEMONS	ARE SUBJECT to US in your name.»
- <sup>18</sup>	But		he said to them:
.	«I was contemplating	SATAN	like lightning from HEAVEN fall.»
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:	<sup>19</sup> Behold, I have given	you	the power
..	«to tread upon	serpents	and scorpions»
	.. and	upon	all the power of THE ENEMY
:	and nothing	will harm	you.
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+ <sup>20</sup>	Nevertheless	DO NOT REJOICE	
.	that	THE SPIRITS	ARE SUBJECT to you;
-	but	REJOICE	
.	that	your names	are written in HEAVENS.

C. ONLY THE SON INHERITS (10,21-42)

1. JESUS BLESSES HIS FATHER AND HIS DISCIPLES (10,21-24)

<sup>21</sup> At this time Jesus exulted in the **HOLY SPIRIT** *and said:*

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. **I BLESS YOU,** **FATHER,** Lord of heaven and earth,  
 - that you have *hidden* these things from *THE WISE and INTELLIGENT*  
 - and you have **revealed** these things to *LITTLE CHILDREN.*  
 . Yes, **FATHER,** for such was your good will.

+ <sup>22</sup> All things have been **given** to me by my **FATHER**  
 : and no one knows  
 . who is the **SON** except the **FATHER,**  
 . or who is the **FATHER** except the **SON**  
 + and those to whom the **SON** has wished to **reveal.**

<sup>23</sup> And, turning to his **DISCIPLES,** in private *he said to them:*

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+ «**BLESSED** are the **EYES**  
 + which **see** what you **see.**  
 - <sup>24</sup> I tell you that many *PROPHETS and KINGS* have desired  
 - **to see** what you **see,**  
 . *and never saw it,*  
 - **to hear** what you **hear,**  
 . *and never heard it.»*

## 2. LOVING THE NEIGHBOUR TO INHERIT ETERNAL LIFE (10,25-37)

<p>– <sup>25</sup> Behold a certain lawyer stood up <i>to test</i> him saying:</p> <p>· «Master, <i>what SHOULD I DO</i> that I may inherit the eternal <b>LIFE</b>?»</p>	
<p><sup>26</sup> He said to him:</p> <p>· «In the Law, <i>what How</i> is written? do you read it?»</p>	
<p><sup>27</sup> Answering, he said:</p> <p>: «<b>YOU SHALL LOVE</b> THE LORD YOUR GOD with all your heart, with all your soul, with all your strength with all your mind : and <b>YOUR NEIGHBOR</b> as yourself.»</p>	
<p>+ <sup>28</sup> He said to him:</p> <p>· «You have answered well; <i>DO this</i> and <b>YOU WILL LIVE.</b>»</p>	
<p><sup>29</sup> But he, wanting <i>to justify himself</i>, said to Jesus: «And <b>WHO</b> is <b>MY NEIGHBOR</b>?»</p>	
<p>+ <sup>30</sup> Jesus replied and said:</p> <p>: «A man was going down from Jerusalem to Jericho and he fell among robbers.</p> <p>: Those having <i>stripped him and beaten him,</i> <i>went away,</i> leaving him <b>HALF-DEAD.</b></p>	
<p>· <sup>31</sup> By chance, a priest was going down <i>on that road</i> and having seen him, <i>he passed-by-on-the-other-side.</i></p>	
<p>· <sup>32</sup> In the same way a Levite <i>coming to that place</i> and having seen him, <i>he passed-by-on-the-other-side.</i></p>	
<p><sup>33</sup> A Samaritan in a voyage <i>came upon him</i> and having seen him, <i>he was moved by compassion.</i></p>	
<p>· <sup>34</sup> Coming up (to him), <i>he bandaged his wounds,</i> pouring over them oil and wine; · and having lifted him up on his own mount, he brought him to an inn <i>and took care of him.</i></p>	
<p>: <sup>35</sup> The next day, taking out two denarii, and said to him: he <b>gave</b> it to the innkeeper</p> <p>: «<i>Take care of him</i> and what you may spend more, in my return I will <b>give back</b> to you.»</p>	
<p><sup>36</sup> <b>WHICH</b> of these three do you think to have become <b>NEIGHBOR</b> of him who fell among robbers?»</p>	
<p>– <sup>37</sup> He said:</p> <p>· «The one who <i>HAS DONE kindness</i> to him.»</p>	
<p>+ Jesus said to him:</p> <p>· «Go and <i>DO likewise.</i>»</p>	

3. JESUS BLESSES MARY WHO RECEIVES HIM (10,38-42)

<sup>38</sup> [It happened], while they were going on, [that] he entered a village.  
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+ A woman, named *Martha*, welcomed **HIM**.  
  
<sup>39</sup> She had a sister named *Mary*:  
having sat down beside the feet of the **LORD**,  
she was listening to the word of **HIM**.  
+ <sup>40</sup> But *Martha*, **she was distracted** by *MULTIPLE* **service**.

Having come upon, she said:  
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: «**LORD**, is it no care for you that my sister left me alone *to serve?*  
: Tell her then that she may help me.»

<sup>41</sup> Answering, **THE LORD** said to her:  
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+ «*Martha, Martha*, **you are worried and troubled** by *MULTIPLE* (things).  
<sup>42</sup> **ONLY ONE** thing is necessary.  
+ *Mary* has chosen **THE GOOD PART**, which shall not be taken away from her.»

#### 4. ONLY THE SON INHERITS (10,21-42)

##### COMPOSITION OF THE SUB-SEQUENCE

10,<sup>21</sup> At this time he exulted in the Holy Spirit and said: «I bless you, Father, **LORD** of heaven and earth, that you have hidden these things from the *wise* and from the *intelligent* and you have revealed these things to little children. Yes. Father, for such was your good will.

<sup>22</sup> **ALL THINGS HAVE BEEN GIVEN TO ME BY MY FATHER** and no one knows who is the Son except the Father or who is the Father except the Son and those to whom the Son has wished to reveal it.»

<sup>23</sup> And, turning to his **disciples**, in private he said to them: «Blessed are the eyes which see what you see! <sup>24</sup> I tell you that many *prophets* and *kings* have desired **to see** what you **see** and never saw it, **to hear** what you **hear** and never **heard** it!»

<sup>25</sup> Behold a certain lawyer stood up to test him saying: «Master, what should I do to **INHERIT THE ETERNAL LIFE?**» <sup>26</sup> He said to him: «In the Law, what is written? How do you read it?» <sup>27</sup> Answering, he said: «You shall love the **LORD** your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself.» <sup>28</sup> He said to him: «You have answered well; do this and you will live.» <sup>29</sup> But he, wanting to justify himself, said to Jesus: «Who is therefore my neighbor?» <sup>30</sup> Jesus replied and said:

A man was going down from Jerusalem to Jericho and he fell among *robbers*; those having stripped him and having beaten him, went away, leaving him half dead. <sup>31</sup> By chance, a *priest* was going down on that road and, *seeing* him, he passed by on the other side. <sup>32</sup> In the same way a *Levite* coming to that place and, *seeing* him, he passed by on the other side.

<sup>33</sup> A **Samaritan** in a voyage came upon him and, *seeing* him, he was moved by compassion.

<sup>34</sup> Coming up to him, he bandaged his wounds, pouring over them oil and wine. Having lifted him up on his own mount, he brought him to an inn and took care of him. <sup>35</sup> The next day, taking out two denarii, he **GAVE** them to **the innkeeper** and said: «Take care of him and whatever you may spend more, in my return **I WILL GIVE BACK** to you.»

<sup>36</sup> Which of these three do you think to have become neighbor of the one who fell among robbers?» <sup>37</sup> He said: «The one who has done kindness to him.» Jesus said to him: «Go, and do likewise.»

<sup>38</sup> [It happened that] while they were going on, he entered a village. A woman named Martha received him into her house. <sup>39</sup> She had a sister named **Mary**: having sat down beside the feet of the **LORD**, she *was listening to* his Word.

<sup>40</sup> But **Martha** was distracted by a multiple service. Having come up, she said: «**LORD**, do you not care that my sister left me to serve alone? Tell her then that she may come to help me.»

<sup>41</sup> Answering, the **LORD** said to her: «Martha, Martha, you are worried and troubled by multiple things; <sup>42</sup> only one thing is enough. Mary has chosen **THE GOOD PART**; which shall not be taken away from her.»

D. DEPARTURE FOR THE MISSION (9,51–10,42)

COMPOSITION OF THE SEQUENCE

<i>It happened that while...</i>	Jesus enters in a town
JESUS REFUSES TO CURSE	THE SAMARITANS WHO DO NOT RECEIVE HIM
Two brothers, James and John	
They intervene: Jesus reacts	9,51-56

THREE men before Jesus	
TWO look backwards	
FOLLOWING JESUS	to announce THE KINGDOM OF GOD
	9,57-10,11

<i>I say to you...</i>	
JESUS CURSES	THE TOWNS OF GALILEE
men – disciples – Jesus – Father	10,12-16

Satan	falls	from the heaven
JESUS GIVES TO HIS DISCIPLES POWER OVER	THE ENEMY	
The names of the disciples	are written	in the heavens
		10,17-20

Father – Jesus – disciples	
JESUS BLESSES	HIS FATHER AND HIS DISCIPLES
<i>I say to you...</i>	10,21-24

THREE men before the wounded man	
TWO look backwards	
LOVING THE NEIGHBOR	to inherit THE ETERNAL LIFE
	10,25-37

<i>It happened that while...</i>	Jesus enters in a town
JESUS BLESSES	MARY WHO RECEIVES HIM
Two sisters, Martha and Mary	
Martha intervenes: Jesus reacts	10,38-42

## Jesus, a contested sign, exercises judgement

## Sequence C2: Luke 11,1-54

JESUS	gives	his prayer	and the Holy Spirit	11,1-13
His adversaries	refuse	the defeat	of the evil spirit	14-26
«Happy are those who hear the Word of God and who keep it!»				27-28
JESUS	gives	the light	to those who enter	29-36
His adversaries	refuse	the knowledge	for themselves and the others	37-52

## 1. JESUS GIVES HIS PRAYER AND THE HOLY SPIRIT (11,1-13)

### The first part (1-4)

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– <sup>1</sup> It happened that he was in *a certain* place, *PRAYING*,  
– when he had finished,  
– *said* to him *a certain one* of *his disciples*:  
    – «Lord, *teach us* to *PRAY*  
    – just as John *taught* *his disciples*.»

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+ <sup>2</sup> He *said* to them:

:: «When you *PRAY*,  
:: *say*:

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“**FATHER**,

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+ hallowed be the *NAME* of you,  
+ come the *KINGDOM* of you;  
    :: <sup>3</sup> **THE BREAD** of *US* the daily  
    :: **GIVE** to *US* everyday;  
– <sup>4</sup> remit to us the *SINS* of *US*  
    : for *we* ourselves remit to all indebted to *US*,  
– and let *US* not enter into *TEMPTATION*.”»

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### The second part (5-8)

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<sup>5</sup> HE SAID TO THEM:

: «Which of you who has a friend will go to him at midnight and say to him:  
+ “FRIEND, LEND ME THREE LOAVES:

. <sup>6</sup> since a friend of mine has arrived from a journey  
= and I have nothing to him to **OFFER**”;

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: <sup>7</sup> and he answering from within will say:

+ “DO NOT BOTHER ME:

. the door has already closed and my children are with me in bed;  
= I can not *get up* to **GIVE** you.”

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<sup>8</sup> I SAY TO YOU:

. if he will not **GIVE** to him, *getting up*, because he is his friend,  
. because of his persistence, *rising up*, he will **GIVE** him whatever he needs.

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The third part (9-10)

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<sup>9</sup> And I tell you:	– ask	and it will be	GIVEN	to you,
	: seek	and you will	FIND,	
	+ knock	and it will be	OPENED	to you.

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– <sup>10</sup> For everyone who	asks		RECEIVES	
: and who	seeks		FINDS	
+ and to one who	knocks	it will be	OPENED.	

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The fourth part (11-13)

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+ <sup>11</sup> What	FATHER	among you	if his son	ASKS	for a fish,
= instead of a fish			he will GIVE	him	a snake?

+ <sup>12</sup> Or if			he ASKS FOR		an egg,
=			will he GIVE	him	a scorpion?

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– <sup>13</sup> If you then	who are		wicked		
: know	how to GIVE		good gifts	to your children,	

– how much more the	FATHER		from heaven		
:	will GIVE		the Holy Spirit	to those who	ASK him!»

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2. HIS ADVERSARIES REFUSE THE DEFEAT OF THE EVIL SPIRIT (11,14-26)

The first part (14-20)

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+ <sup>14</sup> He was	<i>casting out</i>	<b>a demon</b>	and it was a dumb man.
+ It happened that, when	<b>the demon</b> <i>had gone out,</i>		the dumb man spoke.
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And the crowds were amazed.			
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= <sup>15</sup> But some	of them	said:	
: «By <b>Beelzebul,</b>	the prince	of <b>demons,</b>	<i>he casts out</i> <b>the demons.</b> »
= <sup>16</sup> While others	tempting him,		
: they ask	him	for a <i>SIGN</i>	from <i>HEAVEN.</i>
<sup>17</sup> But he,			
perceiving their			
thoughts,			
said to them:			
	«Every kingdom	<i>divided against itself</i>	is ruined
	and house	over house	collapses.
+ <sup>18</sup> <b>If Satan</b> also	<i>is divided</i>	<i>against himself,</i>	
: how will	THE KINGDOM	of <b>him</b>	stand,
. since you say			
. that	by <b>Beelzebul</b>	<i>I cast out</i>	<b>the demons?</b>
+ <sup>19</sup> But <b>IF</b>	by <b>Beelzebul</b>	<i>I cast out</i>	<b>the demons,</b>
: by whom do	your sons	<i>cast (them) out?</i>	
. Therefore	they	shall be	your <i>judges.</i>
+ <sup>20</sup> <b>IF</b> by <i>THE FINGER</i>	<i>OF GOD</i>	<i>I cast out</i>	<b>the demons,</b>
: then <i>THE KINGDOM</i>	<i>OF GOD</i>	has come	upon you.

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The second part (21-26)

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+ <sup>21</sup>	<i>WHEN</i>	<b>THE STRONG MAN,</b>	FULLY ARMED,	guards	<i>HIS PALACE,</i>
				– <i>HIS GOODS</i>	are in peace.

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+ <sup>22</sup>	But <i>WHEN</i>	<b>ONE STRONGER</b>	than he	assailing,	overcomes him,
				– he takes away	<i>HIS ARMOR</i>
				– on which	he relied
				– and distributes	<i>HIS SPOILS.</i>

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	<sup>23</sup>	<b>ANYONE</b>	<b>WHO IS NOT WITH ME,</b>		<b>IS AGAINST ME</b>
		<b>AND ANYONE</b>	<b>WHO DOES NOT GATHER WITH ME,</b>		<b>SCATTERS.</b>

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+ <sup>24</sup>	<i>WHEN</i>	<b>THE UNCLEAN SPIRIT</b>	<i>came out</i>	of <b>A MAN,</b>
	. it wanders	through arid	places	
	.. searching	for rest	and finding	none;
–	[ <i>then</i> ]	it says:		
	: “ <i>I will return</i>	into my <i>HOUSE</i>		
	.. from which	I <i>came.</i> ”		

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	<sup>25</sup>	And	<i>having come,</i>	it finds it	swept clean	and in order.
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+ <sup>26</sup>	<i>Then</i>	<i>it goes</i>			
	.. and brings	seven <b>OTHER SPIRITS</b>		more evil than	itself
–	and, <i>having entered,</i>				
	: it <i>DWELLS</i>	there			
	.. and becomes	the last state	of <b>THAT MAN</b>	worse than	the first.»

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The passage as a whole (11:14-26)

<sup>14</sup> He was casting out a **demon** and it was a dumb man. It happened that when the **demon** had *GONE OUT*, the **DUMB MAN** spoke. And the crowds were amazed. <sup>15</sup> But some of them said: «It is by **Beelzebul**, the prince of **demons**, that he casts out the **demons**.»<sup>16</sup> Others to tempt him ask him for a sign (coming) from heaven. <sup>17</sup> But he, perceiving their thoughts, said to them:

«EVERY KINGDOM DIVIDED **AGAINST** ITSELF IS RUINED  
AND **HOUSE** **OVER** **HOUSE** COLLAPSES.

<sup>18</sup> Now if **Satan** also is divided against himself, how will his kingdom stand? For you say that by **Beelzebul** I cast out the **demons**. <sup>19</sup> If by **Beelzebul** I cast out the **demons**, by whom do your sons cast them out? Therefore they shall be your judges. <sup>20</sup> But if by the finger of God I cast out the **demons**, then the kingdom of God has come upon you.

<sup>21</sup> When **THE STRONG MAN**, fully armed, guards his house, his goods are in peace.

<sup>22</sup> But when **one stronger** than he assails and overcomes him, he takes away his armors on which he relied and distributes his spoils.

<sup>23</sup> ANYONE WHO IS **NOT WITH ME**, IS **AGAINST ME**  
AND ANYONE WHO DOES NOT GATHER **WITH ME**, SCATTERS.

<sup>24</sup> When **the unclean spirit** *CAME OUT* of **A MAN**, it wanders through arid places searching for rest and, finding none, it says: “I will return into my **HOUSE** from which I *CAME*”<sup>25</sup> and, coming, it finds it swept clean and in order. <sup>26</sup> Then it goes and brings seven **other spirits more wicked** than itself, and having entered, it **DWELLS** there, and the last state of **THAT MAN** becomes worse than the first.»

3. «BLESSED ARE THOSE WHO HEAR THE WORD OF GOD  
AND KEEP IT!» (11,27-28)

- <sup>27</sup> It happened that, while he was saying this,				
- a woman from the crowd raised the voice,				
- <i>said to him:</i>				
.. « <b>BLESSED</b>	the womb	that carried	<b>you</b>	
.. and	the breasts	that you sucked!»		
-----				
- <sup>28</sup> <i>But he said:</i>				
: « <b>BLESSED</b> rather	are those	who hear	<b>the word of God</b>	
: and		keep (it)!»		

4. JESUS GIVES THE LIGHT TO THOSE WHO ENTER (11,29-36)

The first part (29b-30)

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<sup>29</sup> When the crowds were amassing,	he began to say:			
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. « <b>THIS GENERATION</b>		is an evil generation:		
. it is a <b>SIGN</b>		that it seeks.		
And no <b>SIGN</b>		will be given it,		
except the <b>SIGN</b>		of <i>Jonah</i> .		
. <sup>30</sup> For just as <i>Jonah</i>	became	to the Ninevites	a <b>SIGN</b> ,	
. so will also the Son of Man	be	to <b>THIS GENERATION</b> .		

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The second part (31-32)

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= <sup>31</sup>	<i>The queen</i>	<b>OF THE SOUTH</b>	<b>will rise</b>	<b>at the judgment</b>
	– with the men of	<i>this generation</i>		
	: <b>and she will condemn</b>	them;		
	. for she came from the ends of the earth			
	: to <b>HEAR</b>	<b>THE WISDOM</b>		<b>of SOLOMON;</b>
		+ <b>and behold there is something greater</b>		<b>than SOLOMON here!</b>

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= <sup>32</sup>	<i>The men</i>	<b>FROM NINEVEH</b>	<b>will arise</b>	<b>at the judgment</b>
	– with	<i>this generation</i>		
	: <b>and they will condemn</b>	them;		
	: for <b>THEY REPENTED</b>	at <b>THE PREACHING</b>		<b>of JONAH;</b>
		+ <b>and behold there is something greater</b>		<b>than JONAH here!</b>

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The third part (33-36)

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. <sup>33</sup>	No one,	having lighted	<b>A LAMP,</b>	
	: in a	<b>hidden place</b>	puts it	[or under the bushel]
. but on		<b>the lamp-stand,</b>		
: so that		those who enter	may see	<b>the light.</b>

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+ <sup>34</sup>	<b>THE LAMP</b>	of the body		
– is		your eye.		

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= If		your eye	is	simple,
: your whole body also			is	<b>bright;</b>
= but if		it	is	<b>bad,</b>
: your body also			is	<b>dark.</b>

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+ <sup>35</sup>	Take care then			
– that <b>the light</b>		which is in you	does not become	<b>darkness!</b>

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. <sup>36</sup>	Therefore if	your whole body	is	<b>bright,</b>
: having		no part		<b>dark,</b>
. (then) it		will be entirely	<b>bright</b>	
: as when	<b>THE LAMP</b>	<b>shines on you</b>		with its brightness.»

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The passage as a whole

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<sup>29</sup> When the crowds were amassing, he began to say:

«This generation is an **EVIL** generation:  
It seeks a *SIGN*,

but no *SIGN* will be given it  
except the *SIGN* of **Jonah**.

<sup>30</sup> For just as **Jonah** became a *SIGN* to the *Ninevites*,  
so will also the Son of Man be to this generation.

<sup>31</sup> The queen of the South will rise at the judgment with the men of this generation and she will condemn them; for she came from the ends of the earth TO HEAR the wisdom of Solomon. And behold there is something greater than Solomon here!

<sup>32</sup> *The men from Nineveh* will arise at the judgment with this generation and they will condemn them; for they repented at the PREACHING of **Jonah**. And behold there is something greater than **Jonah** here!

<sup>33</sup> No one, having lighted a lamp, puts it in a hidden place,  
but on the lamp-stand, so that those who enter *MAY SEE* the light.

<sup>34</sup> The lamp of the body is your *EYE*.  
If your *EYE* is simple, your whole body also is bright,  
but if it is **EVIL**, your body also is dark.

<sup>35</sup> Take care then that the light which is in you does not become darkness!

<sup>36</sup> Therefore if your whole body is bright, having no part dark,  
then it will be entirely bright, as when the lamp shines on you with its brightness.»

5. HIS ADVERSARIES REFUSE THE KNOWLEDGE  
FOR THEMSELVES AND FOR OTHERS (11,37-54)

The first address (39b-44)

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+ <sup>39b</sup> «Now you,	<b>Pharisees,</b>		
- <i>the outside</i>	of the cup and of the plate	<b>YOU CLEANSE</b>	
: but	<i>the inside of you</i> is full	<b>OF PLUNDER AND EVIL.</b>	
-----			
	<sup>40</sup> Fools!		
	Did not he who made	<i>the outside</i>	
	also make	<i>the inside?</i>	
-----			
: <sup>41</sup> Instead	<i>what you have</i>	<i>within</i>	give it <b>FOR ALMS</b>
- and behold,	all for you		<b>WILL BE CLEAN.</b>

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+ <sup>42</sup> But <b>WOE</b>	to you,	<b>Pharisees,</b>	
- <i>for</i> you give one-tenth		of mints,	of rue and of every herb,
: and you neglect		the justice	and the love of God.
+ <sup>43</sup> <b>WOE</b>	to you,	<b>Pharisees,</b>	
- <i>for</i> you love		the chief seat	in the synagogues
- and		the greetings	in the market-places.
+ <sup>44</sup> <b>WOE</b>	to you		
. <i>for</i> you are		like the tombs	that are unmarked
. and men		walking above	have not known (them).»

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Matt 23,23-24

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+ <sup>23</sup> «Woe to you,	<b>scribes and Pharisees</b>	<b>HYPOCRITES,</b>	
:: for you	give one-tenth		
	:	<i>of mint,</i>	<i>and of dill,</i>
		<i>and of cumin,</i>	
= and you neglected		the weightier matters of the Law,	
		= <b>judgment,</b>	<b>and mercy</b>
		<b>and faith.</b>	
-----			
:: It is necessary	to do	<b>these,</b>	
= without	neglecting	<b>those!</b>	
-----			
+ <sup>24</sup>	<b>BLIND</b>	<b>guides,</b>	
:: who filter out		<i>the mosquito</i>	
= <b>and the camel</b>		you swallow!»	

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The second discourse (46b-52)

<sup>46b</sup> «To you also, **LAWYERS**, **WOE**,  
 = for you burden men with burdens hard to bear  
 . and you yourselves do not touch with one finger the burdens!

<sup>47</sup> **WOE** to you,  
 = for you . and **your fathers** **BUILD** the **TOMBS** of the **prophets**,  
 . and you yourselves did not enter **killed them**.  
<sup>48</sup> So you are witnesses and you approve of  
 the works of your fathers,  
 . for **they** **killed them**  
 = and you **BUILD** [their **TOMBS**].

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<sup>49</sup> Therefore the wisdom of God said:  
 I will send them **prophets** and apostles  
 and some they will kill and persecute,

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+ <sup>50</sup> so that **IT MAY BE REQUIRED** the blood of all the **prophets**,  
 + shed since the foundation of the world *of this generation*,  
 - <sup>51</sup> from the blood of Abel the just  
 - until the blood of Zechariah  
 - put to death between the altar and the House;  
 + Yes I tell you, **IT SHALL BE REQUIRED** *of this generation*.

<sup>52</sup> **WOE** to you, **LAWYERS**,  
 = for you have hidden the key of the knowledge  
 . and you yourselves did not enter  
 . and you prevented those who wanted to enter.»

## The passage as a whole

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: <sup>37</sup> While he was speaking,  
- a Pharisee asked him to *dine* with him.

· Having entered, he reclined.

: <sup>38</sup> The Pharisee seeing him,  
- was astonished that he did not first make-the-ablutions before the *dinner*.

<sup>39</sup> Then the Lord said to him: «Now you Pharisees, the outside of the cup and of the plate you cleanse, but the inside of you is full of plunder and evil. <sup>40</sup> Fools, he who made the outside, did not also make the inside? <sup>41</sup> Instead, what you have give it for works of mercy and behold all will be clean for you.

<sup>42</sup> But **WOE** to you Pharisees, for you give one-tenth of mints, of rue and of every herb and you neglect the justice and the love of **GOD**. [These you should have done but those you should not neglect.]

<sup>43</sup> **WOE** to you Pharisees, for you love the chief seat in the synagogues and the greetings in the market places.

<sup>44</sup> **WOE** to you for you are like the **TOMBS** unmarked and *MEN* who walk above have not known it.»

<sup>45</sup> Answering,  
*one of the lawyers*  
said to him:

«MASTER, IN SAYING THIS, YOU INSULT US ALSO!»

<sup>46</sup> And he said to him: «You also *lawyers*, **WOE** to you, for you burden *MEN* with burdens hard to bear and you yourselves do not touch the burdens even with one of your fingers.

<sup>47</sup> **WOE** to you, for you build the **TOMBS** of the prophets and your fathers killed them.

<sup>48</sup> So you are witnesses and you approve of the works of your fathers, for they killed them and you build their **TOMBS**. <sup>49</sup> Therefore the wisdom of **GOD** said: I will send them prophets and apostles and some they will kill and persecute, <sup>50</sup> so that it may be required of this generation the blood of all the prophets shed since the foundation of the world, <sup>51</sup> from the blood of Abel the just until the blood of Zechariah put to death between the altar and the House. Yes I tell you, it shall be required of this generation.

<sup>52</sup> **WOE** to you, *lawyers*, for you have hidden the key of the knowledge and you yourselves did not enter and you prevented those who wanted to enter.

: <sup>53</sup> When he left there, *the lawyers* and *the Pharisees* began  
- terribly to have a grudge against him

: <sup>54</sup> laying traps  
- and to *force him to speak* about many things,  
to catch something out of his *mouth*.

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## 6. JESUS, A CONTRASTED SIGN, EXERCIZES POWER (11,1-54)

### COMPOSITION OF THE SEQUENCE

#### The connections between the first two passages

<sup>1</sup> It happened that he was in some place, praying, when he had finished one of his *disciples* said to him: «Lord, teach us to PRAY as John also taught his *disciples*.» <sup>2</sup> He said to them: «When you PRAY, say: “**FATHER, hallowed** be your name, **come your KINGDOM**; <sup>3</sup> our daily bread give us everyday; <sup>4</sup> remit to us our sins for we ourselves remit to all who are indebted to us and do not let us enter into the **TEMPTATION**.”»

<sup>5</sup> He said to them: «Which of you who has a friend will go to him at midnight and say to him: “Friend, lend me three loaves: <sup>6</sup> since a friend of mine has arrived from a journey and I have nothing to offer him”; <sup>7</sup> and he will answer from within saying: “Do not bother me: the door has already closed and my children are with me in bed; I cannot get up to give you...” <sup>8</sup> I tell you, if he will not give him, getting up, because he is his friend, at least because of his persistence, rising up, he will give whatever he needs.

<sup>9</sup> And I tell you: ask and it will be given to you, *seek* and you will *find*, knock and it will be opened to you. <sup>10</sup> For everyone who asks receives and who *seeks finds* and to one who knocks it will be opened.

<sup>11</sup> What father among you if his *sons* ask him for a fish, instead of a fish he will give him a snake? <sup>12</sup> Or if he ask for an egg, will he give him a scorpion? <sup>13</sup> If you then who are *EVIL* know how to give good gifts to your *children*, how much more the **FATHER FROM HEAVEN** will give **THE HOLY SPIRIT** to those who ask him!»

<sup>14</sup> He was casting out a *demon* and it was a dumb man. It happened that when the *demon* had gone out the dumb man SPOKE. And the crowds were amazed. <sup>15</sup> But some of them said: «It is by *Beelzebul*, the prince of *demons*, that he casts out the *demons*.» <sup>16</sup> Others to **TEMPT** him *seek* of him a sign **FROM HEAVEN**. <sup>17</sup> But he, knowing their thoughts, said to them: «Every **KINGDOM** divided against itself is ruined and house over house collapses. <sup>18</sup> Now if *Satan* also is divided against himself, how will his **KINGDOM** stand? For you say that by *Beelzebul* I cast out the *demons*. <sup>19</sup> If by *Beelzebul* I cast out the *demons*, by whom do your *sons* cast them out? Therefore they shall be your judges. <sup>20</sup> But if by the finger of **GOD** I cast out the *demons*, then the **KINGDOM of GOD** has come upon you.

<sup>21</sup> When the strong man, fully armed, guards his house, his goods are in peace. <sup>22</sup> But when one stronger than he assails and overcomes him, he takes away his armors on which he relied and distributes his spoils. <sup>23</sup> Anyone who is not with me, is against me and anyone who does not gather with me, scatters. <sup>24</sup> When **THE UNCLEAN SPIRIT** came out of a man, it wanders through arid places *seeking* for rest and, *finding* none, it says: “I will return into my house from which I came” <sup>25</sup> and, coming, it finds it swept clean and in order. <sup>26</sup> Then it goes and brings **SEVEN SPIRITS more EVIL than itself**, and having entered, it dwells there, and the last state of that man becomes worse than the first.»

## The connections between the last two passages

<sup>29</sup> When the crowds were amazed, he began to say: «THIS GENERATION is an **evil** generation: it **seeks** a sign, but no sign will be given it except the sign of **JONAH**.<sup>30</sup> For just as **JONAH** became a sign to the Ninevites, so will also the Son of Man be to THIS GENERATION.

<sup>31</sup> The queen of the South will rise at the **judgment** with the men of THIS GENERATION and she will condemn them; for she came from the ends of the earth to hear the wisdom of **SOLOMON**. And behold there is something greater than **SOLOMON** here!<sup>32</sup> The men from Nineveh will arise at the **judgment** with THIS GENERATION and they will condemn them; for they repented at the preaching of **JONAH**. And behold there is something greater than **JONAH** here!

<sup>33</sup> No one, having lighted a lamp, puts it in a **HIDDEN PLACE**, but on the lamp-stand, so that those who **ENTER** may see the light.<sup>34</sup> The lamp of the body is your eye. If your eye is simple, your whole body also is bright, but if it is **evil**, your body also is dark.<sup>35</sup> Take care then that the light which is in you does not become darkness!<sup>36</sup> Therefore if your whole body is bright, having no part dark, it will be entirely bright, as when the lamp shines on you with its brightness.»

<sup>37</sup> While he was speaking, a Pharisee asked him to dine with him. Having entered, he reclined.<sup>38</sup> The Pharisee seeing him, was astonished that he did not first make-the-ablutions before the dinner.

<sup>39</sup> Then the Lord said to him: «Now you Pharisees, the outside of the cup and of the plate you cleanse, but the inside of you is full of plunder and **evil**.<sup>40</sup> Fools, he who made the outside, did not also the inside?<sup>41</sup> Instead, what you have give it for works of mercy and behold all will be clean for you.<sup>42</sup> But woe to you Pharisees, for you give one-tenth of mints, of rue and of every herb and you neglect the **justice** and the love of God.<sup>43</sup> Woe to you Pharisees, for you love the chief seat in the synagogues and the greetings in the market places.<sup>44</sup> Woe to you for you are like the tombs unmarked and men who walk above have not known it.»

<sup>45</sup> Answering, one of the lawyers said to him:

«Master, in saying this, you insult us as well!»

<sup>46</sup> And he said to him: «You also lawyers, woe to you, for you burden men with burdens hard to bear and you yourselves did not touch the burden even with one of your fingers.<sup>47</sup> Woe to you, for you build the tombs of the **prophets** and your **fathers** killed them.<sup>48</sup> So you are witnesses and you approve of the works of your **fathers**, for they killed them and you build their tombs.<sup>49</sup> Therefore the wisdom of God said: I will send the **prophets** and the **apostles** and some they will kill and persecute,<sup>50</sup> so that it may be **required** of THIS GENERATION the blood of all the **prophets** shed since the foundation of the world,<sup>51</sup> from the blood of **ABEL** the just and the blood of **ZECHARIAH** put to death between the altar and the House. Yes I tell you, it shall be **required** of THIS GENERATION.<sup>52</sup> Woe to you, lawyers, for you have **HIDDEN** the key of the knowledge and you yourselves did not **ENTER** and you prevented those who wanted to **ENTER**.»

<sup>53</sup> When he left there, the lawyers and Pharisees began terribly to have a grudge and to force him to speak about many things,<sup>54</sup> laying traps to catch something out of his mouth.

The whole sequence

JESUS	gives	his prayer	and the Holy Spirit	11,1-13
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His adversaries	refuse	the defeat	of the evil spirit	11,14-26
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«Blessed are those who hear the Word of God and keep it!»				11,27-28
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JESUS	gives	the light	to those who enter	11,29-36
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His adversaries	refuse	the knowledge	for themselves and the others	11,37-52
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## The disciple judges with the end in mind

## Sequence C3: Luke 12,1–13,21

INTRODUCTION:	the hidden bad	leaven	will be revealed	12,1-3
	It is God alone		that we must fear	12,4-12
	<i>To bear fruit for God</i>			12,13-21
	It is the kingdom of God		of which we must take care	12,22-34
		To be ready for the	Lord's return	12,35-46
		THE TIME OF DIVISION		12,47-53
		To be able to discern	the signs of times	12,54-59
	It is now		that we must repent	13,1-5
	<i>To bear fruit this year</i>			13,6-9
	It is now		that we must be healed	13,10-16
CONCLUSION:	the good hidden	leaven	will be revealed	13,17-21

A. THE HIDDEN BAD LEAVEN WILL BE REVEALED (12,1-3)

: <sup>1</sup> Meanwhile	had gathered	in their thousands	<i>the people,</i>
: so that	they were treading	on one another,	
. he began to	<b>SAY</b>	to his	<i>DISCIPLES:</i>
- «First of all,	beware	(yourselves) of	<i>THE LEAVEN</i>
- which	is	<i>THE HYPOCRISY</i>	<i>OF THE PHARISEES!</i>
-----			
	- <sup>2</sup> Nothing	<i>COVERED UP</i>	is
	+ that	<i>WILL NOT BE REVEALED,</i>	
	- nor	<i>HIDDEN</i>	
	+ that	<i>WILL NOT BE KNOWN.</i>	
-----			
- <sup>3</sup> Therefore, whatever		<i>IN THE DARK</i>	<i>YOU HAVE SAID</i>
+		<i>in the light</i>	<i>WILL BE HEARD</i>
- and what <i>IN THE EAR</i>		<i>YOU HAVE SPOKEN</i>	<i>IN THE STOREROOMS</i>
+		<i>WILL BE PROCLAIMED</i>	<i>on the housetops.</i>

B. THE ONLY THING WORTHWHILE (12,4-34)

1. IT IS GOD ALONE THAT ONE MUST FEAR (12,4-12)

<sup>4</sup> *I tell you, my friends:*

DO NOT FEAR **those who kill the body**  
and after that have no more they can do.  
<sup>5</sup> I will show you whom **to fear!**

FEAR **HIM WHO**  
after killing has power to cast into the Gehenna.  
Yes I say to you, **HE IS THE ONE** to fear.

<sup>6</sup> Are not five sparrows sold for two assarions?  
And not one of them is forgotten **before GOD.**  
<sup>7</sup> Even the hairs of your head are all numbered.  
DO NOT FEAR: you are of more value than many sparrows!

<sup>8</sup> *I tell you:*

whoever openly declares himself for me **before men,**  
the Son of man also will declare himself for him **before GOD'S ANGELS;**  
<sup>9</sup> but the one who **denies me** **in the face of men,**  
he will be denied **in the face of GOD'S ANGELS.**

<sup>10</sup> And whoever will say a word against the Son of Man,  
it will be forgiven him,  
but the one who has blasphemed against **THE HOLY SPIRIT,**  
it will not be forgiven him.

<sup>11</sup> When they bring you **to the synagogues and magistrates and authorities,**  
DO NOT WORRY ABOUT how you should defend yourselves or what you should say,  
<sup>12</sup> for **THE HOLY SPIRIT** will teach you in that very hour what you ought to say.»

2. TO BEAR FRUIT FOR GOD (12,13-21)

= <sup>13</sup> *Someone in the crowd said to him:*  
 . «Teacher, tell my brother  
 to **divide** with me **inheritance!**»  
 -----  
 + <sup>14</sup> *But he said to him:*  
 . «Man, who made me  
 a judge or a **divider** over you?»

<sup>15</sup> *He said to them:*  
 «Take heed and beware of every covetousness  
 for it is not because someone is **in the abundance**  
 that his life comes from **his possessions.**»

<sup>16</sup> *He said to them a parable:*  
 : «There was a **RICH** man whose had yielded plentifully **property.**  
 -----  
 – <sup>17</sup> *He thought to himself:* ‘*What shall I do,*  
 . for I have  
 - *nowhere to store* **my crops?**’  
 -----  
 – <sup>18</sup> *He said:* ‘*This is what I will do:*  
 . I will pull down my barns and build bigger ones  
 - *and there I will store* **all my grain** and **all my goods.**»  
 -----  
 = <sup>19</sup> *And I will say to my soul:*  
 . «My soul, you have **many goods** for many years:  
 take your ease, eat, drink, be merry!»  
 -----  
 = <sup>20</sup> *But God said to him:*  
 . ‘Fool, *this very night* your soul will be required of you.  
 And **what you have prepared,** whose will it be?’  
 -----  
 : <sup>21</sup> So is he who treasures up for himself and not toward **God IS RICH.**»

3. IT IS THE KINGDOM OF GOD OF WHICH ONE MUST TAKE CARE (12,22-34)

<sup>22</sup> He said to his disciples: «This is why I tell you:

+ <b>DO NOT WORRY</b>	about	life	what you will	<b>eat,</b>
+ nor	about	body	what you will	<b>clothe.</b>
-----				
= <sup>23</sup> For	(the)	life	is more than	<b>food</b>
= and	(the)	body	(more than)	<b>clothing.</b>

– <sup>24</sup> **OBSERVE** the **RAVENS**:  
 . they neither sow nor reap,  
 . they have no storehouses nor barns,  
 = and **GOD feeds** them.

-----

+ **HOW MUCH MORE** you are worth than the **BIRDS!**

+ <sup>25</sup> Which of you **BY WORRYING**  
 : **can** add one cubit to his span of life?  
 : <sup>26</sup> If then the **smallest thing** you can not,  
 + why the rest **WORRY ABOUT?**

– <sup>27</sup> **OBSERVE** the **LILIES**,  
 . how they grow:  
 . they neither toil nor spin.  
 Yet I tell you even Solomon in all his glory was not clothed like one of them.

-----

+ <sup>28</sup> If the grass which is today in the fields and tomorrow is thrown into the oven,  
 = **GOD** so **clothes,**  
 + **HOW MUCH MORE** for you, **(PEOPLE) OF LITTLE FAITH!**

+ <sup>29</sup> But you, **DO NOT SEEK** what **to eat** and **drink** nor have an anxious mind;  
 . <sup>30</sup> For all these things the nations of the world seek after,  
 but **YOUR FATHER** knows these (things);  
 . that you need

+ <sup>31</sup> **SEEK** instead **his kingdom** and all this shall be added to you.

<sup>32</sup> Do not fear, little flock,  
 for it is **YOUR FATHER'S** good pleasure  
 to give you **the kingdom!**

+ <sup>33</sup> Sell **your possessions** and give alms;  
 -----  
 . get yourselves **purses** that do not grow old, an inviolable **treasure** in **HEAVEN**  
 . where **no thief** approaches nor **moth** destroys;  
 -----  
 + <sup>34</sup> For where is **your treasure,** there your heart will be also.

#### 4. THE ONLY THING WORTHWHILE (12,4-34)

##### COMPOSITION OF THE SUB-SEQUENCE

<sup>4</sup> I tell you my friends:

**DO NOT FEAR** those who kill the **BODY** and after that have no more they can do. <sup>5</sup> I will show you whom **TO FEAR**: **FEAR** him who, after killing, has the power **TO CAST into the Gehenna**; yes I say to you, **FEAR**-him. <sup>6</sup> Are not five **sparrows** sold for two copper coins? And not one of them is forgotten before **GOD**. <sup>7</sup> Even the hairs of your head are all numbered.

**DO NOT FEAR**: **YOU ARE OF MORE VALUE THAN MANY sparrows!**

<sup>8</sup> I tell you: whoever openly declares himself for me before men, the Son of Man also will declare himself for him before **GOD's angels**; <sup>9</sup> but the one who denies me in the face of men, he will be denied in the face of **GOD's angels**. <sup>10</sup> And whoever will say a word against the Son of Man, it will be forgiven him, but no one who has blasphemed against **THE HOLY SPIRIT** will be forgiven. <sup>11</sup> When they bring you to the synagogues, and magistrates and authorities, **DO NOT WORRY** about how you should defend yourselves nor what you should say, <sup>12</sup> for **THE HOLY SPIRIT** will teach you in that very hour what you ought to say.»

<sup>13</sup> Someone in the crowd said to him:

«Teacher, tell my brother to divide the inheritance with me!» <sup>14</sup> He said to him: «Man, who made me a judge or a divider over you?» <sup>15</sup> He said to them: «Take heed and beware of every **COVETOUSNESS** for it is not because someone is in the abundance that his life comes from his **POSSESSIONS**.» <sup>16</sup> He told them a parable: «There was a rich man whose property had yielded plentifully. <sup>17</sup> He thought to himself: 'What shall I do: I have not enough room where store my crops?' <sup>18</sup> He said: 'This is what I will do: I will pull down my **barns** and build bigger ones and there I will store all my grain and all my goods. <sup>19</sup> And I will say to my **soul**: My **soul**, you have many goods for many years: take your ease, eat, drink, be merry!' <sup>20</sup> But **GOD** said: 'Fool, this very night your **life** will be required of you, and what you have prepared, whose will it be?' <sup>21</sup> So is he who lays up **treasure** for himself and is not rich toward **GOD**.»

<sup>22</sup> He said to his disciples: «This is why I tell you:

**DO NOT WORRY** about **life** what you will eat, nor about **BODY** what you will clothe. <sup>23</sup> For **life** is more than food and **BODY** more than clothing. <sup>24</sup> Observe the **ravens**; they neither sow nor reap, they have no storehouses nor **barns**, yet **GOD** feeds them

**OF HOW MUCH MORE VALUE ARE YOU THAN the birds!**

<sup>25</sup> Which of you **BY WORRYING** can add a single cubit to his span of life? <sup>26</sup> If you then are not able to do the least, why **WORRY ABOUT** the rest? <sup>27</sup> Observe the lilies, how they grow: they neither toil nor spin. Yet I tell you even Solomon in all his glory was not clothed like one of them. <sup>28</sup> If the grass which is today in the fields and tomorrow **WILL BE THROWN into the oven**, **GOD** so clothes, how much more for you, (people) of little faith! <sup>29</sup> But you, **DO NOT SEEK** what you should eat or what you should drink, **NOR HAVE AN ANXIOUS MIND**, <sup>30</sup> for all the nations of the world **SEEK AFTER** these things, but **YOUR FATHER** knows you need them. <sup>31</sup> **SEEK** instead his kingdom and all this shall be added to you. <sup>32</sup> **DO NOT FEAR**, little flock, for it is **YOUR FATHER'S** good pleasure to give you the kingdom! <sup>33</sup> Sell your **POSSESSIONS** and give alms; get yourselves purses that do not grow old, an inviolable **treasure** in Heaven, where no thief approaches nor moth destroys. <sup>34</sup> For where your **treasure** is, there your heart will be also.

C. FORESEE THE JUDGEMENT (12,35-59)

1. TO BE READY FOR THE LORD'S RETURN (12,35-46)

The first part (35-40)

---

+ <sup>35</sup> Let your loins *be girded*  
+ and your lamps burning

. <sup>36</sup> and you be like men  
. waiting for **THEIR** **MASTER**  
. when he will return from the wedding

+ so that *COMING* and knocking,  
+ immediately *THEY MAY OPEN* to him.

-----

\* <sup>37</sup> **BLESSED** those servants  
: whom **THE MASTER** *WHEN HE COMES,*  
- *will find* *watching!*

In truth I tell you,  
*he will gird himself* sit them down at table  
and coming he will serve them.

: <sup>38</sup> And if in the second or in the third watch *HE SHOULD COME*  
- *and find them so,*

\* **BLESSED** those ones!

-----

+ <sup>39</sup> Realize this,  
= *that* if **THE MASTER OF THE HOUSE** *had known*  
:: at what hour the thief *WAS COMING,*  
he would not let *BE BROKEN* his house.

+ <sup>40</sup> And you, be ready  
= *for* at an hour *you do not expect*  
:: **THE SON** **OF MAN** *IS COMING.»*

---

The last part (42-46)

---

<sup>42</sup> And said	<b>THE LORD:</b>	
------------------------	------------------	--

---

+ «Who then is . <i>whom will set</i> . to give	the <b>FAITHFUL</b> and wise <b>THE MASTER</b> at the proper time	<b>STEWARD</b> <i>over his household</i> the portion of grain?
-----		
+ <sup>43</sup> Blessed . <i>whom coming</i> . he will find = <sup>44</sup> Truly = <i>over all his possessions</i>	<b>THAT SERVANT</b> <b>HIS MASTER</b> doing I tell you, <b>he will set him.</b>	exactly that!

---

+ <sup>45</sup> But if he says + 'He is delayed . and he begins . and to eat	<b>THIS SERVANT</b> <b>MY MASTER</b> to beat and drink	in his heart: in coming' male and female servants, and get drunk,
-----		
: <sup>46</sup> <i>he will come</i> . on a day . and at an hour = He will cut = and <i>his portion</i>	<b>THE MASTER</b> he does not expect he does not know. him (in two) with the <b>UNFAITHFULS</b> he will appoint.	of <b>THIS SERVANT</b>

---

The whole passage (12,35-46)

<sup>35</sup> Let your loins be girded and your lamps burning; <sup>36</sup> and be like  
*MEN* waiting for *THEIR LORD* to *RETURN* from the wedding  
 so that, this one *COMING* and knocking, they may open to him immediately.  
<sup>37</sup> **BLESSED** *THOSE SERVANTS* whom *THE LORD* *COMING will find* watching!

---

*In truth I tell you*  
 HE WILL GIRD HIMSELF AND HAVE THEM SIT DOWN, HE WILL COME AND SERVE THEM.

---

<sup>38</sup> And IF in the second or in the third watch he should *COME* and *find* them so,  
**BLESSED** are those ones!

<sup>39</sup> Realize that if *THE MASTER OF THE HOUSE*  
 had known **at what hour** *THE THIEF* *WAS COMING*,  
 he would not let his house be broken.

<sup>40</sup> And *YOU*, be ready for *THE SON OF MAN* *IS COMING*  
**at an hour you do not expect.**»

<sup>41</sup> Peter said: «*LORD*, are you telling this parable for us or even for everyone?»

<sup>42</sup> *THE LORD* said:  
 «Who then is *THE STEWARD* which is faithful and wise  
 whom *THE LORD* will set over his household  
 to give the portion of grain at the proper time?

<sup>43</sup> **BLESSED** *THAT SERVANT* whom *HIS LORD* *COMING will find* so!

---

<sup>44</sup> *Truly I tell you* HE WILL SET HIM OVER ALL HIS POSSESSIONS.

---

<sup>45</sup> But IF *THIS SERVANT* says in his heart:  
*'MY LORD* is delayed *IN COMING'*  
 and he begins to beat male and female servants and to eat and drink and get drunk,  
<sup>46</sup> then he *WILL COME* *THE LORD*  
 of *THIS SERVANT*  
**on a day he does not expect**  
**and at an hour he does not know.**

---

And he will cut him off AND WILL APPOINT HIS PORTION WITH THE UNBELIEVERS.

2. THE MOMENT OF DIVISION (12,47-53)

+ <sup>47</sup>	The servant who	<i>knowing</i>	THE WILL of his Lord	
-	has not prepared	or <i>DONE</i>	according to HIS WILL	
			= will be beaten	<i>very much.</i>
+ <sup>48</sup>	The one who	<i>not knowing it</i>	(things) deserving of blows	
-	<i>HAS DONE</i>		= will be beaten	<i>little.</i>
-----				
+	Everyone to whom	<i>WAS GIVEN</i>	<i>much,</i>	
			= of him <i>much</i>	will be required
:	and to whom	<i>WAS ENTRUSTED</i>	<i>much,</i>	
			= <i>even more</i>	will be expected.

<sup>49</sup>	There is <i>A FIRE</i>	<i>that I have come</i>	<i>to cast</i>	<i>on the earth</i>
	<i>and how</i>	<i>I WISH</i>	<i>it were already</i>	<i>kindled!</i>
<sup>50</sup>	There is <i>A BAPTISM</i>	<i>I must be baptized</i>		
	<i>and how</i>	<i>distressed I am</i>	<i>until it is</i>	<i>accomplished!</i>

.	<sup>51</sup> Do you think it is	<i>PEACE</i>	<i>that I have come</i>	<i>to give</i>	<i>on earth?</i>
.	No, I tell you, but rather	<i>DIVISION.</i>			
-----					
	<sup>52</sup> From now on five in the same house	<i>WILL BE DIVIDED,</i>			
	three	against two	and two	against three;	
-----					
-	<sup>53</sup> <i>THEY WILL BE DIVIDED</i>	father	against son	and son	against father,
-		mother	against daughter	and daughter	against mother,
-		mother-in-law		against daughter-in law	
		and daughter-in law		against mother-in-law.»	

3. TO BE ABLE TO DISCERN THE SIGNS OF THE TIMES (12,54-59)

<sup>54</sup> He said again to the crowds:

+	«WHEN you see	a cloud	rising	in the west,
	: you say at once:		'A shower is coming',	
		= and	it happens	so.
+ <sup>55</sup> And	WHEN	the south wind	blows,	
	: you say:		'It's going to be hot',	
		= and	it happens.	

**The face of the earth and the sky**

You can **DISCERN!**

<sup>56</sup> **HYPOCRITES!** **This time** how can you not **DISCERN?**

<sup>57</sup> And why, even of yourselves, **DO YOU NOT JUDGE what is right?**

+	<sup>58</sup> WHEN	then	you go	with your adversary	to the	MAGISTRATE,
		: along the way	give	an effort	to settle with him,	
	.	lest he may	drag you		before	THE JUDGE,
	.	and	THE JUDGE	give you	to	the officer,
	.	and	the officer	throw you	into	PRISON.
+	<sup>59</sup> I tell you:	you will not get out			from	THERE
	: until	the very last mite			you have	given-back!»

#### 4. FORESEEING THE JUDGEMENT (12,35-59)

##### COMPOSITION OF THE SUB-SEQUENCE

<sup>35</sup> Let your loins be girded and your lamps burning <sup>36</sup> and be like men who wait for **THEIR LORD** *when* he will return from the wedding, so that this one **coming** and knocking they may open to him *immediately*. <sup>37</sup> Blessed **THOSE SERVANTS** whom **THE LORD coming** will find watching! In truth I tell you he will gird himself, and have them sit down at table, he will come and serve them. <sup>38</sup> And if *in the second or in the third watch* he should **come** and find them so, blessed are those-ones! <sup>39</sup> **REALIZE** that if the master of the house **HAD KNOWN** *at what hour* the thief **was coming**, he would not let his house be broken. <sup>40</sup> And you, be ready for **THE SON OF MAN is coming at an hour YOU DO NOT EXPECT.**»

<sup>41</sup> Peter said:  
«**LORD**, are you telling this parable for us or even for everyone?»

<sup>42</sup> **THE LORD** said: «Who then is the faithful and wise steward whom **THE LORD** will set over his household to give the portion of grain *at the proper time*? <sup>43</sup> Blessed **THAT SERVANT** whom **HIS LORD coming** will find so! <sup>44</sup> Truly I tell you he will set him over all his possessions. <sup>45</sup> But if **THIS SERVANT** says in his heart: '*MY LORD is delayed in coming*' and he begins to beat male and female servants and to eat and drink and get drunk, <sup>46</sup> then he **will come THE LORD** of **THIS SERVANT on a day HE DOES NOT EXPECT** and *at an hour HE DOES NOT KNOW* and he will cut him off and will appoint his portion with the unbelievers.

<sup>47</sup> The **SERVANT** who **KNEW HIS LORD'S** will and did not prepare or do according to his will shall be beaten with many stripes. <sup>48</sup> The one who **DID NOT KNOW** it, yet did (things) deserving of stripes shall be beaten with few. Everyone to whom much was given, from him much will be required and to whom much was entrusted, even more will be expected.

<sup>49</sup> **I have come** to cast fire on the earth, and how I wish it were *already* kindled!

<sup>50</sup> I have a baptism to receive, and how distressed I am *until* it is accomplished!

<sup>51</sup> **DO YOU THINK** that **I have come** to give peace on earth? No, I tell you, but rather division. <sup>52</sup> Then *from now on*, five in the same house will be divided, three against two and two against three; <sup>53</sup> they will be divided father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.»

<sup>54</sup> He said again to the crowds: «*When* you see a cloud rising in the West, you say *immediately* that rain **is coming** and so it **happens**. <sup>55</sup> And *when* the South wind blows, you say it is going to be hot and it **happens**.

<sup>56</sup> **HYPOCRITES**, the face of the earth and the sky **YOU CAN DISCERN**.  
How is it **YOU DO NOT DISCERN** *this time*?

<sup>57</sup> Why **DO YOU NOT JUDGE** for yourselves what is right?

<sup>58</sup> *When* then you go with your adversary to the magistrate, make every effort *along the way* to settle with him lest he drag you to **THE JUDGE**, and **THE JUDGE** deliver you to the officer, and the officer throw you into prison. <sup>59</sup> I tell you: you will not get out from there *until* you have paid the very last mite!»

## D. URGENCY OF CONVERSION (13,1-16)

### 1. IT IS TODAY THAT WE MUST BE CONVERTED (13,1-5)

+ <sup>1</sup> *Some people arrived at that very time*  
:: telling him about those **GALILEANS**  
= whose blood Pilate had mingled with that of their sacrifices.

---

+ <sup>2</sup> *Answering, he said to them:*  
- «Do you think that these **GALILEANS** worse **SINNERS**  
- than **all** other **GALILEANS** were  
- because they *SUFFERED* such things?

---

. <sup>3</sup> No, I tell you,  
- but if you do not **REPENT** ,  
- **all** *likewise* you will *PERISH*.

:: <sup>4</sup> Or those **EIGHTEEN**  
= on whom the tower at Siloam fell  
= and killed them,

---

- do you think that those ones worse **DEBTORS** were  
- than **all** other men living in **JERUSALEM?**

---

. <sup>5</sup> No, I tell you,  
- but if you do not **REPENT**,  
- **all** *similarly* you will *PERISH*.»

2. BEARING FRUIT THIS YEAR (13,6-9)

<sup>6</sup> He also told them this parable:

+ «A man had a fig tree	<i>PLANTED</i>	in his vineyard.
: he came	seeking	<i>FRUIT</i>
: and he	found none.	<i>on it</i>
-----		
<sup>7</sup> <i>So he said to his vinedresser:</i>		
+ ‘Look, for		<b>three years</b>
: I have come	seeking	<i>FRUIT</i>
: and I	find none.	<i>on this fig tree</i>

*CUT-IT DOWN!*

WHY DOES IT USE UP THE GROUND?’

<sup>8</sup> <i>Answering, he said to him:</i>			
+ ‘Lord,	<i>LET-IT</i>	alone	<b>this year also,</b>
: until I might dig		<i>around it</i>	
: and put on		manure.	
-----			
: <sup>9</sup> If it bears	<i>FRUIT</i>		<b>hereafter!</b>
: But if not,			
+ you can	<i>CUT-IT DOWN.</i> ’»		

3. IT IS TODAY THAT WE MUST BE CURED (13,10-16)

<sup>10</sup> He was teaching in one of the synagogues on the Sabbath.

+ <sup>11</sup> And there was a woman	having a <i>SPIRIT</i> of <b>infirmity</b>	FOR EIGHTEEN YEARS
: and she was bent over	and could not	<b>STRAIGHTEN UP</b> completely.
-----		
- <sup>12</sup> Seeing her,	Jesus called her over	
and said:	«Woman, <b>YOU ARE LOOSED</b> from your <b>infirmity</b> .»	
- <sup>13</sup> He laid his hands on her.		
-----		
: And	immediately	<b>SHE STRAIGHTENED UP</b>
+ and	she glorified	<b>GOD</b> .

+ <sup>14</sup> <i>Answering</i>	<b>the ruler-of-the-synagogue,</b>	
+ being indignant	because Jesus	<b>HAD HEALED</b> on the Sabbath,
+ said	to the crowd:	
- «There are	<i>six</i> <i>days</i>	
: on which	men ought	<b>to work;</b>
: on those days	come to	<b>BE HEALED,</b>
- and not	<i>the day</i>	<i>of Sabbath.</i> »
-----		
+ <sup>15</sup> <i>He answered</i>	the Lord	and said to him:
:: «Hypocrites,	each	of you, on the Sabbath,
:: does not <b>LOOSE</b>	his ox	or his donkey from the manger
:: and take it out	<b>FOR WATERING?</b>	
- <sup>16</sup> And this	daughter	of Abraham
- whom has <b>bound</b>	<b>SATAN</b>	(BEHOLD) FOR EIGHTEEN YEARS,
- ought not she	<b>BE LOOSED</b>	from this bondage on the Sabbath day?»

#### 4. URGENCY OF CONVERSION (13,1-16)

##### COMPOSITION OF THE SUB-SEQUENCE

<sup>1</sup> Some people arrived at that very time telling him about those Galileans whose **blood** Pilate had mingled with that of their **sacrifices**. <sup>2</sup> Answering, he said to them: «Do you think that these Galileans were worse **SINNERS** than all other Galileans because they suffered such things? <sup>3</sup> No, I tell you,  
but if you do not **REPENT**, **you will all perish** as they did.  
<sup>4</sup> Or those **EIGHTEEN** on whom the tower at Siloam fell and **killed** them,  
do you think that those ones were worse **DEBTORS** than all other men  
who lived in Jerusalem? <sup>5</sup> No, I tell you,  
but if you do not **REPENT**, **you will all likewise perish**.»

<sup>6</sup> Now he told them this parable: «A man had a fig tree planted in his vineyard. He came seeking fruit on it and **HE FOUND NONE**. <sup>7</sup> He said to his vinedresser:  
‘Look, for three **years** I have come seeking fruit on this fig tree  
and **I FIND NONE**. **Cut it down**,  
why does it use up the ground?’ <sup>8</sup> Answering, he said to him: ‘Lord,  
let it alone this **year** also, until I dig around it and fertilize it.  
<sup>9</sup> It may **BEAR FRUIT** next **year**!  
**BUT IF NOT**, **you can cut it down**’.

<sup>10</sup> He was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And there was a woman having a spirit **OF INFIRMITY** for **EIGHTEEN years** and she was bent over and **SHE COULD NOT STRAIGHTEN UP** completely.  
<sup>12</sup> Seeing her, Jesus called her over and said:  
«Woman, **YOU ARE LOOSED** from your **INFIRMITY**.»  
<sup>13</sup> He laid his hands on her and immediately **SHE STRAIGHTENED UP** and she glorified God.  
<sup>14</sup> Answering, the ruler of the synagogue, being indignant because Jesus **HAD HEALED** on the Sabbath, said to the crowd:  
«There are six days on which man ought to work. Come and **BE HEALED** on them, and not on the Sabbath day.»  
<sup>15</sup> Answering to him, Jesus said: «**HYPOCRITES**, does not each of you, on the Sabbath loose his ox or his donkey from the manger and take it out for watering?  
<sup>16</sup> And this woman, being a daughter of Abraham, whom Satan has **BOUND** for **EIGHTEEN years**, ought not she **BE LOOSED** from this bondage on the Sabbath day?»

E. THE HIDDEN GOOD LEAVEN WILL BE REVEALED (13,17-21)

+ <sup>17</sup> These things **SAID** **by HIM**  
 – *were confused* **all** his adversaries  
 – and **all** the crowd *rejoiced*  
 + for **all** **THE GLORIES** *came* **by HIM**.

<p>+ <sup>18</sup> <i>Then he said:</i>          -----          . «What is comparable to <b>THE KINGDOM OF GOD</b>          . and to what shall-I-compare it?          : <sup>19</sup> It is comparable to a <i>mustard seed</i>          : <b>which A MAN</b> <i>took</i>          : and put in his garden,          = and it grew <i>and became</i> <b>a tree</b>.</p>	
	<p>«And the birds of the air <i>nested</i> <b>in its branches</b>».</p>
<p>+ <sup>20</sup> <i>And again he said:</i>          -----          . «To what shall-I-compare <b>THE KINGDOM OF GOD?</b>          : <sup>21</sup> It is comparable to <i>leaven</i>          : <b>which A WOMAN</b> <i>took</i>          : and hid in three measures of flour,          = till it was leavened <b>all</b> through.»</p>	

F. THE DISCIPLE JUDGES WITH THE END IN MIND (12,1–13,21)

COMPOSITION OF THE SEQUENCE

INTRODUCTION:	the bad hidden	leaven	will be revealed	12,1-3
	It is God alone		that we must fear	12,4-12
	<i>To bear fruit for God</i>			12,13-21
	It is the kingdom of God		of which we must take care	12,22-34
		To be ready for	Lord's return	12,35-46
		THE TIME OF DIVISION		12,47-53
		To be able to discern	the signs of times	12,54-59
	It is now		that we must repent	13,1-5
		<i>To bear fruit this year</i>		13,6-9
	It is now		that we must be healed	13,10-16
CONCLUSION:	the good hidden	leaven	will be revealed	13,17-21

## The introduction and the conclusion

12,<sup>1</sup> Meanwhile **THE PEOPLE** had gathered **in their thousands**, so that they were treading on one another, he began to say to his disciples:

«First of all, beware of the **LEAVEN**  
which is the hypocrisy of the Pharisees.

<sup>2</sup> Nothing is covered up that will not be revealed nor **HIDDEN** that will not be known. <sup>3</sup> Therefore whatever you have said in the dark will be heard in the light, and what you have spoken in the ear in the **storerooms** will be proclaimed on the **housetops**.

[...]

13,<sup>17</sup> When he said these things, all his adversaries were confused and **all THE CROWD** rejoiced for all the glorious things that were done by him.

<sup>18</sup> Then he said: «What is comparable to the kingdom of God and to what shall I compare it?

<sup>19</sup> It is comparable to a mustard seed, which a man took and put in his **garden** and it grew and became a tree.

And the birds of the **air** nested in its branches».

<sup>20</sup> And again he said: «To what shall I compare the kingdom of God? <sup>21</sup> It is comparable to **LEAVEN**, which a woman took and **HID** in three measures of flour, till it was all leavened.»

## The first and last sub-sequence (12,4-34; 13,1-16)

12, <sup>4</sup> **I tell you** my friends: Do not fear those who **KILL** the body and after that have no more they can do. <sup>5</sup> I will show you whom to fear: fear him who, after he has **KILLED**, has the power to cast into the Gehenna; yes I say to you, fear him. <sup>6</sup> Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. <sup>7</sup> Even the hairs of your head are all numbered. Do not fear: you are of more value than many sparrows! <sup>8</sup> **I tell you**: whoever openly declares himself for me before men, the Son of Man also will declare himself for him before God's angels; <sup>9</sup> but the one who denies me in the face of men, he will be denied in the face of God's angels. <sup>10</sup> And whoever will say a word against the Son of Man, it will be forgiven him, but no one who has blasphemed against the Holy Spirit will be forgiven. <sup>11</sup> When they bring you to the synagogues, and magistrates and authorities, do not worry about how you should defend yourselves nor what you should say, <sup>12</sup> for the Holy Spirit will teach you *in that very hour* what you ought to say.»

<sup>13</sup> Someone in the crowd said to him: «Teacher, tell my brother to divide the inheritance with me!» <sup>14</sup> He said to him: «Man, who made me a judge or a divider over you?» <sup>15</sup> He said to them: «Take heed and beware of every covetousness for it is not because someone is in the abundance that his life comes from his possessions.» <sup>16</sup> **He told them a PARABLE**: «There was a rich man whose property had yielded plentifully. <sup>17</sup> He thought to himself: 'What shall I do: I have nowhere to store my **fruits**?» <sup>18</sup> He said: 'This is what I will do: I will pull down my barns and build bigger ones and there I will store all my grain and all my goods. <sup>19</sup> And I will say to my soul: «My soul, you have many goods for many **years**: take your ease, eat, drink, be merry!».' <sup>20</sup> But God said: 'Fool, *this very night* your life will be required, and what you have prepared, whose will it be?' <sup>21</sup> So is he who lays up treasure for himself and is not rich toward God.»

<sup>22</sup> He said to his disciples: «This is why **I tell you**: do not worry about life what you will eat, nor about body what you will clothe. <sup>23</sup> For life is more than food and body more than clothing. <sup>24</sup> Observe the ravens: they neither sow nor reap, they have no storehouses nor barns, yet God feeds them. Of how much more value are you than the birds! <sup>25</sup> Which of you by worrying can add a single cubit to his span of life? <sup>26</sup> If you then are not able to do the least, why worry about the rest? <sup>27</sup> Observe the lilies, how they grow: they neither toil nor spin. Yet **I tell you**, even Solomon in all his glory was not clothed like one of them. <sup>28</sup> If the grass which is today in the fields and tomorrow will be thrown into the oven, God so clothes, how much more for you, (people) of little faith! <sup>29</sup> But you, do not seek what you should eat or what you should drink, nor have an anxious mind, <sup>30</sup> for all the nations of the world seek after these things, but your Father knows you need them. <sup>31</sup> Seek instead his kingdom and all this shall be added to you. <sup>32</sup> Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom! <sup>33</sup> Sell your possessions and give alms; get yourselves purses that do not grow old, an inviolable treasure in Heaven, where no thief approaches nor moth destroys. <sup>34</sup> For where your treasure is, there your heart will be also.

[...]

13, <sup>1</sup> Some people arrived *at that very time* telling him about those Galileans whose blood Pilate had mingled with that of their sacrifices. <sup>2</sup> Answering, he said to them: «Do you think that these Galileans were worse sinners than all other Galileans because they suffered such things? <sup>3</sup> No, **I tell you**, but if you do not repent, you will all **PERISH** as they did. <sup>4</sup> Or those eighteen on whom the tower at Siloam fell and **KILLED** them, do you think that those ones were worse debtors than all other men who lived in Jerusalem? <sup>5</sup> No, **I tell you**, but if you do not repent, you will all likewise **PERISH**.

<sup>6</sup> **He told them this PARABLE**: «A man had a fig tree planted in his vineyard. He came seeking for **fruit** on it and he found none. <sup>7</sup> He said to his vinedresser: 'Look, for three **years** I have come seeking **fruit** on this fig tree and I find none. Cut it down, why does it use up the ground?' <sup>8</sup> Answering, he said to him: 'Lord, let it alone this **year** also, until I dig around it and fertilize it. <sup>9</sup> It may bear **fruit** after that (year)! But if not, you can cut it down'.»

<sup>10</sup> He was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And there was a woman having a spirit of infirmity for eighteen **years** and she was bent over and she could not straighten up completely. <sup>12</sup> Seeing her, Jesus called her over and said: «Woman, you are loosed from your infirmity.» <sup>13</sup> He laid his hands on her and immediately she straightened up and she glorified God. <sup>14</sup> Answering, the ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the crowd: «There are six days on which man ought to work. Come and be healed on them, and not on the Sabbath day.» <sup>15</sup> Answering to him, Jesus said: «Hypocrites, does not each of you, on the Sabbath, loose his ox or his donkey from the manger and take it out for watering? <sup>16</sup> And this woman, being daughter of Abraham, whom Satan has bound for eighteen **years**, ought not she be loosed from her bondage on *the Sabbath day*?»