

RHYMING REDSONG: MATTHEW

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Also from T. H. Chalm:

**LE CLUB DES HASHISCHINS:
AN EXPRESSIVE TRANSLITERATION**

RHYMING PSALMS

RHYMING JOB

RHYMING SOLOMON

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Chapter 3

John baptizes Jesus

Then to the Jordan river, Jesus came
from Galilee, to be baptized by John.
But John tried to, him, from such act, restrain.
“To baptize me, I need you,” his response,
“for surely not to me whom you would come?”

But Jesus said to John, how he replied,
“To meet the Law’s demands, for us, it’s right,
let it be done so now, as it requires.”

To his baptism, then, what John agreed.
Straight from the water, Jesus afterwards
came out, and then, they opened suddenly,

the heavens, and he saw the Spirit, God's
descending, dove-like, resting, him, upon.

And out of Heaven came a voice that said:

“Him whom I dearly love, this is my Son,
he is the one with whom I am well-pleased.”

. . .

Chapter 4

Jesus faces temptation alone in the desert; Jesus preaches repentance and calls Peter and Andrew

Then, by the Spirit, to the desert, lead,
was Jesus, so that, Satan, him, could tempt.
For forty days, nights, following his fast,
he felt great hunger. Said, the tempter, this,

“If who you really are is God, his Son,
then tell them all to turn to loaves, these stones.”

Then Jesus answered, “This, the scripture reads,
‘Man shall not live by only eating bread,
but by each word that from God’s mouth proceeds.’”

The devil, to the holy city, then
took Jesus, and upon the highest ledge,

the Temple's, there, the place where he, him, set.

“If you are really him, the Son of God,”

he said, “then, downwards throw yourself, you should.

For it is written, ‘Them, he will command,

his angels, you, concerning, in their hands,

how they will lift you up so that you won’t

strike your foot downwards hard against a stone.”

Him, answered, Jesus, “It is written too:

‘Don’t put the Lord your God, the test, unto.’”

Then once again, a mountain, high, was where

the devil took him and from there he showed

him all the kingdoms of the earth and their

magnificence. “On you I will bestow

all things you see,” the words the devil plied,

“if you would fall down and would worship me.”

“Away with you now, Satan!” he replied,
did Jesus. “This is how the scripture reads,
‘You worship, only, him, the LORD your God,
and him whom you shall serve exclusively.’”

The devil then left him alone and they
took care of him, the angels, to him, came.

...

From then on, Jesus, he began to preach,
“Repent, for heaven’s kingdom has come near.”

As Jesus, walking, was, beside the Sea
of Galilee, two brothers that he peered

at, Simon, Peter, called, and, brother, his,
named Andrew. To the lake, a net, they threw,
for they were fisherman, they, out, it cast.
Then Jesus said, “Come, follow me, and, you
will fish for people, men, whom you will catch.”
At once they left their nets and, him, pursued.

Chapter 5

*The Sermon on the Mount: the Beatitudes; Salt and Light;
Fulfillment of the Law; Murder; Adultery; Divorce; Oaths; An
Eye For An Eye; Love Your Enemies*

When Jesus saw the vastness of the crowds
he went up and sat on its side, the mount's.

Disciples, his, to that place came to him,
and he began to teach the following:

He said: "Blessed are the poor in spirit for
theirs is the kingdom, heaven's. Those who mourn
are blessed for they'll be comforted for sure.

The meek are blessed for what they get, the earth,
as their inheritance. Those too are blessed
who hunger, also, thirst for righteousness,
for they'll be filled. Blessed are the merciful,
for mercy will be shown to them as well.

Blessed are the pure in heart for they will see
God. Blessed are they who're always making peace,
for children of God, called, what they will be.
Blessed, those ones who because of righteousness
are persecuted, what can they expect?
It will be theirs, the kingdom of it, heav'n."

"Blessed are you when the people insult you,
when they will slander, and you, persecute,
because of me. Rejoice and then be glad,
because it's great, in heaven, your reward,
for in the same way did they persecute,
of old, the prophets who preceded you."

"That of the earth, the salt, that's what you are.
But if the salt has saltiness no more,
how can it be made salty once again?"

It is no longer good for anything,
except to be thrown out and trampled down
beneath the feet. You are just like a town
built on a hill, one that you cannot hide.
In this way you are, of the world, the light.
Do people neither light a lamp and place
it 'neath a bowl. Instead, its stand, where they
will put it, light, to everyone, conveys,
who's in the house. As well, in the same way,
let your light shine 'fore others, so that they
may see your good deeds and will glorify
your Father who's in heaven, up on high.

“Don't think that to abolish them's my goal,
the Law or Prophets; to, their words, reverse,
I've not come but, to, rather, them, fulfill.
For truly I tell you, until the earth

and heaven both will vanish, disappear,
no, not the smallest letter, not the least
stroke of a pen, will they by any means
e'er disappear from it, the Law, until
it is accomplished, everything, yes, all.
Therefore if anyone would set aside
one of the least of these commands, denies,
and teaches others to accordingly
will be called, in the place of heaven, least,
but whoe'er practices and teaches these
commands will be called great in that of heav'n,
its kingdom. For I tell you that unless
your righteousness, o'er theirs, it would surpass,
the Pharisees' and teachers of the law,
from en'tring heaven's kingdom, you'll be barred.

“You’ve heard it said to people long ago,

‘You shall not murder, and somebody who
would murder will, to judgment, subject, be.’

But I tell you that anyone who feels
toward brother, sister, angry, they will be
to judgment, subject. Too, if anyone
who to their brother, sister, they’d intone:

‘*Raca*,’ is to the court, answerable.

As well, if anyone who says, ‘You fool!’
will be in danger of the fire of hell.

“Therefore, if when, your gift, you’re offering
upon the altar and remembering
your brother, sister has ‘gainst you something,
your gift, before the altar, there, just leave.

First go and to them, reconciled, be;
then after, come and offer up your gift.

“Your adversary, settle matters swift
with them, the one who, you, to court will take.
Do that while you are still upon the way
together, or your adversary may
hand you o’er to the judge, and the next day,
the judge will hand you to the officer,
and you, into the prison, are transferred.
I tell you, truly, freedom, you’ll ne’er earn,
until the penny, last, you’ve paid, returned.

“You have heard that it has been said before,
‘You shall, adultery, commit, not e’er.’
But if someone, when, with their eyes, they’ve viewed
a woman and then lust inside them grew,
already they’ve committed in their heart
adultery. To stumble, if your right
eye causes that, then you should gouge it out,

and throw, away, it. Yes, without a doubt,
it's better for you to lose just one part
of that, your body, than for all of it
to go to hell. It has been said before,
'If anyone, his wife, he would divorce,
he must give a certificate to her,
one of divorce.' But what I tell to you
that anyone, his wife, divorce, who would,
except, with sex, for immorality,
makes her the victim of adultery,
and anyone, a woman, he would wed,
divorced, adultery commits, who's been.

"Again, you, to the people, heard it spake
from long ago, 'Do not, your oath, e'er break,
but to the Lord, fulfill the vows you've made.'
But I tell you, don't swear at all, an oath:

by heaven, either, for it is God's throne;
or by the earth, for that, his footstool, is;
or by Jerusalem, for it is his,
the Great King's city. By your head, don't swear,
for you can't make it, white or black, one hair.
All you should say is simply 'Yes' or 'No';
all else comes from the evil one below.

"You've heard that it was said, 'An eye for eye,
and tooth for tooth.' I tell you, never try
to e'er, an evil person's will, defy.

If anyone would slap your cheek, the right,
the other cheek, to them, that also turn.

If anyone would sue you for your shirt,
as well, then hand it o'er to them, your coat.

If anyone would force you to, with them,
go one mile, go with them two miles instead.

Whoever asks you, give unto that one
and don't away, from him who wants to, turn,
funds, borrow from you. You've heard it's been said,
'Your neighbors, love for them, what you should have,
but all your enemies, them, you should hate.'

I tell you, love your enemies and pray
for those who, you, would persecute, that you
may, children, be, of him, your Father, who's
in heaven. He, both on the evil, good,
his sun to rise on them, what he will cause,
and rain, upon all men, he'll make it fall,
both on the righteous and unrighteous, all.

If you would only love those who love you,
what, your reward, will e'er to you accrue?

The tax collectors, even that, they do.

If you'd just greet those people that you know
than others, are you doing more, then, how?

That's the same way the pagans all proceed.

Therefore, you must be perfect just as he

is perfect, is your Father, heavenly.”

Chapter 6

*The Sermon on the Mount: Giving to the Poor; Prayer; Fasting;
Treasures in Heaven; Do Not Worry*

“Of doing your good deeds conspicuously,
beware, to catch men’s eyes, or you won’t see
rewards from him, your Father, Heavenly.
So when to other people you do good
don’t hire a trumpeter in front of you
to go like those play actors in the streets
and synagogues, ensuring, what they seek,
that men will, them, admire for their good deeds.
They have all their reward they’re to receive.
Don’t let your left hand, when to charity,
know what gifts that your right gives gen’rously
so that your giving’s done in secrecy.
Your Father, knows all extant secrets, who,
for your good deeds rewards he’ll give to you.

“When you pray, don’t be like the hypocrites,
they love to pray out standing in the streets
and in the synagogues, where others see.
I tell you, their reward have they received
in full. But when you pray, go to your room,
the door closed, to your Father, pray to him,
who is unseen. Your Father, then, who sees
what’s done in secret, he will faithfully
reward you. And don’t keep on babbling
when you pray, like the pagans, for they think
that they’ll be heard because their many words.
Do not be like them for how Father, your,
knows what you need, you ask of him, before.

“The way that you should pray, this is how, then:

“Our Father, God, your dwelling up in heav’n,
your name be hallowed, and your kingdom come,
on earth as it’s in heav’n, your will be done.

Give us today, just this: our daily bread.

And too forgive us, all of them, our debts,
as we, our debtors, would forgive as well.

Into temptation, please, us, don’t propel
but from the evil one deliver us.’

“For if, when others, they, ‘gainst you, transgress,
if you forgive them, what he will express,
forgiveness toward you. But if you do not
forgive them, others, of their sins, he won’t,
your Father, you, forgive your sins, no doubt.”

“When you fast, don’t look somber like they do,
the hypocrites, their faces they construe,

to, others, show, how food, they don't consume.

What I tell you, to them, sure, this is true:

their full reward already has accrued,

but put oil on your head when you will fast

and wash your face so it's not obvious

to others that you're fasting presently,

but only to your Father who's unseen;

and Father, your, who sees that secretly

what's done, for that, rewards you gen'rously."

"Don't, treasures, store up for yourselves on earth,

where vermin will destroy, as well, the moths,

and where thieves will break in and steal that wealth.

But up in heav'n store treasures for yourselves

where neither moths nor vermin will destroy,

where thieves don't break in and, their thefts, employ.

For that, the place where you, your treasure, store,

is also where your heart is at its core.

“The lamp of the whole body is the eye.

If your eyes, healthy, are, how it’s comprised?

Your body’s full of health, as well of light.

But if your eyes, unhealthy, are, it’s full,

your body, darkness, of, all of it, whole.

But if the light within you, darkness, is,

how great is that among all darknesses.

“No one can e’er, two masters, faithful, serve

You’ll either hate the one, the other love,

or to the one, you will, devoted, be,

and you’ll despise the other, how you’ll feel.

You cannot serve both God and money too.

“So therefore, ‘bout your life, what I tell you,

don't worry 'bout it, what you will consume;
about your body, what it is you'll wear.
Is not life more than food, and, than clothes, more,
the body? Look at those up in the air,
the birds; they neither sow nor do they reap
nor store in barns, but yet, him, heavenly,
your Father feeds them. Value, than them, hold
don't you, much more? Can any of you add
a single hour, by worry, to your life?

“And why do you, 'bout clothes, feel worry, strife?
See how the flowers of the field all grow.
They, labor, neither that, nor spinning, know.
Yet I tell you, not even Solomon
in all his splendor was he dressed like one
of these. If that is how God clothes the grass,
that of the field, today, here, soon to pass,

and thrown into the fire on the day, next,
is it not much more likely, you, he'll dress--
O you of little faith? So worry, not,
by asking constantly, 'What shall we eat?'
'What shall we wear?' or this, 'What shall we drink?'
For pagans, too, run after all these things,
and he, your Father, heavenly, knows that
you need them. But seek first his kingdom and
his righteousness, then to you, add, he will
these things as well. Therefore don't worry, feel,
about tomorrow, for it will, as well,
sufficient worry have about itself.
Each day's enough of its own trouble, filled."

Chapter 7

Do Not Judge Others; Ask, Seek, Knock; the Narrow and Wide Gates; True and False Prophets and Disciples; the Wise and Foolish Builders

“Don’t judge, or else you will be judged as well.

For in the same way, this, you, I will tell,
that you judge, then how you will be judged too,
and by that measure, which one that you use,
it will be measured to you. Why do you
look at the speck of sawdust in his eye,
your brother’s and you, no attention, pay,
to what is in your own eye, that, a plank?
You hypocrite, first, from your eye, it, take,
the plank out, and then you will clearly see,
to, from your brother’s eye, the speck, retrieve.

“Don’t give dogs what is sacred; do not fling

your pearls to pigs. If that is what you do,
they'll likely trample them beneath their hooves,
and turn and tear you, pieces, up into.

“Ask and it will be given unto you;
seek and you'll find; knock and the door will be,
up, opened to you. For who asks, receives,
will everyone; he finds, the one who seeks;
and opened is the door to one who knocks.

“Which of you, if your son would ask for bread,
will give to him a rocky stone instead?

Or if he asks you for a fish that tastes
good would you rather give to him a snake?

If you, then, though you're evil, know how to
give to your children gifts, those truly good,
how much more will your Father, heavenly,

give good gifts to those asking faithfully!

So in all things, to others, what you do,
what you would also have them do to you,
for this, the Prophets and the Law, subsumes.

“You enter through the narrow gate. For wide,
the gate, broad, to destruction leads, the road,
and many enter through it. But small is
the gate and narrow is the road that leads
to life, and only find it, e’er, a few.

“Watch out for prophets, false. They come to you
in clothing, sheep’s, but they are deep inside
ferocious wolves. By their fruit, recognize
them, you’ll. Do people, from thorn bushes, pick
grapes, or do figs, from thistles, where they’re plucked?
Each good tree, likewise, bears fruit that is good,

but bad fruit, what a bad tree bears, it's true.

A good tree cannot ever bear bad fruit,

a tree that's bad cannot bear fruit that's good.

Each tree that does not bear good fruit's cut down

and to the fire, the place where it is thrown.

Thus, by their fruit, will you, them, recognize.

“Not everyone, to me, ‘Lord, Lord,’ who says,

will enter into it, the kingdom, heav’n’s,

but only that one who does his commands,

those of my Father who is up in heav’n.

On that day, many will say this to me,

‘Lord, Lord, was it not prophesies we’d speak,

in your name, and in your name, outwardly,

drive demons, and how, in your name, would we

perform great miracles, a quantity?’

Then I will tell them plainly; this, I’ll say,

‘I never knew you. From me, get away,
you evildoers, flee without delay!’

“Therefore, those who hear all these words of mine
and, into practice, puts them’s like a wise
man who built his house on the rock. The rain
came down, the streams rose, and the winds, against,
that house, blew, beat; yet still it did not fall,
because where its foundation was installed:
the rock. But everyone, my words, who hears,
and doesn’t put them into practice is
like him who’s foolish: on the sand, he built
his house. The heavy rain came down and filled
the streams, the winds blew and they beat against
that house, and it fell downwards with a crash.”

When Jesus finished saying all these things,

the crowds were, at his teaching, so amazed
because, as one who had authority,
he taught, not as those legal, scholarly
professors, Pharisees and Sadducees.

Chapter 8

*Jesus heals a man with leprosy; Jesus heals the centurion's servant;
Jesus heals Peter's mother-in-law; the cost of following Jesus; Jesus
calms the storm; two demon-possessed men*

When Jesus came down from the mountain's peak,
large crowds, him, followed. He with leprosy,
a man came and, before him, knelt to plead,
“Lord, if you're willing, you can make me clean.”

He, Jesus, touched the man, his hand out-reached.

“I'm willing,” he said. “Be Clean!” Instantly,
the man was cleansed of all his leprosy.

Then Jesus said to him, “That you don't, see,
tell anyone. But go now to the priest
and show yourself, the gift Moses commands,
a testimony to them, offered as.”

When Jesus entered to Capernaum,
for help, came to him, a centurion.
“Lord,” he said, “servant, my, at home now lies,
he’s suffering terribly and paralyzed.”

To him said Jesus “Shall I come heal him?”
Replying this way, the centurion,
“Lord, underneath my roof, I don’t deserve
to have you come, but only say the word,
my servant then will be healed instantly,
for I myself am ‘neath authority:
I’ve my commanders, soldiers under me.
I tell this one, ‘Go,’ then he goes away,
and that one, ‘Come,’ he comes without delay,
I tell my servant, ‘Do this,’ he obeys.”

When Jesus heard this, he was much amazed.

To all those foll'wing him, this, what he said,

“I tell you truly I have never found,
with such great faith, in Is'rael, anyone.

I say to you that many will come from
both East and West, the feast with Abraham,
with Isaac, Jacob, places, their, to take,
in Heaven's kingdom, but they'll be displaced,
the subjects of the kingdom thrown outside
into the darkness, from there, they will cry,
their weeping, and their teeth, they'll gnash and grind.”

Then Jesus said to the centurion,

“Go! Just as you believed, let it be done.”

And at that moment, healed, his servant was.

When Jesus entered into Peter's house,
he saw her mother, Peter's wife's, in bed

with fever. From her body, it went out,
the fever left her when he touched her hand,
and she got up, to wait on him, began.

When evening came, were many, to him, brought,
possessed with demons, those, and he drove out
the spirits with a word, healed all the sick.
This to fulfill the words that, through him, spoke,
the prophet named Isaiah, what he wrote:

“He took up all of our infirmities,
as well, what he has bore: all our disease.”

When Jesus saw, the crowd around him, all,
he gave the orders, to the other side,
to cross the lake. A teacher of the law
then came to him, “I’ll follow you,” he said,

“wherever, Teacher, that it is you go.”

But Jesus said to him, how he replied,

“The birds have nests and foxes have their holes,

but he, the Son of Man, contrariwise,

where he may lay his head, there’re places, no.”

Disciples, one of them, to him inquired,

“Lord, first, my father, please now, let me go

to bury him.” How Jesus then replied:

“Come follow me, and let the dead, their own,

inter themselves.” He got into the boat

and his disciples followed him. A storm,

most furious, and suddenly it came

so that the sweeping waves upon the lake

went o’er the boat. But Jesus, sleeping, lay.

Then the disciples went to him to wake

him saying, “Lord, we’re drowning! Please, us, save!”

This, he replied, “O, you of little faith,

why are you so afraid?” Then, up, he raised,

himself, rebuked the wind and too, the waves

and then, completely calm, the lake became.

The men, themselves, asked, scratching at their brains:

“What kind of man is this?” They were amazed.

“The winds and waves, him, even those, obey.”

When he had crossed the Sea of Galilee,

arrived, the region of the Gadarenes,

there came out from the tombs, two men, possessed

by demons, met him. They were violent

so much so that none could, that way, e’er pass.

“O Son of God, what do you want with us?”

they shouted. “Now, what you will implement?

Your tortures prior to the time that’s set?”

Some distance from them, a large herd of pigs
was feeding. Jesus, this, the demons begged:

“If you would drive us out from these two men,
into the herd of pigs then please, us, send.”

He said to them, “Go!” so they all, out, came
and went into the pigs. The herd, entire,
rushed down the steep bank, fell into the lake
and in the water, there, where they all died.

They went, ran off, those ones, the pigs, who tend,
into the town and all this news they said,
including what had, to the men, possessed
by demons, happened. Then the whole town went
out to meet Jesus and, they saw him, when,
to leave their region, with him, how they plead.

Chapter 9

Jesus heals the paralytic man; Jesus calls Matthew; Unshrunk Cloth and Wineskins; Jesus raises a dead girl and heals a sick woman; Jesus heals blind men and a demon-possessed man; the Harvest and the Workers

Then Jesus stepped into a boat, o'er, crossed,
and came to his own town. Some men, him, brought
a man who, on a mat, lie paralyzed.

When Jesus, how great was their faith, real'ized,
he, to the man, said, "Take heart, son; your sins
are now forgiven." Some of them, at this,
said to themselves (the teachers of the law),
"This fellow blasphemes!" Knowing of their thoughts,
said Jesus, "Why do you, inside, your hearts,
thoughts, evil, entertain? What's easier:
to say, 'Forgiven, they are, all your sins,'
or to say, 'Get up, now, and walk again'?
But I want you to know, the Son of Man,

authority to, sins, forgive, he has,
on earth.” So he said to the par’lyzed man,
“Get up, go home, and with you take your mat.”
Then he got up and went directly home.
The crowd, when they saw this, with awe, o’erflowed;
they praised God for such pow’r, on man, bestowed.

He saw, as Jesus onwards went from there,
a man named Matthew in the public square,
the tax collector’s booth, him, sitting at.
He told him, “Follow me,” and Matthew got
up and him, followed. While at Matthew’s house,
was having dinner, Jesus, they came ‘round,
and ate with him, those who sin, taxes, seize,
and his disciples. When the Pharisees
saw this, of the disciples, querying,
“Why does your teacher eat with such as these,

with tax collectors, sinners?” Hearing this,
said Jesus, “Who is it a doctor needs?
Not healthy men, but rather, sick, diseased.
Instead, you should go learn what these words mean:
‘It’s mercy I desire, not sacrifice.’
For whom I’ve come to call? It’s not the right,
but rather sinners, to me, I invite.”

Then John’s disciples came to Jesus, asked
“How is it that the Pharisees will fast,
and we do too, but your disciples pass?”

This Jesus answered, “How is it his guests,
the bridegroom’s, mourn while he is still with them?
The time will come when he’ll be taken from
them; that is when their fasting time’s begun.

“For unshrunk cloth as patches, no one sews
on an old garment, for, away, it pulls
from that on which it’s sewed, the tear made worse.
To old wineskins will people neither pour
new wine. If they do that, the skins will burst;
the wine will run out and the wineskins ruined.
No, they pour new wine into wineskins, new,
and so preserved, both wine and wineskin too.”

While he was saying this, a leader came,
one of the synagogue’s, him, knelt, before,
and said, “My daughter just has died this day,
but come and if you put your hand on her,
then she will live.” Then Jesus rose and went
with him. Joined, his disciples’ complement.

Just then, a woman who’d, to bleeding, been

subjected for twelve years, behind him, came
and touched his cloak, its edge. Herself, to, said,
she, “I will be healed if, his cloak, I’d graze.”
Turned, Jesus, and he saw her. “Daughter, take
heart,” he said. “You’re completely, by your faith,
healed.” Moment, that, she was healed right away.

When Jesus entered to the leader’s house,
the synagogue’s, and saw the noisy crowd
and people playing pipes, this, what he said,
“Now go away. This girl, she is not dead
but rather is asleep.” But they all laughed
at him. Then after they’d been put outside,
the crowd, he went in and took that girl by
her hand, and she got up. News of this spread
through that whole region, that he rose the dead.
As Jesus went on from there, two blind men,

him, followed calling out, “O David’s Son,
have mercy on us!” When he’d gone inside,
they came to him; of them, this, he inquired,
“Believe, you, that I can restore your sight?”
“Yes, Lord,” how they replied. He touched their eyes
then, and said, “To your faith, accordingly,
let it be done to you”; then they could see.
“See that no one,” them, Jesus sternly warned,
“about this knows.” But they went to inform
the news about him, spread, that region, o’er.

While they were going out, a man was brought
(a demon, him, possessed; he couldn’t talk)
to Jesus. When the demon, driven out,
was, the man who’d been mute, some words, he spoke.
The crowd amazed, said “Naught like this has been,
before by any, here in Is’rael, seen.”

But this is how the Pharisees replied,
“It’s from the prince of demons he’s derived
the power to, the demons, exorcise.”

He went through all the towns and villages,
then, Jesus, teaching in the synagogues.
The good news of the Kingdom, he would preach,
and healing every sickness and disease.
When he saw all the crowds, on them, he had
compassion, for, they, helpless and harassed,
were, like sheep with no shepherd. Then, he said
to his disciples, “It is plentiful,
the harvest, but the workers for it, few;
therefore ask, of the harvest, the Lord, to
send workers out, his harvest field, into.”

Chapter 10

Jesus sends out the disciples

His twelve disciples, Jesus sent them out
with these instructions, “Go amongst, do not,
the Gentiles, or, of the Samaritans,
don’t enter into any of their towns.
Go rather to, of Is’rael, her lost sheep,
and as you go, this message you should preach:
the Kingdom of it, heaven, has come near.
Heal them, the sick; to raise the dead, don’t fear.
Cleanse those who, leprosy, have, demons, drive
out, freely you’ve received; too, freely give.
Don’t any copper, silver, gold now get
as funds to take with you inside your belt,
don’t, for the journey, take an extra shirt,
not bag nor sandals, also neither staff.

His keep, for that, the worker has his worth.

Whatever town or village entering,

a worthy person, search for them therein,

and at their house, until you leave, there, stay.

First, greet the home when you, your entrance, make.

If the home is deserving, let your peace

rest on it; if it's not, let it accrete,

your peace, back to you; if anyone will

not welcome you or if they would not fill

their ears up with your words, at them, they'd scoff,

that home or town, leave, and, the dust, shake off

your feet; I tell you truly it will be,

for Sodom and Gomorrah, definitely,

more bearable for them on judgement day

than for that town who felt, for you, disdain."

"I'm outwards sending you like sheep 'mongst wolves.

As shrewd as snakes but innocent as doves,
therefore how you should be. Be on your guard;
the local councils, in the synagogues,
you will be handed over to be flogged.
On my account, before them you'll be brought,
your witness to kings, governors, convey
to them and to the Gentiles. But when they
arrest you, do not worry, what you'll say
or how to say it. At that time, relayed
to you will be just what to say, for it
won't be you speaking, you're a conduit,
and through you will, the Spirit, speaking, be,
that of your Father in the heavenlies.

“A brother will betray a brother to
death, and a child, its father, that, will do;
against their parents, children will rebel

and have them put to death. You, hated, will
be by all men because of me, but saved
is he who stands firm till the end. One place,
when there, you persecuted are, then flee,
another, to. I tell you certainly
you will not finish going through the towns
of Is'rael 'fore he'll come, of Man, the Son.

“Above the teacher is a student, not,
the servant ne'er, above the master, lofts.
It is enough for students, like, to be,
their teachers, and the servants sim'larly
just like their masters. If the house's chief,
Beelzebul is what he has been called,
how much more so, his house's members, all!

“So, of them, you should never be afraid,

for there's naught hidden that won't be revealed,
that will not ever be made known, concealed.

In dark, what I tell you, in daylight, speak;
proclaim what has been whispered in your ear,
out, from the rooftops. Of them, have no fear,
who kill the body but, the soul, can't kill.

Be rather, of the One, afraid, in hell
who can destroy both body and the soul.

Are not two sparrows for a penny sold?

Yet not one of them e'er falls to the ground
outside your Father's care. And of your head,
its very hairs have all been numbered.

So I tell you: don't ever be afraid;
than many sparrows does your worth exceed.

“Before, who, others, will acknowledge me,
acknowledgment to them accordingly

I'll give them 'fore my Father, heavenly.
But who, 'fore others, will, me, then disown,
before my Father (who's in heaven, he)
I will disown them too. Do not suppose
that I have come to bring peace to the earth.
I did not come to bring peace but a sword.
For notice how it is I've come to turn
'a man against his father is perturbed,
a daughter, 'gainst her mother, she is set,
she 'gainst her who, her husband, had begat--
a man will have them as his enemies,
the members of his household, own, they'll be.'

"Who, anyone, their father, mother loves
more than me, they cannot be worthy judged
of me; who loves their daughter, son, of me,
they are unworthy if that love exceeds

the love they have within their hearts for me.

Whoever doesn't take up their own cross

and follow me, of me, is worthy not.

Whoever finds their life will lose it all.

Whoever would lose their life for my sake will,

it, find. If anyone would welcome you,

they also welcome me, if that they do,

they welcome me, they welcome the one who

sent me. Whoever will give him what's he's due,

a prophet, as a prophet, will receive

reward, as good, a prophet would perceive.

If anyone gives even just a cup

of water, cold, to one, these little ones,

of them who's my disciple, I tell you,

for truly, their reward, they will not lose,

that person who, compassion, what they shew."

Chapter 11

Jesus and John the Baptist; Woe For Unrepentance; the Father in the Son

Once Jesus, his disciples, twelve, had ceased
instructing them, from there he did proceed
to teach, preach in the towns of Galilee.

When John, who was in prison, heard about
the deeds of the Messiah, he sent out
disciples, his, to ask, “Are you the one
who is to come, or, to expect someone
else, should we?” This, how Jesus, he replied,

“Go back to John, what you have heard and spied,
report: the blind, what they receive, their sight,
the lame walk, those with leprosy (that blight)
are cleansed, the deaf hear and the dead are raised,

and to the poor, the good news is proclaimed.

Who does not stumble on account of me
is anyone, they're blessed most certainly."

As John's disciples, they began to leave,
then Jesus started, to the crowd, to speak
about John. "What did you go out to see
into the wilderness? A blowing reed
swayed by the wind? If not, what did you go
out there to see? A man dressed in fine clothes?
No, those who wear fine clothes, in those of kings,
their palaces. Then what did you, to see,
go out? A prophet? Yes, I tell you and
more than a prophet. It's about, this man,
whom it is written: 'I, my messenger,
will send ahead of you, who will prepare
your way before you.' Truly, I'll inform

you, women, of, there's never, 'mongst those born,
than John the Baptist, risen anyone
e'er greater; yet whoever will be least
in heaven's kingdom, greater, they're, than he.
From John the Baptist's day till present tense,
subjected to, has heaven's kingdom been,
much violence, and people violent
have been, it, raiding. For the Prophets, wise,
and too, the Law, until John, prophesied.
And if you're willing to accept it, he's
the one who was to come, Elijah, the.
Whoe'er has ears, let them hear. In what way
can I compare this generation? They
are children, like, who in the marketplace
are sitting and, to others, calling out:

“We played the pipe for you, did that out loud,

and you did not dance; too, we sang a dirge
and even then, your mourning, you deferred.'

"For John came eating, drinking? Neither one,
and they say, 'He, a demon, has!' The Son
of Man came eating, drinking, they intone,
'A glutton and a drunkard, he is both!
A friend of tax collectors, sinners too.'
But, right, by all her deeds, is wisdom proved."

In which, most of his miracles, the towns,
had been performed, he started to denounce
them since they, afterwards, did not repent.

"Woe to you both, Bethsaida, Chorazin!
For if the miracles, Tyre, Sidon,
in you, the ones performed, they would have known,

in sackcloth, ash, they would have long ago
repented. But I tell you, it will be
more bearable for Sidon and Tyre
on judgment day than for you. Will you be,
Capernaum, to heaven, upwardly,
there, lifted? No, you'll go to Hades, down.
For if the miracles I'd done were known
in Sodom, those, the ones I had performed
in you, it still, till now, would have remained.
But I tell you, when it comes, judgment day,
it will be bearable, for Sodom, more,
than for you." Jesus, after, prayed these words:

"I praise you, Father, Lord of heav'n and earth
because you've hid from them, the wise and learned,
these things, yet to li'l children, them, revealed.
Yes, Father, this, to do, what you were pleased.

“It’s by my Father that all things have been
committed to me. No one knows the Son
except the Father, and nobody knows
the Father ‘cept the Son and also those
to whom, him, to reveal, the Son has chose.

“All you who’re wearied, burdened, come to me,
and I will give you rest most graciously.
Upon you, take my yoke, and learn from me,
for I am gentle, humble, too, of heart.
Unto your souls, deep rest I will impart
for easy is my yoke, my burden light.”

Chapter 12

Jesus heals on the Sabbath

At that time, on the Sabbath, Jesus went,
the grainfields, through. Disciples, hunger, felt,
was what, his, they began to pick, to eat,
some heads of grain. When they, the Pharisees
saw this, they said to him, “Look, what we see!
Disciples, your, do work unlawfully
on this, the Sabbath.” This, how, answered, he,
“Have you not read about what David did
when hungry, were, both he, companions, his?
He entered to God’s house, and he and his
companions ate the consecrated bread--
which was not lawful, e’er, to do, for them,
but only for the priests. Or haven’t you
read in the Law what temple priests will do:

their Sabbath duty, on, they desecrate
the Sabbath, when, and yet they're innocent.
For he's the Sabbath's Lord, the Son of Man."

From that place, going on, into, he went,
their synagogue, and, with a shriveled hand,
a man was there. A reason, looking for,
to, charges, bring 'gainst Jesus, they inquired,
"The Sabbath, on, is, lawful, it, to heal?"

He said to them, "If any of, a sheep,
you has, and, on the Sabbath, to a pit,
it falls there, will you not take hold of it
and lift it out? How much more valuable
a person than a sheep! Permissible,
it is, to do good on the Sabbath's day."

Then he said to the man, “Your hand, out, splay.”

So he outstretched it, and it was restored

completely, as the other, just as sound.

But then, the Pharisees, they outward, went,

and plotted how they might kill Jesus, dead.

Aware of this, from that place, he withdrew,

did Jesus. A large crowd, they him, pursued,

and he healed all who suffered, who were ill.

He warned them not to, others, ‘bout him, tell.

This was to, what was spoken through, fulfill,

Isaiah, prophet, the: “Here, servant, my

whom I have chosen, in whom I delight,

the one I love. Upon him, I will place

my Spirit and he, justice, will proclaim

to all the nations. He will not exclaim

or quarrel, no one will hear in the streets

his voice. He'll never break, a bruised reed,
and a wick, smoldering, he won't snuff out,
till, through to victory, he's, justice, brought.
In his name will the nations, their hope, put."

A man possessed by demons, blind and mute,
they then brought to him, and, him, Jesus healed
so that he could both talk and also see.

Astonished, all the people, how they were,
and said, "The Son of David, could this be?"

But when the Pharisees, about this, heard,
they said, "It's only by Beelzebul,
the prince of demons, how this fellow will
drive demons out. Their thoughts, what Jesus knew,
he said to them, "Each kingdom will be ruined
that's, 'gainst itself, divided up in two,

and every city, household, that likewise,
won't stand if 'gainst itself, how it divides.
And too, if Satan will drive Satan out,
against, himself, he is divided. How
can, then, it stand, his kingdom? And if, by
Beelzebul, I demons, outwards drive,
by whom do, people, your, drive out likewise?
So then, they'll be your judges. But if I,
by that, God's Spirit, demons, outwards drive,
of God, the kingdom, to you has arrived.

“Or then again, how can just anyone,
a strong man's house, just simply enter in
and carry off all that he does possess
unless he first ties up the strong man? Then,
to plunder all his house, proceed, he can.

“Whoever’s not with me is, me, against,
whoever doesn’t, with me, gather in,
they scatter. And, so, every kind of sin
and slander, I tell you, can be forgiv’n,
but blasphemy, will not, forgiven, be,
against the Holy Spirit. Those who speak,
the Son of Man, ‘gainst, will, forgiven, be,
but anyone, the Holy Spirit, ‘gainst,
who speaks won’t be forgiven either in
the present or the age that’s coming soon.

“Its fruit will be good if the tree’s, good, made,
or make a tree bad, its fruit will be bad,
for, recognized, a tree is by its fruit.
You, who are evil, vipers in your brood,
however can you, anything, say good?
For, speaks, the mouth, of what the heart is full.

A good man brings good things out of the good
stored up in him, and a man, evil, brings,
from evil stored up in him, evil things.

But I tell you that everyone will have,
account on judgment day, for words, to give
for every empty one they cast to speech.

For by your words, acquitted, you will be,
and by your words, condemned, accordingly.”

Some Pharisees, those who, the law, they teach,
to him, said, “Teacher, what we want to see,
a sign from you.” To them, he answered thus,
“They ask, both wicked and adulterous,
this generation, wanting for a sign!

For, as was Jonah, three days, nights inside,
the belly of a fish, so he likewise,
the Son of Man will be, for three days, nights,

in the earth's heart. Of Nineveh, its men,
they will stand up and, it, they will condemn,
this generation on the judgment day;
at Jonah's preaching, for, repented, they,
and now here's something, Jonah, greater, than.
The judgment, at, the Queen of it will stand,
the South, up, with this generation and
condemn it; for she came from the earth's ends
to listen to his wisdom, Solomon's,
and now, here, something is, that's greater than
he, Solomon. When, impure spirit, an,
a person, comes out of them, through it, goes,
the places, arid, seeks for rest, a home,
but doesn't find it. To itself it says,
'I will return back to the house I left.'
When it arrives, it finds, unoccupied,
the house, swept clean, and order, well-defined.

Then it and seven spirits who're more wick'd,
itself, than, goes and takes along with it,
they enter in and there, where they will live.
And the condition, final, of that man
is worse that what it was when this began.
That's, with this wicked one, how it will be
this generation, signs, they want to see."

While Jesus still was talking to the crowd,
outside was where his mother, brothers stood.
They wished to speak to him. Somebody told
him this, "Your mother, brothers stand outside.
To speak with you is something they desire."
"Who is my mother," to him, he replied,
"and who are brothers, my?" He pointed at
disciples, his, and of them, this he said,
"Here are my mother, brothers, understand?"

For whoe'er does my Father's will in heav'n
is brother, my, and sister, mother, kin."

Chapter 13

Parables of the Sower, the Weeds, the Mustard Seed, the Yeast, the Hidden Treasure, the Pearl, the Net; a Prophet Without Honor

The same day, Jesus went out of the house
and, by the lake, sat. Gathered, such large crowds,
around him that he got into a boat
and sat in it, while folks on the shore stood.
Then, many things in parables, he told
them, saying: “Out, a farmer went to sow
his seed. As, his seed, he was scattering,
some fell along the path, and the birds came
and ate it up. Some on those places fell,
the rocky ones with insufficient soil.
It sprang up at a quickened pace because
the soil was shallow. But when up, the sun
came, all the plants were scorched, their roots weren’t deep.

Because of that, they withered. Other seed
fell 'mongst the thorns, which grew and choked the plants.
Still other seed, upon good soil it lands.
The crop produced at harvest time, its yield?
A hundred, sixty, thirty times, that field
where each seed planted was the increase seen.
Now let them hear, whoe'er has ears that can."

Inqui'ring, his disciples, to him, came.
"Why, to the people, do you speak this way,
in slanted parables, the things you say?"

Replied he, "'Cause what to you has been giv'n,
the secret knowledge of the kingdom, heav'n's,
but not to them. Whoe'er has, given more,
they'll be, and an abundance in their stores
what they will have. Whoever does not have,

e'en what they have, from it, they'll be deprived.

In parables, I speak to them, that's why:

“Though seeing, even then, they have no sight;
though hearing, they don't understand or hear.

“Isaiah, 'bout them, he had prophesied:

“Ne'er understanding though you will hear, e'er,
perceiving not despite that you'd e'er peer.

With callousness, this people's heart abounds,
they hardly hear, with their ears, any sound,
they've closed their eyes or otherwise they'd see
with their eyes, and with their ears, sound, receive,
and, understanding, have inside their heart,
and turn and I would heal them!' But blessed are
your eyes because they see, your ears because

they hear. For truly I tell you their want,
how many prophets, righteous people longed
to see what you see but, see it, did not,
to hear what you heard, but hear it, did not.

“Then listen to the sower’s parable,
its meaning: anyone, when they, hear, will,
the message of the kingdom and who does
not understand it, comes, the evil one,
and snatches ‘way, inside their heart, sown, that.

This is the seed, was sown along the path.

The seed, upon the rocky ground, it fell,
refers to someone who, the word, hear, will,
and they at once receive it with great joy
but briefly last, with no roots to employ.

When trouble, persecution, ‘cause the word,
comes to them, they, quick, fall away, disperse.

The seed that falls ‘mongst thorns, about him spoke,
who hears the word, but to him, it is choked,
the word, by worries of this life, and too,
of wealth, by its deceitfulness, no fruit
that he’ll bear. But on good soil, falling there,
the seed refers to someone who has heard
the word and understands it. This is who,
the one, a crop with bounty, will produce,
a hundred, sixty, thirty times the food,
is that, its yield, compared to what was sown.

Another parable then Jesus told:

“The kingdom, heaven, of, is like a man
who in his field sowed good seed. Everyone,
while they were sleeping, came, his enemy
and sowed some weeds among the wheat, its seeds,

and went away. When, sprouted up, the wheat,
the weeds appeared right by the wheat, it's heads.
The owner's servants came, him, querying:

“Sir, didn't you sow good seed in your field?
Form where, then, did all of these weeds arise?”

“An enemy did this,’ how he replied.

“The servants asked him, ‘Do you want us to
go pull them up?’ He answered, ‘Don't, that, do,
because while you are pulling up the weeds
with them you also may uproot the wheat.
Let them, together, grow till harvesting.
Then I will tell the harvesters these things:
First, them, collect, to bundles, tie, the weeds,
them to be burned; then gather up the wheat

and to my barn is where, it, they should bring.”

Another parable, yet, told them, he:

“The kingdom, heaven, of, is like a seed
of mustard that a man took to his field
and planted there. Though out of all the seeds,
it is the smallest, yet, still when it grows,
the largest of its plants the garden knows,
how it becomes a tree so that the birds
can come and, in its branches, find a perch.”

Again, a parable, told to them, he:

“The kingdom, heaven, of, is like some yeast
a woman took and mixed the yeast into
‘bout sixty pounds of flour until, it, through,

worked, all the dough.” These things, all, Jesus, spoke,
in parables, the crowd, to; he’d not quote
ought to them but except through parables.
What was spoke by the prophet, this fulfilled:

“I’ll open up my mouth and utter thoughts
in parables, things that were hid from sight,
since the creation of the world, forgot.”

Then he, the crowd, left, went, the house, inside.
Disciples, his, came to him and inquired:

“Explain to us the parable about
the weeds out in the field.” Replied, he, how,
to them: “Who sowed good seed, the Son of Man
is he. The field’s the world, the seed I said
is good, it, for the kingdom’s people stands.

The people of the evil one, the weeds,
the devil sowing them, the enemy.

The harvest is the ending of the age,
the harvesters are angels. As the weeds
are pulled and they are burned up in the flames,
the ending of the age, so it will be.

His angels will the Son of Man dispatch,
they'll weed his kingdom out, they will extract
from it all things that ever would cause sin,
and all who, evil, do, they'll throw them in
the blazing furnace where there'll certain be
much weeping and, too, gnashing of the teeth.

Then, like the sun, the righteous, brill'iantly,
will shine, their Father's kingdom, that is where.
Whoe'er has ears to hear then let them hear.

“The kingdom, heaven, of, in a field, is,

like treasure hidden. When a man found it,
again, he hid it. How, his joy expressed?
At once he went and sold all he possessed
and bought that field. Again, what it is like,
the kingdom, heaven, of: for pearls, those fine,
a merchant looking for them. When he finds
one of great value, he will go away,
sell all he has to buy it that same day.

“The kingdom, heaven, of, is once again
just like a net let down into the lake
and caught all kinds of fish. When it was full,
up on the shore, the fishermen, it, pulled.
In baskets, on the shore was where they sat,
collecting the good fish, and those fish, bad,
they cast away. The ending of the age,
this is how it will be. They’ll separate,

the angels will, the wicked from the right
and throw them to the blazing furnace fire
where there'll be weeping, gnashing of the teeth.

“Have you now understood all of, things, these?”
asked Jesus. “Yes,” replied, they. This, said he
to them, “Therefore those ones, the law, who teach,
and ev’ry one of them who will become
in heaven’s kingdom, a disciple in,
is like the owner of the house who from
out of his storeroom, what it is he brings?
Both new and old out from his treasured things.”

When Jesus, with these parables, was done
moved on from there, he. Then to his hometown,
on coming there, to teach, what he began,
the people in their synagogue, and they

were all amazed. “Where did this man obtain
this wisdom and these pow’rs, miraculous?”
they asked. “The carpenter’s son, isn’t this?
Is not his mother Mary and aren’t they
his brothers, Judas, Simon, Joseph, James?
Aren’t all his sisters with us here, this place?
Where then did this man get all of these things?”
And they, offense, took, of his words that sting.

But Jesus said to them, “A prophet is
not without honor but except in his
own town, and in his home, the place he lives.”

And there performed, he, fewer miracles
because their faith in him was marginal.

Chapter 14

John the Baptist beheaded; Jesus feeds the Five Thousand; Jesus and Peter walk on the water; Jesus heals the sick

Then at that time, the tetrarch Herod heard
all the reports 'bout Jesus and he said
to those, who, to his needs, they would attend,
“This is, the Baptist, John, who, from the dead,
has risen! That, at work in him, is why
are powers, as miraculous, defined.”

Now Herod had arrested John, in binds
placed him; a prison cell, he put inside,
because of her, his brother Philip's wife,
Herodias, for John, to him had said:
“Unlawful, it's, for you, as if you're wed,
to have her.” Herod wanted, John, to kill,
but, of the people, he with fear was filled,

‘cause they believed that John, a prophet, was.

On Herod’s birthday, of Herodias,
her daughter danced, performed, for all the guests,
and Herod, pleased so much, with an oath, that
he promised to give her whate’er she asked.
Then by her mother, prompted, she, this, said,
“Upon a platter, give me here, the head
of John the Baptist.” The king was distressed
but for his oaths and all his dinner guests,
he ordered that, be granted, her request,
and in the prison, they cut off John’s head.
Upon a platter, how, his head brought in
and given to the girl, who carried it,
her mother, to. Disciples, John’s, came and
his body, took, and buried it. They then
went out and told to Jesus all these things.

When Jesus heard of all these happenings,
he to a solitary place withdrew
by boat, in private. Hearing this, pursued
him, did the crowds on foot out from the towns.

When Jesus landed and saw a large crowd,
he had compassion on them, healed their sick.

As evening had approached, they came to him,
did his disciples, this, they had to say:

“This is a place, remote,” to him explained,
“and in the day it is already late.

So they can go, send all the crowds away,
the villages, to, so, themselves, they may
some food, buy.” This, to them, Jesus replied,
“They do not need to go away. Provide
for them yourselves some food that they can eat.”

They answered, “We have here a single meal.

Five loaves of bread, two fish. More’s what we need.”

He said to them, “Bring all that food to me.”

The people, he directed them to sit

down on the grass. The five loaves and two fish,

he took. To heaven, up, he lifted his

eyes, he gave thanks and broke the loaves in two,

then he gave to, disciples, his, the food.

The people, the disciples gave it to.

They all ate and their hunger was relieved.

The pieces, the disciples all retrieved,

those broken ones, filled up twelve basketfuls,

that were left over. Number, the, of those

who ate was ‘bout five thousand men besides

the women, children, too, all of them dined.

At once, made, Jesus, the disciples, get
into the boat and go, of him, ahead,
the other side, to, while, them, he dismissed
the crowd. Once he dismissed them, he processed,
the mountainside, up, by himself to pray.
That night, he, there, all by himself when late,
and from the shore, the boat, a distance, great,
already was, and buffeted by waves
because the wind, against it, how it strained.

Before dawn, shortly, Jesus on the lake,
went out to them, he walked. They were afraid,
when the disciples saw him walk that way,
upon the lake as if on land. “A ghost
it is,” they cried, by fear, they were engrossed.

Immed’iat’ly, but, Jesus to them, said:

“Take courage! It is I. Don’t be afraid.”

“Lord, if it’s you, tell me,” what Peter cried,
“to come to you, I’ll, on the water, stride.”

He said, “Come.” Then, out, Peter, from the boat,
got down, and he, upon the water, strode
toward Jesus. But when Peter saw the wind,
he was afraid, to sink, he then began,
and he cried out, “Lord, save me!” Jesus reached
his hand out and caught Peter’s instantly.

“O you of little faith, why did you doubt?”
he said. And when they climbed into the boat,
the wind died down. Then, in the boat, all those
who were, him, worshipped, saying, “Now we know
that truly you are him, the Son of God.”

They landed at, when they had, over, crossed,
Gennesaret. And when men of that place
had, Jesus, recognized, sent word out, they,
to all the country that around there lay.
The people brought all of their sick to him
and begged him just to let them touch its hem,
his garment's, and whoever, it, did feel,
all those who touched it instantly were healed.

Chapter 15

Pharisees test Jesus; the Canaanite Woman; Jesus feeds the Four Thousand

Then Pharisees, the law, of, teachers, some,
to Jesus, came, out from Jerusalem
and asked him, “Why do your disciples break
that of the elders, their tradition? They,
to eat, don’t wash their hands our special way!”

Replying Jesus, “Why is it you break
commandments, God’s, for your tradition’s sake?
For God said, ‘Honor, father, your, and her,
your mother,’ and too, ‘Anyone who’d curse
their father, mother, should be put to death.’
But you say that if someone would express
that what might have been used to otherwise
help father, mother, their, devoted, is

to God, they're not 'to honor them' with it,
'their mother, father'. Thus you nullify
God's word, so, your tradition's satisfied.
You hypocrites! Isaiah, he was right
about you, when these words he prophesied:

““These people, honor, give me, with their lips
but, far from me, their hearts e'er veer and list.
They worship me in vain; their teachings are
mere human rules.”” The crowd, then, Jesus called
to him, and he, “Now listen, understand.
It does not, what, into one's mouth, goes in,
defile them but what comes out of their mouth,
that is what, them, defiles,” said this aloud.

Then the disciples came to him and asked,
“Do you know that they took offense at that,

the Pharisees, when they heard what you said?”

“Each plant not planted by him, heavenly,
my Father, by its roots, will upwardly
be pulled up,” he replied. Continued, he,
“They are blind guides, it’s them whom you should leave.
If they, the blind, the blind, would also lead,
then both, to fall into the pit, proceed.”

“Will you, to us, explain this parable?”
said Peter. “Do you still remain so dull?”
asked Jesus, them. “Don’t you see that whate’er
will enter to the mouth, goes next to there,
the stomach, and then outwards, bodily?
But things that from a person’s mouth proceed
come from the heart, are what defile them, these.
For from the heart, where evil thoughts proceed--

adult'ry, murder, immorality
with sex, theft, slander, testimony, false.
These things are what defile a person, all,
but anyone whose hands remain unwashed
while eating, that, defilement will not cause.”

That place, then leaving, Jesus, to, withdrew,
the region of Tyre, and Sidon, too.

A woman who, from that vicinity,
a Canaanite, came, crying out to plead:
“Lord, Son of David, mercy, have on me!
My daughter has, by demons, been possessed
and she is suff'ring terribly with this.”

No answer, not a word that Jesus gave.
So his disciples, urged him, to him, came,
“Since she keeps crying after us, away,

please send her.” Answered he, “To the lost sheep,
of Is’rael, only, I was sent, unique.”

The woman came and Jesus, ‘fore him, kneeled.

“Lord, help me!” she said. Answ’ring thus, said he:

“It is not right to take the children’s bread,
from them and give it to the dogs instead.”

“Yes it is, Lord,” she said, with him, agreed.

“It’s even fallen crumbs that dogs will eat,
those from their master’s table, downwardly.”

Then Jesus told her, “Woman, you’ve great faith!

It’s granted, your request.” And right away,
her daughter, healed, she was that very day.

There, Jesus left and went along the Sea

of Galilee. Up on a mount, went he,
then, and sat down. Great crowds, to him they came
and they brought those who were blind, crippled, lame,
the mute, and many others, and they laid
them at his feet. He, healing to them, gave.

When they saw this, the people were amazed:
the mute could speak, and walking, were, the lame,
the blind received their sight. And Is'rael's God,
they praised. To him, disciples, his, he called,
did Jesus. "For these people, what I feel,
compassion; for they've been with me, days, three,
already and they, nothing, have to eat.
No hunger they should have when they're dismissed,
or else they might, upon the way, collapse."

Disciples, his, they answered, "Where could we
get bread enough for such a crowd to feed?"

“How many loaves do you have?” Jesus asked.

Replied, they, “Seven, and a few small fish.”

He told the crowd, upon the ground, to sit.

Then he took up the seven loaves and fish,

and when he’d given thanks, he broke them and

gave them to the disciples, they in kind

to all the people. All were satisfied

when they ate. The disciples picked up all

the broken pieces, seven basketfuls

they filled up with the pieces, those left o’er.

The number of the men was thousand, four,

who ate, too, women, children, by the score.

Then after, Jesus sent the crowds away,

he got into the boat to cross the lake

to Magdan, its vicinity, that place.

Chapter 16

Yeast of the Pharisees and Sadducees; Peter's declaration and rebuke of Jesus; Jesus predicts his death

The Pharisees and Sadducees both came
to ask of Jesus, testing him this way,
a sign from heaven that he'd demonstrate.

Replied, he, "When, comes evening, then you say
'Fair weather we will have, the sky is red,'
and in the morning, 'Storms what we expect,
while overcast, the red sky tells us why.'

Interpret the appearance of the sky,
you know how to, but you cannot, the signs,
interpret those prevailing of the times.

A generation, 'dulterous and wick'd,
looks for a sign, none will be given it,
except for Jonah's sign, a giant fish."

Then Jesus left them and he went away.

When they left to go back across the lake,
disciples, the, forgot, some bread, to take.

“Be careful,” that, what Jesus to them spake.

“Be on your guard against their wretched yeast,
that of the Pharisees and Sadducees.”

Among themselves, what they discussed, things, these,
and said, “It’s, we forgot the bread, because.”

Asked Jesus, he, aware, what they discussed,
“Of little faith, you, why, amongst yourselves
do you talk ‘bout not having bread. You still
don’t understand? Think of the basketfuls
you gathered after all of them were fed.

Don't you remember the five loaves of bread
for the five thousand? Or the seven loaves
for the four thousand, and the basketfuls,
how many, gathered, you? How is it you
don't understand, I wasn't talking to
you, bread, about? But on your guard, you, be,
against that of the Pharisees, their yeast,
and too the leaven of the Sadducees.”

Then, understood, they, he did not refer
to guarding ‘gainst the yeast, to bread, you stir
but ‘gainst the crooked things they sought to teach,
both them, the Pharisees and Sadducees.

The region, Caesarea Philippi,
when Jesus came there, he asked his discip’les,
“The Son of Man, who do the people say
he is?” Replying to him, this way, they,

“Some John the Baptist; too, Elijah, say;
and Jeremiah others speculate;
or one, a prophet from a former age.”

“But what about you?” of them, he inquired.
“Who is it that you say,” he asked, “am I?”

Then answered Simon Peter, what he said:
“You’re the Messiah of the living God,
his Son.” Replying Jesus, “Simon, blessed,
you are, the son of Jonah, for, you, this,
was not revealed to you by blood and flesh,
but by my Father in the heavenlies.
As ‘Petras,’ it is your identity,
and on this rock, my church, built solidly.
The gates of Hades, it, won’t e’er subsume.
The keys of heaven, what I give to you.

Whate'er you bind on earth is bound in heav'n.

Whate'er you loose on earth is loosed in heav'n."

Then, ordered, he, to not, disciples, his
tell anyone, Messiah, the, he was.

Then Jesus started to, as time progressed,
explain to his disciples that he must
go to Jerusalem, how many things,
the elders' hands, by them, his sufferings,
the chief priests and those who, the law, they teach,
that he must, killed, be, and on the day, third,
again be raised to life and disinterred.

Aside, where Peter took him and began
rebuking him. "Lord, never!" what he said.
"To happen to you, this, it never will!"

To Peter, Jesus turned to, these words, tell:

“Behind me, Satan, get! You are to me
a stumbling block; you do not have in mind,
of God, concerns, those, his priority,
but only the concerns of humankind.”

To his disciples, Jesus, words, said these,

“Whoever, my disciple, wants to be,
deny, themselves, must, and their cross, up, heave
and follow me. For whomever wants to save
their life will lose it, but who would, their life,
lose it for me, their life, what they will find.

What good is it for somebody to gain
the whole world yet, their soul, what, forfeit, they’d?
Or what can anyone give in exchange
for their own soul? For he, the Son of Man

will, with his angels, come, his glory, in
that of his Father, God, who is in heav'n
and, to, all persons, he'll reward them then,
according to what each of them has done.

“I tell you truly, who're here standing, some,
will not taste death before they see the Son
of Man, who's coming in his kingdom soon.”

Chapter 17

The Transfiguration; the Temple Tax

Then, after six days, Jesus took with him
James, Peter, John (James' brother, they were kin)
and led them up a mountain that was high,
and all, themselves, alone, how they were, by.
And, there before them, he, transfigured, was.
His face shone like the sun, became, his clothes
as white as light, the. Just then there appeared
before them, who, with Jesus, they conferred,
both Moses and Elijah. Peter said
to Jesus, "For us to be here, it's good,
Lord. I'll construct three shelters, if you would--
one each for you, Elijah, Moses, too."

While he was speaking, still, a bright cloud came,

them, covered, and a voice from the cloud said,
“This is my Son, whom I love; with him, I’m
well-pleased. Now listen closely, you, to him!”

When the disciples heard this, facedown, fell,
they, to the ground, were terrified as well.

But Jesus came and said, as them, he touched,
“Get up. Don’t be afraid.” When they looked up
they saw him, Jesus, and nobody but.

The mountainside, as they were coming down
instructed Jesus, them, “Not anyone,
don’t tell them what it is that you have seen
till, from the dead, the Son of Man’s, raised, been.”

Asked him, disciples, the, “Why then do they

the teachers of the law, that he, they say,
Elijah must be, to come, the first one?"

Replying Jesus, "To be sure, he comes,
Elijah will and he'll restore all things.
But I tell you he has already come,
Elijah has, but recognize him, they
did not, but have done everything to him
they wished to. Likewise, in a sim'lar way,
the Son of Man is going to suffer at
their hands." Then the disciples understood
that he was talking to them, him, about,
the Baptist, John. When they came to the crowd,
approaching Jesus, and he knelt, a man,
before him. "Lord, have mercy on my son,"
he said. "He, seizures, has, he greatly is,
and, suffering. Into, he often falls

the fire or also in the water, too.

I brought him to, disciples, the, who're yours,
but heal him, they could not." "O you, perverse,
and, generation, marred by lack of faith,"
replying Jesus, "How long shall I stay
with you? How long will I put up with you?
The boy, bring here to me." Jesus rebuked
the demon, and it came out of the boy,
and at that moment he was full-restored.

To Jesus, the disciples, how they came,
in private, and they asked him to explain,
"Why couldn't we drive it out of the boy?"

Replied, he, "'Cause there's, in your faith, a void.
I tell you truly, if your faith is weighed,
as light as that, a single mustard seed,

this mountain, to, what you can say, words, these:

‘From here, move over there,’ and it will move.

For naught will be impossible for you.”

When they, together, came, in Galilee,

he said to them, “The Son of Man will be,

to men’s hands giv’n as a delivery.

They will, him, kill and on the third day, he

will be raised back to life.” Up in their hearts

with great grief, filled, how the disciples were.

Once Jesus and disciples, his, arrived,

Capernaum, in, that, the temple tax,

those who, for Rome, those drachmas, two, derived,

came up to Peter and, this, him, they asked,

“Does not your teacher pay the temple tax?”

“Yes, he does,” he replied. When Peter came into the house, was Jesus first who spoke.

“What do you, Simon, think?” he asked. “From whom, the kings of earth, are taxes to them paid, as duty--children, their, or others, from?”

“From others,” Peter answered, what he said.

“The children, then, exempted all are they,” said Jesus to him. “But so that we may not cause offense, go over to the lake, the first fish caught once throwing out your line, its mouth, up, open, you will find a coin, four-drachma. Take it and give it to them to pay my tax, it, for yours, also spend.”

Chapter 18

The Greatest in the Kingdom; Forgiveness; the Parable of the Unmerciful Servant

At that time the disciples came to him,
to Jesus, they asked, “Who’s the greatest in
the kingdom of it, heav’n?” To him, he bade
a little child come, and amongst them placed
the child. And he said: “Truly, you, I tell,
unless you change, become like children, li’l,
to heaven’s kingdom, enter, never, you’ll.
Therefore, whoever, the position takes,
the lowly one, this child’s, he is most great
in heaven’s kingdom. Whoe’er in my name
one such child, welcomes, welcomes me the same.

“If anyone would cause just one of these,
ones, little—those who would believe in me—

to stumble, it would, better, have, to, be,
a millstone, large, their neck, hung weightily,
around and be drowned in its depths, the sea's.
Woe to the world for all the things that cause,
to stumble, people! Such things, then, come, must,
but woe to, persons, such, through, they come, whom.
If your hand or your foot, it causes you
to stumble, what it is that you should do:
off, cut it, and throw it, from you, away.
It's better for you to, life enter, maimed
or crippled than to have two hands and feet,
and fire eternal, into it, thrown, be.
If your eye'd cause you stumbling, downwardly,
it, outwards gouge, and too, away, throw it.
It's better for you to life, enter, with
a single eye than to have eyes, them, both,
and be, into the fire of hell, there, thrown.

“See that you don’t, a single one, despise,
these little ones, of. I tell you no lie:
my Father’s face is what they always see,
their angels who live in the heavenlies.
But then again, what is it that you think?
If he, a man owns them, a hundred sheep
and one of them would wander, will not he
upon the hills, the ninety-nine, there, leave,
and go look for the one gone wandering.
And if he finds it, I say certainly,
he’s happier about that single sheep
than ‘bout the ninety-nine that didn’t stray.
Your Father, who’s in heav’n, in the same way,
is willing, not, that any, little ones,
of these, should perish. If they, either, sin,
your brothers, sisters, go, their fault, out, point,

but do so, just the two of you, between.

If, listen, they, to you, you've, o'er them, won.

But if they will not listen take along

one or two others so that, matters, each

may 'stablished, be, by witnesses, two, three,

their testimony. If they still refuse

to listen, tell it to the church, then you,

and if they, even to the church, don't choose,

to listen, then just treat them, you would, as

a pagan or collector of the tax.

"I tell you truly whate'er you on earth

would bind will be bound up in heaven, sure,

whate'er you loose on earth, in heaven, loosed.

"Again, I tell you truly, that if two

of you on earth 'bout anything agree

they ask for, it, for them will certainly
be done by him, my Father, heavenly.
For where'er two or three would gather in
my name, there I am in, of them, their midst.

Then Peter came to Jesus, asked of him,
“How many times shall I forgive my kin,
my brother, sister, when they, ‘gainst me, sin?
Up to times, seven?” Answered, Jesus, this:
“I tell you, truly, it’s not seven times,
but seventy times seven. Therefore, like
a king, the kingdom, heaven, of, it is
who wished to settle all accounts of his
with servants, his. As he, the settlement
began, a man who owed the king a debt,
ten thousand bags of gold, to him, was brought.
To pay such great amount, the man could not.

Therefore the order that the master made:
that he, his wife, his children, all he had,
be sold so that the debt could be repaid.

“At this the servant fell down on his knees
before him. He begged, ‘Patient, be with me,
and I will pay back everything I owe.’
The master, pity, on the servant, showed.
The debt, he canceled, and he let him go.

“But when that servant went out he found soon
one of his fellow servants, owed him, who,
a hundred silver coins. He then, him, seized,
and him, began to choke. ‘Pay back to me
what you owe!’ he demanded. To his knees,
his fellow servant fell and, of him, begged,
‘Be patient with me and I’ll, it, back, pay.’

But he refused. He went off and instead,
the man, had, thrown to prison till he had,
the debt, entir'ly, that he owed, paid back.

The other servants, what had taken place,
when they saw those events, they were outraged.
They went and, what occurred, their master, told.

“The master then, the servant, back in, called.
He said, ‘You are a servant, very wick’d.
I cancelled all of yours, your massive debt
because you begged me to. Shan’t you express
upon your fellow servant, mercy, just
the same I had on you?’ Then, o’er as well,
the master, to the keeper of the jail,
the servant, handed, to be tortured till
he paid him back, all that he owed, in full.

“This, how my Father in the heavenlies,
the way how he, each one of you, will treat
unless you would forgive them in your heart,
your brother, sister, close to you, who are.”

Chapter 19

The Pharisees test Jesus about divorce; the little children brought to Jesus; the Rich and the Kingdom of God

When, Jesus finished saying all things, these,
he, Galilee, left so he could proceed,
Judea's region, to, what he desired,
and, of the Jordan, to its other side.
Large crowds, him, followed and he healed them there.
Some Pharisees, to him, came to, him, snare.
They asked, 'Is, lawful, it, for, to, a man,
divorce his wife for any and each one,
all different reasons?' "Haven't you, that, read,"
replying Jesus, "the Creator 'made
(at the beginning) both them female, male,'
and said, 'For reason, this, a man will leave
his father, mother, and, united, be,
his wife, to, and the two become one flesh.

So they're no longer two, but they're enmeshed.
Therefore, what God, together, he has joined,
let no one separate." They asked, "Why then
did Moses, to his wife, a man, command,
to give her a divorce certificate,
and her, away, send." "Moses did permit,"
replying Jesus, "to divorce your wives,
you 'cause your hearts were hard. Contrariwise,
creation, from, that's not how it was like.
I tell you that, who would divorce his wife
'cept, sexual, for, immorality,
and marries someone else, adultery,
commits." Disciples, the, said to him, "If
this is the situation, them, betwixt,
a husband, wife, it's better for them to
not ever marry." Jesus' words ensued,
"Who can accept this word? Not everyone,

but only those to whom it has been giv'n.

For there are eunuchs who were born that way,
and there are eunuchs who, by others, they
were made that way, and some who, for the sake
of heaven's kingdom chose to live that way,
as eunuchs. Whoe'er can incorporate
these concepts should accept these words I say."

To Jesus, little children, people brought
for him to place his hands on them and pray
for them. But the disciples, them, they caught,
rebuking them. To them, what Jesus said,
"The little children, let them come to me,
don't hinder them for it's to such as these
that it belongs, the kingdom of it, heav'n."
Then after he had placed his hands on them,
on, Jesus, from that place, is where he went.

Just then a man came up to Jesus, asked,
“What good thing, Teacher, so I may possess,
must I do for eternal life?” “Why do
you ask me ‘bout behaviors that are good?”
replying Jesus. “There is only One
who’s good. To enter life, if what you want,
keep the commandments.” He inquired, “Which ones?”

Replying Jesus, “Murder, you shall not,
adultery as well do not commit,
don’t steal nor, testimony false, e’er give,
your father, mother, honor, too, and love
your neighbor as yourself.” “All these I have
kept,” said the young man. “What do I still lack?”

Replying Jesus, “To, your life, perfect,

go, your possessions, sell, and, to the poor,
give, and, in heaven, treasures for you stored.
Then come, and follow me.” When, this, he heard,
the young man, how he went away was sad,
because he had great wealth. Then Jesus said
to his disciples, “Truly, I tell you,
it’s hard for someone, rich, to enter to
the kingdom, heaven’s. I again tell you,
to go, a camel, easier, it’s done,
a needle’s eye, through that, than for someone
to enter, kingdom, the, of God, who’s rich.”

Astonished greatly, when they heard of this,
were the disciples, and they asked of him,
“Who then can be saved?” Jesus looked at them
and said, “With man this is impossible,
but with God all things are made possible.”

Him, Peter answered, “We’ve left everything
to follow you! What will be for our gain?”

To them, said Jesus, “Truly, I tell you,
when, all things, at their time to be renewed,
when on his glor’ious throne, of Man, the Son
will sit, you, who have followed me, upon,
will sit, twelve thrones, and you will judge, as well,
of Is’rael, all her tribes that number twelve.

And anyone who, houses, brothers, left,
or sisters, father, mother, or their wife,
or children, fields, for my sake will receive
a hundred times back what it is they gave,
and life, eternal, as inheritance.

But many who are first will then be last,
and many who are last will then be first.”

Chapter 20

*The Vineyard and the Workers; the Greatest in the Kingdom;
Jesus heals two blind men*

“For heaven’s kingdom, this is what it’s like:
an owner of some land went out to hire
in early morning, workers for his vines,
those of his vineyard. He agreed to pay
them a denarius as one day’s wage
and to his vineyard, in there he, them, sent.
‘Bout nine o’clock in morning’s time he went
out and saw others in the marketplace,
there standing, doing nothing. He told them
‘You also go and, in my vineyard, strain,
and you, whatever’s right, is what I’ll pay.
So, to the vineyard, where they worked that day.
About noon time, when he went out again,
and ‘bout three in the afternoon to find

more workers. In the afternoon, 'bout five,
he went out and still others, he found, whom,
just standing 'round. He asked them, 'Why have you
been standing here all day long, doing naught?'

"They answered, 'No one has hired us, because.'

"He said to them, 'You also go and work,
my vineyard, in!' When evening time, towards dark,
the vineyard owner, to his foreman, said,
'The workers, call, and them, their wages pay
beginning with the ones who were hired last
and going on until you reach the first.'

"The workers who were, five o'clock, 'round, hired,
the afternoon, in, a denarius,
what each received. So when they had arrived,
those hired first, they thought payment, more, was just.
But each of them, just one denarius,

what they received. How, grumbling, they began,
when they received it, the landowner, 'gainst:
'These, only one hour worked, who were hired last,'
they said, 'Them, equal to us, you have made,
who've borne the burden of the work, the day,
its heat.' But answered, he, to one of them,
'I am not, unfair, being to you, friend.
Did not, for one denarius, agree,
you, to do work? Now take your pay and leave.
I want to give the one who was hired last
the same as I gave you. Do not I have
the right, with it, to be autonomous,
my money, or is it you're envious
because to them I was so generous?
So those who're last, in this analysis
are first; the first, they, to the terminus.'"

Now Jesus went up to Jerusalem.

He took the twelve aside along the way.

“Jerusalem,” is what he said to them,

“we’re going there, and he will be conveyed,

the Son of Man, unto the priests who’re chief,

and to those ones, the law is what they teach.

To death, they’ll, him, condemn, and then convey

him over to the Gentiles to be mocked

and flogged and crucified. On the third day,

he will be raised to life and resurrect’d.”

Together, how they all to Jesus came,

the sons of Zebedee, their mother, too,

and kneeling down, a favor of him, bade.

“What is it that you’re asking me to do?”

She asked, “Grant, in your kingdom, that these two,

my sons may sit upon your right, your left,

and there the other, at, their proper rank.”

“You don’t know what you’re asking,” Jesus said to them. “Can you drink the cup I will drink?”

“We can,” they answered. Jesus said to them, “Indeed, you’ll drink from my cup, but to choose who sits at my right, left is not for me to grant. These places, they belong to those for whom my Father has prepared these seats.”

Indignant with the brothers, two, they were, the ten, when all about this they had heard. Together, Jesus called them and he said,

“You know the Gentiles’ rulers, how they lord it over them, and how they exercise authority of their officials, high, o’er them. Instead not so with my discip’es:

whoever, great 'mongst you, to be, aspires
must be your servant, and whoever yearns
to be first must become your slave--just like
the Son of Man did not come to be served
but to serve and, as well, to give his life
for many as a ransom, sacrifice."

With his disciples leaving Jericho,
with Jesus, a large crowd, how they would go.
Two blind men, sitting, in the road, its side.
When they heard, Jesus, that he'd pass them by
in a short while, they shouted, this, they cried:

"Lord, Son of David, mercy, on us, show!"

The crowd rebuked them and them, they implored
to quiet, be, but all the louder, how

they shouted. “Mercy, have on us, O Lord,
the Son of David!” Jesus stopped, inquired
of them, “What do you want me to do for
you?” he asked. “Lord,” they said, “we want our sight.”
Compassion on them was what Jesus knew,
and touched their eyes. Their sight was then renewed,
immediately, and, him, they pursued.

Chapter 21

Jesus enters Jerusalem; Jesus curses the fig tree; Jesus confronts the Jewish elders

As they approached Jerusalem and came,
upon the Mount of Olives, to Bethphage,
disciples, two, sent Jesus, and he said,
“Go to the village, that’s, of you, ahead,
and there, at once, these two, what you will find:
a donkey with her colt that’s by her tied.
Untie them and then bring them both to me.
If anyone, to you, says anything,
say that the Lord needs them and, send, he will,
them right away.” This took place to fulfill
what, spoken through the prophet, was: “Say to
her, daughter Zion, ‘See your king, to you,
comes gentle, riding on a donkey, colt,
upon them both, the donkey with her foal.’”

Went, the disciples, and as Jesus told
them, that is what they did. The donkey, colt,
they brought and placed their cloaks on them, to sit,
for Jesus, on. A very large crowd spread
their cloaks upon the road, while others cut
some branches off the trees and, on, spread them,
the road. The crowds that went, of him, ahead,
and those that followed shouted out these words:

“Hosanna to the son of David!” “Blessed
is he who comes in the name of the Lord!”
“Hosanna in the highest heaven!” When
Jerusalem, to, Jesus, entered, had,
the city, whole was stirred and asked, “Who’s this?”
“The prophet,” the crowd answered, “Jesus, is,
this, the, from Nazareth in Galilee.”

The temple courts, then, Jesus, entered, he,
and drove out those engaged in commerce there,
those who were buying and, too, selling wares.
The money changers' tables he, o'er, shoved,
the benches of those who were selling doves.

"It's written, 'My house will,'" to them he said,
"be called a house of prayer,' but this instead,
you're making it into 'a robbers' den.'"

The blind, and too, the lame both came to him,
the temple, at, and he healed all of them,
but when the chief priests, teachers of the law,
the things, most wonderful, he did, they saw
and in the temple courts, heard children shout,
"Hosanna to the son of David!'", out,

they were indignant. “Do you hear what they,
these children, say?” they asked him. Jesus said,
“Of course, ‘From children’s lips,’ have you not read,
‘and infants, you, Lord, have called forth your praise’?”

And he left them and went to Bethany,
out of the city where, that night, he’d sleep.

As Jesus was, in morning time’s hours, wee,
on his way back into the city, he
was hungry. Seeing by the road, a tree,
fig, he went up to it but nothing found
on it except for leaves. He said aloud
to it, “May, never, you, bear fruit again!”
Immed’iat’ly, the tree, it withered then.
Amazed were the disciples, when, this, seen,
they had. “How did, the one sans figs, the tree,

so quickly wither?” of him they inquired.

“I tell you truly,” Jesus then replied,
“if you have faith, all doubt you would eschew,
not only can you do what was done to
the fig tree but you also could, it, tell,
this mountain, ‘To the sea, go, throw yourself,’
and done it will be. If this, you believe,
whate’er you ask in prayer for you’ll receive.”

The temple courts, to, Jesus entered in,
and, while he, teaching, was, they came to him,
the elders of the people and chief priests.

“By what authority, are you, things, these,
them doing,” they asked, “and authority,
this, who gave you?” Replying, Jesus, “I,

about a single question, will inquire,
and if you answer, I will, you, apprise,
authority, I do these things, what, by.
So, John's baptism, where did it come from?
Was it of heav'n's, or human origin?"

They said once they had 'mongst themselves discussed,
"If we say, 'Heaven, from there,' he will ask,
'Then why did you believe him, not,' but if
we say, 'Of human origin'-- we risk
the people's wrath, for of them, we're afraid,
for 'John's a prophet,' that is what they say."

"We don't know," so, to Jesus, answered, they.

Then he said, "Neither will I tell to you,
by what authority, these things, I do.

“What do you think: there was a man who had
two sons. He went, the first, to, and he said
‘Today, go and work in the vineyard, Son.’
‘I will not,’ answered he, but later on,
he changed his mind, and to the vineyard, went.
The father, to the other son, went, then,
and said the same thing to him. Answered he,
‘I will, sir,’ but, there, he did not proceed.
Which of these two did what his father wished?”

“The first,” they answered. Jesus, to them, quipped:
“The tax collectors and the prostitutes,
I tell you truly, they’re ahead of you
at entering God’s kingdom for John came
to you to show you righteousness, its way,
and you did not believe all that he said,

but tax collectors, prostitutes both did.

And even after you had all this seen,

you still did not repent and, him, believe.

“Now listen to another parable:

a vineyard planted in land, arable,

was by its owner. It, ‘round ‘bout, a wall

he put, a winepress, also, dug in it,

and a watchtower, over all, he built.

Then to some farmers, vineyard, the, he leased,

and moved his household to another place.

At harvest time, when it approached, he sent

three servants to his tenants to collect

his fruit. The tenants seized those three who served:

they beat one, killed the second, stoned the third.

Then other servants, more, to them he sent,

than the first time. The tenants treated them

the same way. Last of all, his son, he sent to them. He said, 'My son, they will respect.'

"But when the tenants saw the son they said, each other, to, 'This is the heir. Come, let's kill him and take all his inheritance.'

So they took him and, out, from -yard, the vine, they threw him, and they killed him. Therefore, when the owner of the vineyard comes, what will he do to them, the tenants who, him, killed?"

"A wretched end, those wretches, to, he'll bring," replied they. "And he will the vineyard, lease to others tenants who will, him, supply his share of fruit that's sown at harvest time."

To them, said Jesus, "Have you never read in Scriptures, Psalms: 'The stone rejected by

the builders has, the cornerstone instead
become; the Lord has done this, in our eyes,
and it is marvelous'? Therefore, I tell
you that God's kingdom, from you, how it will,
away be taken and then given to
a people who'll produce the kingdom's fruit.
Who, anyone, falls on this stone will be
to pieces broken; anyone on whom
it falls, that one will be crushed certainly."

When the chief priests and, too, the Pharisees
heard Jesus' parables, they knew his speech,
about them, was, and they looked for a way
to, him, arrest, but they were much afraid
of all the crowds because the people held
that he, a prophet, was, if truth they'd tell.

Chapter 22

*The Parable of the Wedding Banquet; paying Caesar's tax;
Marriage in the Resurrection; Jesus silences the Jewish Leaders*

To them, again, in parables he spoke,
with Jesus saying, "Heaven's kingdom's like
a king who had a wedding feast prepared.
He sent his servants to those who, been, had,
invited to the feast to tell to them
that they should come, but they refused to come.

"Then he sent servants, more, some, and he said,
'Tell those who have, invited, been, I, that,
my dinner, have prepared: My oxen and
my fattened cattle all have, butchered, been,
and everything is ready. Now, to, come,
the wedding feast.' But, went off, each of them,
and no attention any of them paid--

one to his field, one to his business place.

The rest, his servants, seized, and them, disgraced,
and killed them. This, the king, at, was enraged.

He sent his army and, those murderers,
destroyed, and, to the ground, their city, burned.

“Then he said to his servants, ‘It’s prepared,
the wedding banquet, but, did not deserve
to come, those whom I had invited there.

So to the corners, street, go and invite,
the banquet, to, just anyone you find.’

So out they went, the servants to the streets
and gathered all the people they could see,
both those, the bad, the good came in as well,
and up with guests, the wedding hall was filled.

“But when the king came in, the guests, to know,

he noticed there a man, his wedding clothes,
he wasn't wearing. 'How,' the king inquired,
'did you, friend, get, without them, here, inside,
your wedding clothes?' And speechless was the man.

"The king then told attendants, the, 'His hands
and feet, up, tie him by, and then expel,
throw him out to the darkness where there will
be weeping, also gnashing of the teeth.'

"For many are invited to the feast,
but few are those who're chosen, there, to eat."

Then, out, the Pharisees went and laid plans
to trap him in his words. They sent to him
disciples, their, with the Herodians
along. They, "Teacher," said, "we know that you

are a man of integrity, the truth,
you teach the way of God, according to.
You are not swayed by others 'cause you pay
attention, none of your, to who, are, they.
Please, then, what's your opinion, to us, say?
Is it right for us Jews, that tax, to pay,
imperial, to Caesar, yay or nay?"

But Jesus knowing, evil, their, intent,
said, "Why do you, to trap me, make attempt,
you hypocrites? Show me what's used to pay
the tax, the coin." Denarius, they gave
him one. "Whose image is this? And, what's writ,
the coin's inscription, who has ownership?"
Replied, they, "Caesar's." To them, he said this:

"So give to Caesar back that which is his,

to Caesar, and to God that, God's, which is."

When they heard this, they greatly were amazed,
so then they left him, and they went away.

The Sadducees, that same day, those who say
there is no Resurrection, to him came,
a question, with. "Good teacher," what, said they,
"as Moses told, a man would die, that if,
without, some children, having, brothers, his,
must marry her, the widow, and, up, raise,
some offspring for him. Now 'mongst us once lived
some brothers, seven. Was, the first one, wed,
and then he died, and since he, children, had
no, he left his wife to his brother and
the same thing happened to the brother, next,
as well the third, until the seventh, last,

to him. The woman fin'lly died. Now at
the resurrection whose wife will she be,
the seven, of, since, brothers, all of these,
were, to her, married?" Jesus, this, intoned:

"You are in error 'cause you do not know
the Scriptures or the pow'r that God can show.

The resurrection, at, the people will
not marry nor, in marriage, be impelled;
be like the angels, heavenly, they will.

But 'bout the resurrection of the dead,
have you not, what God said to you, e'er read?

'I am the God of Abraham, the God
of Isaac, and of Jacob, I'm his God'?

He's not the God of all of them who're dead
but, of the living, he is God instead."

The crowds, when they heard all his words, were, they

astonished at his teaching and his ways.

That Jesus silenced them, the Sadducees,
when they had heard of this, the Pharisees,
they got together. It was one of these,
a legal expert who, him, tested, with
this question: “Teacher, in the Law, which is,
the greatest of them, the commandments, all?”

““The Lord your God, love,” Jesus then replied,
““with all your heart, with all your soul and mind.’
Of the commandments, this one is the first,
and also is the greatest of the list.
And, too, the second is like it as well:
‘Your neighbor, love, as you would love yourself.’
All of the Law and Prophets hang on these
commandments, two.” While they, the Pharisees,

were gathered all together, Jesus asked,

“Of the Messiah, your analysis--

whose son is he?” Replied this to him, they:

“The son of David.” He, to them, this, spake:

“Then how, when by the Spirit, this he speaks,

how David calls him ‘Lord’? For what, says, he:

“‘The Lord said to my Lord the following:

“Sit at my right hand till your enemies,

I put them, subject to you, ‘neath your feet.’”

“If David then calls him ‘Lord,’ how can he

be his son?” No one could say further words,

reply, in, and from that day on, none dared

to ever ask him any, questions, more.

Chapter 23

Seven Woes to the Pharisees and Teachers of the Law

Then Jesus said this to the crowds around,
and also to, disciples, his, aloud:

“The teachers of the law and Pharisees,
those who are sitting there, in Moses’ seat.
You must be careful to do everything
they tell you to do. But you should refrain
from what they do, for, practice, they do not,
what they preach. Their loads are both heavy, great,
they’re cumbersome; they tie them up and place
them, other people’s shoulders, on, but they
themselves aren’t willing, to alleviate,
a single finger, lift, the burden, to.

“For people to see, everything they do,
is done: they make their wide phylacteries,
and they, their garments’ tassels lengthening;
they love the place of honor, banqueting,
and, in the synagogues, important seats,
the most; they love it when you, them, would greet,
out in the marketplace with great esteem,
and to be called, by others, ‘Rabbi.’ But
you are not to be, ‘Rabbi’, called, for just
one Teacher, you have, and you, brothers, all,
are. And don’t anyone here, ‘father’, call,
on earth, for you, a single Father, have,
and it’s in heaven, that place where he lives.
Nor are you to be, e’er, instructors, called,
for only one Instructor that you have,
him, the Messiah. He among you all
who is the greatest will your servant be.

For they'll be humbled, who, themselves, exalt,
and those, themselves, who're humbled, you will see,
they'll be exalted, honored, they will be.

“You teachers of the law and Pharisees,
woe to you for your gross hypocrisy!
In people's faces, how it is you shut
the door of heaven's kingdom. You do not
yourselves, there, enter, nor will you permit
those others' entrance who make the attempt.

“You teachers of the law and Pharisees,
woe to you for your gross hypocrisy!
To win, you travel o'er the land and sea,
a single convert, and when you succeed,
you make them twice as much, again, a child
of hell as you are. Woe to you, blind guides!

You say, 'If, by the temple, anyone
would swear, it's naught, what that commitment means,
but if someone swears by the temple's gold,
then binding is the nature of their oath.'

You blind fools! Which is greater: first, the gold,
or that, the temple, by which, sacred, made,
it is? You also say, 'If anyone
would, by the altar swear, naught would it mean;
but anyone who'd swear by that, the gift,
the altar, on, they're bound by it, that oath.

You blind men! Which, its greatness, is it more:
the gift you place upon the altar or,
the altar that, the gift, will, sacred, make?

Therefore, if any, by the altar, swears,
swears by it and whate'er on it might lay.

And, whoe'er, by the temple, swears, as well
swears by it, too, the one who in it dwells.

And any who, by heaven, they would swear,
swears by God's throne and him who's sitting there.'

"You teachers of the law and Pharisees,
woe to you for your gross hypocrisy!

You give a tenth of all your spices, herbs--
mint, dill, and cumin. But what you ignore,
the, matters of the law, important, most--
to render justice, mercy, faithfulness.

The latter ones, you should have practiced them,
while none of them, the former, you'd neglect.

You guides who're blind! You'd outwards strain a gnat,
but swallow whole a camel like a snack.

"You teachers of the law and Pharisees,
woe to you for your gross hypocrisy!

The outside of the cup and dish, you clean,

but they, inside, are filled up with great greed
and self-indulgence. You blind Pharisee!
First, clean the inside of the cup and dish,
and then your outside, clean, condition, its.

“You teachers of the law and Pharisees,
woe to you for your gross hypocrisy!
You are like whitewashed tombs, which, beautiful,
look, on the outside, but inside they’re full
with bones, the dead’s, and everything unclean.
In the same way, as righteous, you will seem
to people on the outside, but inside
you wickedness, hypocrisy reside.

“You teachers of the law and Pharisees,
woe to you for your gross hypocrisy!
You build tombs for the prophets, decorate

the gravesites of the righteous. And you say,
‘If we had lived in our ancestors’ days,
we never would, a part, in that, e’er played
with them in shedding any prophet’s blood.’
So testify against yourselves, you would,
that you’re descendants of those ones who had,
the prophets, murdered. Go ahead, then and
complete what you ancestors once began!

“You snakes! You brood of vipers! How, you, will,
escape your condemnation into hell?
Therefore, I’m sending prophets out to you,
with sages, also teachers, tell the truth.
Some of them you will kill and crucify;
and others, in your synagogues, you’ll flay,
and, them, you will pursue from town to town.
And so, on you, will all of it come down,

the righteous blood that's e'er, on earth, been shed,
to that of him, from righteous Abel's blood,
the blood of Zechariah, he's the son
of Berekiah whom you murdered there,
between the temple and the altar, where.
I tell you truly, all of this will come
this generation, on. Jerusalem,
Jerusalem, you who, the prophets, kill,
and stone those sent to you, this, how I feel:
how often I have longed to gather them,
your children, all together, as a hen
would gather up, beneath her wings, her chicks,
and you were willing, not. Look, your house is
left to you, desolate. For I confess,
you won't see me again until these words,
about the prophets, that you would say, 'Blessed
is he who comes in the name of the Lord.'"

Chapter 24

Jesus makes apocalyptic predictions

The temple, Jesus left, and walked away,
when his disciples, up to him, they came,
to call attention, his, to buildings, its.
“Do you see all these things?” to them, he quizzed.
“I tell you truly, not one single stone
here will be left, another, on; each, one,
and ev’ry, of them will be downwards thrown.”

As Jesus made the Olives’ Mount his seat,
disciples, the, came to him privately.
“Tell us when this will happen,” what, said, they,
“and what sign will, your coming, indicate,
and also of the ending of the age?”

Then Jesus answered: “Watch out that no one
deceives you. Many, for, to you will come
in my name, and, ‘I’m the Messiah’, claim,
and, many, will, their fraudulence, deceive.
Of wars, reports and rumors, you’ll receive,
but, to it that you are, alarmed, not, see.
Such things must happen, but the end is still
to come. Against each other, nations will
rise, kingdoms ‘gainst the other kingdoms war.
Both famines, too, and quakings of the earth,
in, places, various. And all these are
just the beginning of the pains of birth.

“Then, to be persecuted, put to death,
you will be handed over, and you will
be hated, ‘cause of me, by nations, all.
At that time many will turn, from, away,

the faith, and hate each other, too, betray,
and many prophets, false, they will appear,
and many people, they'll deceive, for sure.
Because of wickedness, its growing sum,
the love of most will grow cold, but the one
who stands firm to the end, saved, he will be.
And then, in the whole world, this gospel preached,
that of the kingdom, as, to, nations, all,
a testimony, then the end, come, will.

“So when you, in the holy place, observe
‘abomination, the’, who’s standing there,
‘that causes desolation,’ who’s referred
to by the prophet, Daniel, through his words--
the reader, let him understand--then let
those who are in Judea, to their clefts,
flee to the mountains’. Let no one go down,

who's on the housetop, to take, of the house,
out, anything. Let no one in the field
go back to get their cloak. How it will be
for pregnant women, dreadful, in those days,
and nursing mothers! That your flight won't, pray,
take place in winter, on the Sabbath day.
For then there will, distress, be that is great,
unequaled from the world's beginnings till
now--and what, equaled, be, again, ne'er will.

"No one, survive, would, if they had not been
cut short, those days, for that of the elect,
their sake, they will be shortened in their length.
At that time, anyone, if, to you, says,
'Look, here is the Messiah!' or instead,
"There he is!'," do not, it, believe, their claim.
For as the lightning that comes from the east

is even visible out in the west,
so will be that, the coming of the Son
of Man. Wherever there's a carcass found,
there will be vultures gathering around.

“Immediately after the distress
of those days, ‘the sun’s light will be suppressed,
the moon won’t any longer give its light;
the stars will fall from their place in the sky,
and shaken, will be bodies, heavenly.’

“Then will the sign of him, the Son of Man
appear in heaven. And, of the earth, then,
the peoples, all, will mourn when they see him,
the Son of Man who’s coming on the clouds
of heaven, with great glory, too, and pow’r.
And he will send his angels with a loud

call of the trumpet, and, from the four winds,
they'll gather his elect, from one of them,
the heavens' ends out to their other end."

"Now from the fig tree, learn this lesson well:

As soon as its twigs, tender, get, and they'll
come out, its leaves, you know that summer's near.

E'en so, when, these things, to you, would appear,
you know that it is near, right at the door.

I tell you, truly, they'll not pass away,
this generation, till these things I say
have happened. Pass away, both heav'n and earth
will, but they'll never pass away, my words."

"But no one knows about that day or hour,
not even angels who in heaven soar,
nor does the Son, but only him above,

the Father. Noah's days, in, as it was,
at that, the Son of Man's, so it will be,
his coming. Two men will be in the field
together, one of them will be retrieved,
the other one left solitarily.

Two women with a hand mill making grist,
one will be taken, and the other, left.

“Therefore keep watch, because you're not informed,
on what day that he'll come again, your Lord.

But, understand this: If he would have known
at what time in the night, who owned the home,
the thief was coming, he would have, watch, kept,
and, broken into, his house be, not let.

So also you must be prepared, alert,
because the Son of Man, when he'll return,
an hour that you are not expecting him.

“Who is the wise and faithful servant then,
he, whom the master’s put in charge of them,
the servants in his household to provide
their food to them at that, the proper time?
That servant, for, it’s good, whose master finds
him doing so when he returns. I tell
you truly, he, in charge, put him, of all,
will, his possessions. But suppose that if
that servant’s wicked and says to himself,
‘Away, my master’s staying a long time,’
and he, his fellow servants, then begins
to beat, and drunkards, with them, eats and drinks.
The master of that servant will return
upon which day, the servant isn’t sure,
an hour, at, of which he’ll not be aware.
To pieces, he will, up, that servant, slice

and him, with hypocrites, a place, assign
where, weeping, gnashing of the teeth, you'll find."

Chapter 25

Parables of the Ten Virgins; Bags of Gold; Sheep and Goats

“At that time, heaven’s kingdom will be like
ten virgins who went out, and, their lamps, took
to meet the bridegroom. Five of them were wise,
and five were foolish. Those ones who were fools,
they took their lamps, but they took no spare fuel.
The wise ones did, however, take along,
with their lamps, oil in jars. It took so long,
the bridegroom’s coming, drowsy, they became,
all, and they fell asleep. The cry, it rang,
at midnight, out, ‘The bridegroom, near, he draws!
Come out to meet him!’ Then, the virgins, all,
woke up and trimmed their lamps. The foolish ones
said to the wise, ‘Give us, of your oil, some;
our lamps are going out.’ But they replied,

‘No, there, enough, may not, from our supply,
be both for us and you. To those who sell
oil, you should go, instead, and for yourselves,
buy some.’ But while they were upon their way
to buy the oil, arrived, the bridegroom, came.
Those ready virgins, with him into, went,
the wedding banquet. And the door was shut.
The others also later came. ‘Lord, Lord,’
they said, ‘for us, please open up the door!’
But he replied, ‘I tell you, truly, I
don’t know you.’ Therefore, keep a watchful eye,
because you do not know the day or hour.

“Again the kingdom’s likened to a man
who, going on a journey, called to him
his servants, and entrusted all his wealth.
To one of them, five bags of gold, he dealt,

and, to another, gave two bags as well,
and to the last, one bag, accordingly,
each one of them, to his ability.
Then he proceeded on his journeying.

The man who had five bags of gold bestowed,
at once went and that money, he deployed,
and gained five bags more. Also so, the one
with gold, two bags, he gained two more again.
But he, the man, who had, one bag, received,
went off, a hole, dug, in the ground, and hid
his master's money. After a long time,
returned, the master of those servants, came,
and settled all of his accounts with them.
The man who had, of gold, five bags, received,
the other five, his master, for, retrieved.
He said, 'You, Master, have entrusted me

with gold, five bags of. I've gained five more, see.'

"My good and faithful servant, that's well done!

With a few things, how faithful you have been;

I will put you in charge of many things.

Come and share in your master's happiness.'

"The man with gold, two bags of, also came.

He said, 'You, Master, have entrusted me

with gold, two bags of. I've gained two more, see.'

"My good and faithful servant, that's well done!

With a few things, how faithful you have been;

I will put you in charge of many things.

Come and share in your master's happiness.'

"Then, who'd received a single bag of gold,

the man came. He said, 'Master, this I know,
that you're a hard man, where, you're harvesting,
the fields that you've not sown, and gathering?
Where you have never scattered any seed.
So since I was afraid, I went and hid
it underground, your gold, deep in a hole.
See, here is what belongs to you, your gold.'

"'You wicked, lazy servant! So you know,'
replied his master, 'where I have not sown,
that I will harvest, gather where I've not,
seed, scattered? Well then, where you should've put
my money? On deposit at the bank,
so that when I returned, received it back,
I would have, with some in'trest. So now take
the bag of gold from him and give it to
the one who has ten bags. For this is true:

whoever has will yet be given more,
and an abundance, what's then in their stores.
Whoever does not have, yet, even that
what they have will, away from them, be snatched.
And now, that worthless servant, outside, cast,
into the darkness, where there certainly
will, weeping, be, and gnashing of the teeth.'

"The Son of Man comes in his glory, when,
and all his angels gathered with him, then
he will sit on his throne, most glorious.
Before him, nations, all, their populace,
will gathered, be, and he will separate
the people, one another, from, that way
a shepherd, sheep, out from his goats divides.
He'll put the sheep, all of them, on his right,
and, all the goats, upon the left-hand side.

“The King will say to those upon his right,
‘Come, you, most blessed, who are, by, Father, my,
prepared for you, take your inheritance:
the kingdom that’s been there forever, since
the world was made. For I, at hunger, winced,
and something, what you gave to me to eat,
when I was thirsty, what you gave to me,
something to drink, and I was strangerly,
and in, the place where you invited me,
you gave me clothes when, naked, I had need,
and I was sick, you cared, looked after me,
I was in prison, and, to visit me,
you came.’ Then will the righteous answer him,
‘Lord, hungry, did we ever see you, when,
and feed you, or you, thirsty, and give you
to, something, drink? And when did we e’er view

you as a stranger and, into our home,
invite you, or did see you without clothes,
and when, clothes on your back, did we bestow?
When was it that, your sickness, what we knew,
or prison, in, and go to visit you?’

“Reply, the King will, ‘This, I tell you true,
whate’er you did for one of these who’re least,
my brothers, sisters, you did that for me.’

“Then he’ll say to those on his left, apart,
‘From me, you who are cursed, now go, depart,
into the fire, eternal that’s prepared,
the devil, for, and angels, his, fore’er.
For I was hungry, and you gave to me,
to, nothing, eat, too, thirst is what I’d feel,
and nothing to drink, what you gave to me.

A stranger, I, and outside, where you left
me, and as well of clothes, I was bereft,
but any clothes, me, you refused to give.
I was in prison, I was also sick,
and you did not look after me, my state.'

“‘Lord, when did we see,’ too, will answer, they,
‘you hungry, thirsty, one who’s treated strange,
or needing clothes or sick, or, prison, in,
and didn’t help you?’ He’ll reply to them,
‘Whate’er you did, I tell you certainly,
not do for one of them, the least of these,
you did not do for me.’ Then they’ll proceed,
away eternally to, punished, be,
but to the righteous, life, eternally.”

Chapter 26

*The Last Supper; Judas betrays Jesus; Jesus' before the Sanhedrin;
Peter disowns Jesus*

When Jesus finished saying all these things,
to his disciples, said the following:

“As you know, the Passover now draws nigh,
two days, in--then the Son of Man will be
turned over to them to be crucified.”

Then the chief priests and, of the people, they,
their elders, all assembled in one place,
the high priest's palace, Caiaphas, his name,
and to arrest him secretly, they schemed,
and to kill Jesus also. “But,” said, they,
“the festival, not during, or we'll see,
among the people, rioting those days.”

While Jesus had in Bethany, sojourned,
the Leper, Simon, he was in his home,
a woman with an alabaster jar
filled with perfume, its price was very high,
as he was at the table there reclined,
upon his head, was where it was she poured.

When the disciples saw this, how they were?
Indignant, and they asked him, “Why this waste?
For this perfume, the high price that was paid,
if we’d sold it, and proceeds to the poor,
we could have given.” Jesus was aware
of this, and said to them, “Why do you care,
why are you, with this woman, bothering?
To me, most beautiful, she’s done a thing.
The poor, forever, with you will be found,
but, always, you will not have me around.

When this perfume, my body, on, she poured
she did that act, as to prepare me for
my burial. I say to you for sure,
where'er in time this gospel will be preached
throughout the world, what she has done for me
will also be told in her memory.”

. . .

The Festival, Unleavened Bread, of that,
on its first day, how the disciples asked,
when they had come to Jesus, “Where do you
want us to make plans for you to consume
the meal of the Passover.” “Go into
the city,” he replied, “and then go to
a certain man and tell him these words, you,

“The Teacher says: My time, appointed, soon,
is near. With my disciples, it’s my aim,
at your house, to, Passover, celebrate.”

So, as directed, the disciples did,
by Jesus: they, the Passover, prepared.

When evening came, the table, with the Twelve,
at, Jesus was reclining. And, they, while,
were eating, he said, “Truly, you, I tell,
you will betray me, one among you all.”

They, very sad, were, and they all began
to say one after, then another one,
“Lord, surely it is not me that you mean?”

Replying Jesus, “That one who’s just dipped,
his hand together, in the bowl, me, with,

betray me, will. The Son of Man will go
just as it's written 'bout him. But, to, woe,
that man who will, the Son of Man, betray!
It would be better for him, if that day,
when he was born, as fiction would have stayed."

Then Judas (he, who would betray, the one)
said, "Surely, Rabbi, you, me, do not mean?"

"You have said so," said Jesus, answering.

While they were eating, some bread, Jesus took,
and when he'd given thanks, the bread, he broke,
and the disciples, out to them, gave it
and said, "Take, eat this; this, my body, is."

A cup, he took, and when he'd given thanks,

he gave it to them, saying, “From it, drink,
all of you. This is, of the covenant,
my blood, which will, for many, be poured out,
for the forgiveness of your sins, it’s used.

I tell you, I won’t drink from this vine’s fruit
from now on till that day when I will drink
it new with you, my Father’s kingdom, in.”

And after they together sang a hymn,
out to the Mount of Olives, where they went.

Then Jesus told them, “You, this very night,
will fall away, all, on account of me,
for it is written: ‘I’ll, the shepherd, strike,
and scattered they will be, the flock, its sheep.’

But after I have risen, I’ll proceed
ahead of you, there, into Galilee.”

Replying, Peter, “Even if all fall
away on your account, I never will.”

Then Jesus answered him, “I truly tell
you, this night, e’en before the rooster crows,
three times, me, as your friend, you will disown.”

But Peter, this, declared, “I never will
disown you even if I have to die
with you.” And the disciples, each and all
them, for themselves, his words, they ratified.

With his disciples, Jesus then went to
a garden that was called Gethsemane,
and he said to them, “Sit here while I go
o’er there to pray.” The sons of Zebedee

and Peter, he took them along with him,
and he began to be so sorrowful
and troubled. Then, “My soul,” he said to them,
“unto the point of death, is overwhelmed
with sorrow. Stay here and keep watch with me.”

A little farther, going on, he fell,
his face down to the ground and there, prayed, he,
“My Father, if it would be possible,
may this cup, taken, be, away from me.
Yet not as I will, but just as you will.”

To his disciples, them, he found asleep,
when he returned. “Could you men not, watch, keep
with me a single hour?” he, Peter, asked.
“Now watch and pray, both those activities,
so, you do not, temptation, fall to, that.

The spirit's willing, but the flesh is weak."

A second time he went away and prayed,

"My Father, if it is not possible,

unless I drink it, to take it away

from me, this cup, its contents, how it's filled,

then, what it is that should be done: your will."

How he found them again when he returned:

asleep, because their eyelids, heavy, were.

So he left them, that place, and went away

once more, a third time, and again he prayed,

the same words as before were what he said.

Then he returned to the disciples' place

and said to them, "Are, resting, sleeping, and,

you, still? Look, the hour's come, the Son of Man,

delivered, is, into the sinners' hands.

Rise! Let us go! Here's him who, me, betrays!"

While he was speaking still, there, Judas came,
one of the Twelve. With him was a crowd, large,
with swords and clubs, how it was they were armed,
sent from the people's elders and chief priests.

Now the betrayer, with them, had conceived
a signal: "He's the man, the one I kiss;
arrest him." Judas said, going at once,
to Jesus, "Greetings, Rabbi!" and, him, kissed.
"Do what you came for, friend," what Jesus said.

Then, forward, stepped, the men, and, Jesus, seized
and, him, arrested. With that, one of these,
companions, Jesus', for his sword, he reached,
and drew it out and, that, of the high priest,

the servant's, cutting off his ear. "Now sheath
your sword back in its place," what Jesus said
to him, "for all will die who draw the sword
by that, the sword. Do you think I can't call
upon my Father, and, at once, he will,
at my disposal, angels, legions, twelve.
put, but then how would scriptures be fulfilled
that say that it must happen in this way?"

In that hour, to the crowd, this, Jesus said,
"Rebellion, is that what I now lead,
that you have come out with your clubs and swords
to capture me? Each day, there in its courts,
the temple's, where it was I sat and taught,
but you did not arrest me. But this all
has taken place so that the prophets' words,
so that their writings here might be fulfilled."

Then all of his disciples, from there, fled,
and, him, deserted, in their terror, dread.

To Caiaphas, the high priest, him, conveyed,
those who'd arrested Jesus, at that place
where, teachers of the law and elders, they'd
assembled. But, him, followed, Peter did,
a distance, at, right up to the high priest's,
his courtyard. Entered, he, and took a seat,
the guards, with, so, the outcome, he would see.

The whole Sanhedrin, also the chief priests,
'gainst Jesus, they looked for false evidence
so that the sentence, death, they could pronounce.
Though many witnesses, false, forward, came,
they could find none who would incriminate.

But two came forward and declared, fin'lly,
"This fellow said, 'I have capacity,
God's temple, to treat it destructively,
and to again rebuild it in, days, three.'"

To Jesus, said, he stood up, the high priest,
"Are you not going to answer? What is this,
this testimony, bringing, you, against,
these men are?" Silent, Jesus, but, remained.

The high priest said to him, "I charge you, by
the living God, if you, now testify,
pursuant to an oath (by that, you should)
are the Messiah, him, the Son of God?"

"You have said so," how Jesus then replied.
"But I say to you all: you, from this time,

will see the Son of Man, where he reclines,
the Mighty One, sits on his hand, the right,
and on the clouds of heaven, he'll arrive."

The high priest, then, his clothes, tore, and he said,
"He, blasphemy, has spoken! Why do we
need any witnesses, more? Look, you've heard,
the blasphemy, now. What is it you think?"

They answered him, "He, worthy, is, of death."

Then they spit in his face and struck him with
their fists. Him, others slapped, and said, "Us, to,
Messiah, prophesy. Who has hit you?"

Now Peter, sitting, in the courtyard, out,
was, and a servant girl, up to him, came.

“You also were with him,” she said aloud,
“with Jesus from the Galilean lake.”

But he denied it all before those there.
“I don’t know what you speak of,” he averred.

Then he went out, the gateway, that place, near,
another servant girl, where, him, observed,
and to the people there, what she expressed,
“This fellow was with him, from Nazareth,
with Jesus.” He denied this once again,
and with an oath: “I do not know the man!”

After a while, a little longer then,
those standing there went up to Peter, and
said, “Surely you are one of them; away,
your accent gives you, where you’re from, betrayed.”

Then he began to call down curses, and
he swore to them, “I do not know the man!”

Immediately, loud, a rooster crowed.

Then he remembered those words Jesus spoke,
did Peter: “Three times, me, you will disown
before the rooster crows.” And where he went,
outside the gate and, bitterly, he wept.

Chapter 27

Jesus before Pilate; Jesus' death

Then Jesus, 'fore the governor, meanwhile,
stood, and of him, the governor inquired,
“Are you the Jews' king ('gainst you, they conspire):
that office for yourself, you would acquire?”
To him, this, Jesus, “You've said so,” replied.

When he, accused, was by both the chief priests
and too, the elders, gave no answer, he.
Then Pilate asked him, “Have your ears received
the testimony that, 'gainst you, they bring?”
Did Jesus, to a single charge, not e'en,
make a reply--and it was to the great
amazement of the governor at that.

. . .

From noon ‘til, in the afternoon, at three
a darkness covered all the land, complete.

About three in the afternoon he cried,
did Jesus in a voice that was most loud,

“Eli, Eli, lema sabachthani?”

(which means “My God, my God, forsaken me,
why have you?”). When some of those, there, who stood
heard this, “Elijah, whom he calls,” they said.

Chapter 28

The Great Commission

Then the eleven went to Galilee,
disciples, to the mountain, where, had, he
told, Jesus, them, to go. When they saw him,
they worshiped him but also, doubted, some.
Then Jesus came to them and said these words:

“Authority, all that in heav’n, on earth
has, given, been to me. Therefore disperse,
and from the nations’ peoples you should make
disciples, them, baptizing in their name:
the Holy Spirit, Father, and the Son,
to everything of you that I command,
teach them obedience. And surely I
am with you always till the end of time.”