

Marcus:
The Account
Of The Life
Of Yahushua
By The Delegate
Marcus

Translated By: Stephen Walch

Amplified English

For All My Fellow Brethren In Yahuweh

The Eye-Witness Account Of The Delegate Marcus

Chapter 1 The Way Is Prepared

The primary start, origin and beginning of the good news, glad tiding and message, proclamation and victorious declaration of Yahushua Messiah, just as and exactly as it has been written and inscribed, recorded and composed in, by and with Yasha'Yah the prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind,

“Behold, look and see! I send and dismiss, dispatch, order and commission My messenger and envoy to the place that has been appointed before and in front of your face and countenance, he who will build and construct, erect and create, prepare and make your way, road and path ready; The voice of one who shines and sheds light, appears bright and resplendent, who brings things and people into the light, cries and calls, exults and proclaims, exclaims and shouts out loud from within the forsaken wilderness and desert, desolate place and uninhabited wasteland: ‘Prepare and arrange, provide and make the necessary preparations ready for the way and road, path and journey of Yahuweh*’, make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and set His worn paths and tracks straight and level, upright and true, sincere and proper, correct and right.’ ” *

1 - 3

Yahuchanon came to be and exist, arose and appeared, immersing and submerging within the forsaken wilderness and desert, desolate place and uninhabited wasteland, and with the goal to persuade and warn, he announced and declared, publically pronounced and published, openly preached and taught an immersion and submersion of a changed mind and different way of thinking, an amended life and attitude, a reconsideration and feeling of compunction, abhorrence and repentance of past sins for and on behalf of the forgiveness and pardon, remission, and the release and setting free from bondage and imprisonment to sins and errors, misses of the mark and mistakes, the violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness. And all the land and country, province, district and region of Yahuwdea, individually and collectively, and all those from Yarushalaim, individually and collectively, was coming forth and travelling, going out and proceeding, emerging and departing to go to him, and they were being immersed and submerged by and under him within and inside the river Yordan, confessing and professing, openly acknowledging and admitting their sins and errors, misses of the mark and mistakes, their violations of the law of the Supreme One and their wanderings from the Way and from the state of uprightness. Now, Yahuchanon was and existed as clothed and dressed with camel's hair, and a leather belt and girdle around his loin and hips, and he ate, devoured and consumed locusts and wild and uncultivated honey. And with the goal to persuade and warn, he was announcing and declaring, publically pronouncing and publishing, openly preaching and teaching, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “After me and later on, He Who is stronger and more powerful, mightier and greater than me is coming, arising and appearing in view of the public, of Whom I am and exist as not worthy enough or sufficient, adequate or satisfactory, qualified or competent enough to stoop down, bow and bend forward and untie and loosen, set free and release, set aside and unbind, undo and unfasten the strap and thong of His sandals. I immerse and submerge you in water, but nevertheless, He Himself will immerse and submerge you in, by and with the Set-Apart and cleansed Spirit.”

4 - 8

The Immersion Of Yahushua

And it came to be and exist, arise and appear in, by and with those days, ages and seasons, that Yahushua came to be and exist, arose and appeared in view of the public from Nazareth of Galiylah, and was immersed and submerged under and subject to the power and control of Yahuchanon within the Yordan. And when He arose, ascended and came up from out of the water, immediately and straight away He saw and recognised, observed and perceived, paid attention to and became acquainted with the vaulted expanse of the sky and all things visible within it being split apart and divided, separated and rent, and the Spirit descending and coming down to Him as, like and similar to a dove, and a sound, tone and voice came to be and exist, arose and appeared from out of the vaulted expanse of the sky and all things visible within it, “You are and exist as My Son, the Beloved and Esteemed, Dearly loved and Highly regarded One. In, by and with You I am well pleased and delighted, taken pleasure in and considered to be good, Whom I have willingly determined and decided, preferred and favourably chosen.” Then immediately and straight away, the Spirit threw and drove, propelled and cast Him out into the forsaken wilderness and desert, desolate place and uninhabited wasteland. And He was and existed within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland for forty days, being put to the test and objectively examined, scrutinised and enticed to prove, determine and ascertain His genuineness, behavioural response and character under and subject to the power and control of the Adversary and slanderer, Satan. And He was and existed together with the wild beasts and animals, and the Heavenly Messengers and envoys of the Supreme One were serving and supporting, aiding and taking care of, waiting on and ministering to Him.

9 - 13

Yahushua Teaches In Galiylah

Now, after the time when Yahuchanon was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over into the hands and power, control and custody of others, Yahushua came to be and exist, arose and appeared into Galiylah, announcing and declaring, publically pronouncing and publishing, openly preaching and teaching the good news, glad tiding and message, proclamation and victorious declaration of God, and was actively saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, “The favourable and suitable time, age and season has been completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, and the kingdom and royal power, dominion and rule, kingship, reign and authority of God has neared and come close, at hand and imminent; change your mind and think differently, amend your life and attitude, reconsider and feel compunction, abhor and repent of your past sins and trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in, by and with the good news, glad tiding and message, proclamation and victorious declaration.” Now, as He was going, moving and passing beside and alongside the sea of Galiylah, He saw and recognised, observed and perceived, paid attention to and became acquainted with Shim'own and Andreas, the brother of Shim'own, throwing and casting a fishing net in the sea, for the reason that they were and existed as fishermen. And Yahushua spoke to them, saying, “Come now and follow after and behind Me, and I will make and accomplish, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare and constitute you to come to be and exist, arise and appear as fishers of men and other human beings.” And immediately and straight away, after they had left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated themselves from their fishing nets, they accompanied and followed after, obeyed and joined Him. And having stepped forward and proceeded, gone and advanced a little further, He saw and recognised, observed and perceived, paid attention to and became acquainted with

14 - 19

1:1a *Yahushua*, incorrectly known as *Jesus* and means *Yahuweh is Salvation*. From the placeholder *IY*
1:1b *Messiah*, incorrectly called *Christ* and means *The Anointed implement of Yahuweh*. From the placeholder *XY*
1:1c *Yasha'Yah*, incorrectly known as *Isaiah* and means *Salvation is from Yahuweh*

1:3a From the placeholder *KY*

1:2-3a From *Mal'akiy 3:1* and *Yasha'Yah 40:3*

1:4a *Yahuchanon*, incorrectly known as *John* and means *Yahuweh Has Favoured*

1:5a *Yahuwdea*, incorrectly known as *Judea* and means *The Land Of The Yahuwdeans, those that belong to Yahuweh*
1:5b *Yarushalaim*, incorrectly known as *Jerusalem* and means *The Place Of Peace*
1:5c *Yordan*, incorrectly known as *Jordan* and means *The Descender*

1:8a From the placeholder *NI*

1:9a From the placeholder *I*
1:9b *Nazareth* means *The Guarded One*
1:9c *Galiylah* means *Circuit or District*

1:10a From the placeholder *NA*

1:11a From the placeholder *Y*

1:12a From the placeholder *NA*

1:13a *Satan* means *The Adversary*

1:14a From the placeholder *I*

1:14b From the placeholder *Y*

1:15a From the placeholder *Y*

1:16a *Shim'own*, incorrectly known as *Simon* and means *Heard*
1:16b *Andreas*, incorrectly known as *Andrew* and means *Manly*
1:17a From the placeholder *I*

Ya'qob^{*}, the son of Zabdiy^{*}, and Yahuchanon^{*} his brother, and those that were within and inside their boat and vessel, perfecting and completing, ordering and arranging, establishing and restoring, equipping and preparing, setting up and mending their fishing nets, and immediately and straight away, He called and addressed, summoned and invited them. And having left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated themselves from their father Zabdiy within and inside the boat and vessel, together with the hired servants and day labourers and workers, and went off and departed, left and proceeded to go and follow after and behind Him, accepting Him as their leader and guide. Then they went and entered into Capharnakhuwm^{*}, and immediately and straightaway on the Sabbaths, having gone and entered into the Synagogue^{*}, their gathering and assembly, congregation and place of meeting, He taught, explained and instructed, holding discussions and discourses, and they were amazed and astounded, astonished and overwhelmed, bewildered and shocked at His teaching, explanation and instruction, for the reason that He was and existed as teaching, explaining and instructing, holding discussions and discourses with them as, like and similar to One Who has and holds, acquires and receives, owns and possesses power and might, ability and capability, force and influence, authority and significance, competence and excellence, and not as, like or similar to the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars. But immediately and straight away, a man with an unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit^{*}, a demon^{*}, fallen messenger and envoy, was and existed within and inside their Synagogue, and he shouted and cried, screamed and howled, yelled out and exclaimed, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "What do You have to do with us, Yahushua^{*} of Nazareth! Have you come to be and exist, arisen and appeared in view of the public to destroy and kill, ruin and annihilate us, rendering us useless, wasting and slaying us, causing us to perish and pass away?! I see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate You, Who You are and exist as - The Set-Apart and Cleansed One of God!" But Yahushua^{*} rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Be silent and muzzled, keep your mouth in check and tie it shut! And come and disembark, depart, go and proceed from out of him, leaving him!" And the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit, the demon and fallen messenger and envoy, *after he* convulsed him and threw him into a fit, distorted him and pulled him to and fro, and crying out loud and screaming, shrieking and uttering with a great and mighty, powerful and strong, intense and violent sound, tone and voice, he came and disembarked, departed, went and proceed from out of him, leaving him. And all of them, individually and collectively, were amazed and startled, astonished and terrified, frightened and astounded, so that and therefore, for this reason and as a result of this, they began to question and dispute, enquire and discuss, debate and examine, argue and ponder among themselves, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "What is this? A new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior teaching, explanation and instruction in accordance with and with regards to, in relation to and with respect to power and might, ability and capability, force and influence, authority and significance, competence and excellence! He even charges and enjoins, commands, orders and instructs the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits, the demons and fallen messengers and envoys, and they obey and submit to, yield to and surrender to, hearken and are subject to Him!" And immediately and straight away, the rumour and fame, report and news, message and proclamation, account and information about Him came and disembarked, departed, went and proceeded everywhere, individually and collectively, throughout the entire and the whole of the neighbouring regions and places that surrounded Galilyah.

Then immediately and straight away, having come and departed, gone and proceeded from out of the synagogue, their gathering and assembly, congregation and place of meeting, they, *Yahushua and His disciples*, came and arose, appeared and entered into the house and home, dwelling and abode of Shim'own and Andreas, together with Ya'qob and Yahuchanon. Now, Shim'own's mother-in-law was lying down and reclining, sick, ill and suffering with a fever, and immediately and straight away they started saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him about and concerning, regarding and on account of, because of and with respect to her. So, having come and gone, approached and turned, devoted and drawn near to, appeared and moved towards her, He took hold of and gasped, seized and took possession of, obtained and attained her by the hand, raised and lifted, elevated and caused her to stand, and the fever left her behind and set her aside, ignored and disregarded, abandoned and left her destitute, gave her up and dismissed, omitted and rejected, neglected and separated itself from her, restoring her to health, and she began to serve and support, aid and take care of, wait on and minister to them. As evening came to be and exist, arise and appear, when the sun had set and had gone down, they brought and carried, led and guided, moved and fetched to Him all those, individually and collectively, who had and held, acquired and received, owned and possessed sickness and severe illnesses, bodily suffering and physical distress, and those that were demon-possessed, having a fallen messenger and envoy in power and control over them, and the entire and whole of the town and city was and existed gathered and assembled, collected and brought together at the door and entrance to the house. And He willingly served and healed, cured and restored to health many numerous and large amounts of those who had and held, acquired and received, owned and possessed sickness and severe illnesses, bodily suffering and physical distress of various and diverse, intricate and complex, difficult and abstruse, manifold and unstable, foreign and alien, new, unknown and unheard of illnesses and sicknesses, diseases and pains, plagues and distresses, anguishes and physical maladies, epidemics and calamities, and He threw out and expelled, drove and repudiated, pulled and tore out, brought and sent out, cast and extracted out, disposed and ejected, banished and got rid of many numerous and large amounts of demons, the fallen messengers and envoys, and He did not allow or permit, let or tolerate the demons, fallen messengers and envoys to speak or chatter, hindering them from babbling, for concerning this, they had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated Who He was. Now, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised very and considerably, extremely and exceedingly early in the morning, while it was still dark, He came and departed, went and proceeded to go off and depart, leave and proceed to go into a forsaken and deserted, desolate and uninhabited place and territory, district and land, region and area, and He prayed there, communicating with the Supreme One in that place. And Shim'own and those who were together with him pursued after Him, eagerly searching for and tracking down, hunting and earnestly following after Him, and through enquiry and examination, thought and scrutiny, investigation and perception, they found and discovered, observed and recognised, detected and came across Him, and they began to say and teach, maintain and affirm, direct and exhort, advise and point out to Him concerning this, "Everyone, individually and collectively, is seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find You." And so He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Let us go and be lead, guided and brought elsewhere,

19 (cont)

- 28

Yahushua
Continues
To Heal

29 - 38

1:19a Ya'qob, incorrectly known as James and means *Holder Of The Heel*

1:19b Zabdiy, incorrectly known as Zebedee and means *Endowment*

1:19c Yahuchanon, incorrectly known as John and means *Yahuweh Has Favoured*. This Yahuchanon is different to Yahuchanon The Immerser

1:21a Capharnakhuwm, incorrectly known as Capernaum and means *Village Of Comfort*

1:21b Synagogue, a place of gathering on the Sabbath. A contraction of the Greek *syn* meaning *together*, and *agwgn* which means *to bring or lead*. So a Synagogue is a place where *People are lead to be brought together*

1:23a From the placeholder ΠΝΙ.

The Greek literally says *εν ΠΝΙ ακαθαρτω* which means *with an unclean spirit*, a Jewish idiom signifying a fallen messenger - a demon.

1:24a From the placeholder ΙΥ

1:24b From the placeholder ΘΥ

1:25a From the placeholder ΙΞ

38 (cont) -
45

somewhere else and be sent in another direction, into those *places* that have and hold, own and possess arge villages and un-walled towns, so that and in order that I may also announce and declare, publically pronounce and publish, openly preach and teach there, in that place, with the goal to persuade and warn, for the reason that it is for and on behalf of this that I came out and departed, went and proceeded to go out." And He went off and departed, left and proceeded to go throughout the entire and whole of Galiylah, announcing and declaring, publically pronouncing and publishing, openly preaching and teaching with the goal to persuade and warn throughout their synagogues, their gatherings and assemblies, congregations and places of meeting, and throwing out and expelling, driving and repudiating, pulling and tearing out, bringing and sending out, casting and extracting out, disposing and ejecting, banishing and getting rid of the demons, the fallen messengers and envoys. Then a leper, a man with a serious skin disorder, came to be and exist, arose and appeared to Him for his advantage, exhorting and encouraging, admonishing and consoling, comforting and giving solace to Him, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Concerning the following, if you may want and wish, prefer and aim, intend, will and desire, you are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to clean and cleanse, purify and free me, making me acceptable to the Supreme One." And so, being moved with pity and sympathy, compassion and mercy, He stretched out His hand, touching and taking hold of, clung to and fastened Himself to him, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to him, "I want and wish, prefer and aim, intend, will and desire. Be clean and cleansed, purified and freed, being made acceptable to the Supreme One." And immediately and straight away, the leprosy, the serious skin disorder went off and departed, left and proceeded to go from him, becoming separated from him, and he was clean and cleansed, purified and freed, becoming acceptable to the Supreme One. But He sternly warned and strictly admonished, earnestly charged and urgently rebuked him, throwing and driving, propelling and casting, expelling and sending him away immediately and straight away, and He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to him, "See and recognise, observe and perceive, pay attention and take note, be aware, take heed and make sure that you say nothing to no-one, nobody and nothing, but nevertheless, notwithstanding and on the contrary, go away and depart, withdraw and proceed on your journey to show and give evidence of, exhibit, prove and make yourself known to the priest, and bring, offer and present the offering about and concerning, regarding and on account of, because of and with respect to your cleansing and purification with what Moshe^{*} commanded and appointed, prescribed and ordered, instructed and assigned, determined and enjoined to be as a testimony and witness, evidence, proof and confirmation to them." But nevertheless, he went away and departed, left and proceeded to announce and declare, publically pronounce and publish, openly preach and teach to many numerous and large amounts of *people*, and proclaimed and spread, reported and divulged the message and statement, declaration and news, instruction and teaching, mandate and matter, decree, fame and report widely, so that and therefore, for this reason and as a result of this, He was no longer, no more and no further able or capable, powerful or mighty, allowed or free to openly, plainly or publically enter and go into a town, city or village, but nevertheless, notwithstanding and on the contrary, He was and exist outside upon forsaken and deserted, desolate and uninhabited places and territories, districts and lands, regions and areas, and *people* were coming, arising and appearing to Him from all directions, sides and quarters.

1:44a Moshe, incorrectly known as Moses and means Drawn Out

Chapter 2 Yahushua Heals A Paralytic

After a few days, when He entered and went into Capharnakhuwm again, anew and furthermore, it was heard and attended to, considered and understood, comprehended and perceived that concerning this, He was and existed within and inside a house and home, dwelling and abode, and many numerous and large amounts of *people* were gathered and assembled, collected and brought together, so that and therefore, for this reason and as a result of this, it was no longer, no more and no further possible to make any more room, not even by those at the door and entrance to the house. And He was speaking and chatting the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of *the Supreme One* to them. Then they came to be and exist, arose and appeared, bringing and carrying, moving and fetching, driving and presenting a paralytic, a disabled person who was unable to walk, to Him, being lifted and elevated, carried and raised by four men. But when they were not able or capable, powerful or mighty, allowed or free to bring and present, offer and exhibit *the paralytic* to Him through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the crowd and multitude, throng and mass of people, they began to remove and break through the roof that was in the place where He existed, and when they had dug out and tore through, gouged out and made an opening, they lowered and gradually released the straw-filled mattress, couch and pallet where the paralytic, the disabled person who was unable to walk, was lying down and reclining. And Yahushua^{*} saw and recognised, observed and perceived, paid attention to and became acquainted with their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, He began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to the paralytic, the disabled person who was unable to walk, "My child and son: your sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and your wanderings from the Way and from the state of uprightness are forgiven and let off, left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from you." But nevertheless, some certain ones among the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars were and existed there, in that place, sitting down and residing, dwelling and sojourning, and thoroughly thinking about and reasoning, carefully considering and reckoning, resolving and deliberating, pondering and reflecting within and inside their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, "Why does such a person as this speak and chat in this manner and way, thus and so? He blasphememes and lies, maliciously slanders and abusively speaks, injuriously reproaches and vilifies, personally mocks and insults, reviles and defames! Who, which or what is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to forgive and leave off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness from people, except the One God?!" But Yahushua^{*} immediately and straight away accurately knew and clearly saw, perceived and understood, recognised and acknowledged in His Spirit that concerning this, they were thoroughly thinking about and reasoning, carefully considering and reckoning, resolving and deliberating, pondering and reflecting within and inside themselves in this manner and way, thus and so, so He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Why and for what reason do you thoroughly think about and reason, carefully consider and reckon, resolve and deliberate, ponder and reflect such things within and inside your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses? Which or what is easier and less troublesome to say to this paralytic, this disabled person who is unable to walk, 'Your sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and your wanderings from the Way and from the state of uprightness are forgiven and

2:3a From the placeholder 1Z

2:7a From the placeholder 0Σ

2:8a From the placeholder 1Z

2:8b From the placeholder 7N7

1 - 9

let off, left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from you,' or to say, 'Get up and stand, awaken and arise, and lift up and elevate, carry, pick up and raise your straw-filled mattress, couch and pallet, and walk around and go about'? But nevertheless, so that and in order that you may see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, the Son of Man has and holds, acquires and receives, owns and possesses power and might, ability and capability, force and influence, authority and significance, competence and excellence upon the earth and ground, land and inhabited reasons to forgive and leave off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness from people." So He says and teaches, maintains and affirms, directs and exhorts, advises and points out to the paralytic, the disabled person who was unable to walk, "I say and teach, maintain and affirm, direct and exhort, advise and point out to you, get up and stand, awaken and arise; lift up and elevate, carry, pick up and raise your straw-filled mattress, couch and pallet, and go away and depart, withdraw and proceed on your journey to your own house and home, dwelling and abode." And he got up and stood, awoke and was caused to be raised, and immediately and straight away, as soon as he had lifted up and elevated, carried, picked up and raised the straw-filled mattress, couch and pallet, he came forth and departed, went and proceeded to go out in the presence of, in front of and before all of them, individually and collectively, so that and therefore, for this reason and as a result of this, all of them, individually and collectively, were amazed and altered, changed and astounded, astonished and shaken, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "We have never, at any time, seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood, comprehended or appreciated anything in this manner and way, thus and so!"

2:10a From the placeholder ΥΣ
2:10b From the placeholder ΑΝΟΥ

9 (cont)
- 12

2:12a From the placeholder ΘΝ

The Calling Of Levy

Next, He came and departed, went away and proceeded to go out beside and alongside the lake and inland sea again, anew and furthermore, and the whole of the crowd and multitude, throng and mass of people, individually and collectively, was coming, arising and appearing to Him in His view, and he was teaching, explaining and instructing, holding discussion and discourses with them. And as He was going, moving and passing along, He saw and recognised, observed and perceived, paid attention to and became acquainted with Levy, the son of Kheleph, sitting down and dwelling, seated and residing at the toll house and revenue office, the tax collectors booth, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Accompany and follow after, obey and join yourself to Me." And after he stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, got up and arose, he accompanied and followed after, obeyed and joined himself to Him. And it came to be and exist, arise and appear, that as He lay down and reclined within and inside his, Levy's house and home, dwelling and abode, and many numerous and large amounts of tax collectors and sinners, those who have erred, missed the mark and made mistakes, violated the law of the Supreme One and wandered from the Way and from the state of uprightness were lying down and reclining together with Yahushua and His disciples and followers, pupils and learners, apprentices and adherents, for the reason that there was and exist many numerous and large amounts of them who were also accompanying and following after, obeying and joining themselves to Him. But the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars of the Pharisees, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated that concerning this, He was eating, devouring and consuming food together with sinners, those who erred, missed the mark and made mistakes, violated the law of the Supreme One and wandered from the Way and from the state of uprightness, and with tax collectors, they said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to His disciples and followers, pupils and learners, apprentices and adherents, "For what reason does He eat, devour and consume food together with tax collectors and sinners, those who have erred, missed the mark and made mistakes, violated the law of the Supreme One and wandered from the Way and from the state of uprightness?" And having heard and attended to, considered and understood, comprehended and perceived this, Yahushua began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Those who are strong and mighty, powerful, well and healthy do not have or hold, acquire or receive, own or possess the need or necessity for a physician, a doctor who heals, but nevertheless, notwithstanding and on the contrary, those that have and hold, acquire and receive, own and possess sickness and severe illnesses, bodily suffering and physical distress do. I have not come to be or exist, arisen or appeared in view of the public to call and address, summon and invite the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones into a right relationship with the Supreme One, but nevertheless, notwithstanding and on the contrary, I have come to invite the sinners, those who have erred, missed the mark and made mistakes, violated the law of the Supreme One and wandered from the Way and from the state of uprightness."

2:14a Levy, known as Levi and means Joined
2:14b Kheleph, incorrectly known as Alphaeus and means Exchange

13 - 17

2:15a From the placeholder ΙΥ

2:16a Pharisees, a Yahuwdisch sect that appears to have started after the return from the Babylonian exile. They take their name from the Hebrew Parash which means To Separate, Distinguish and Declare. They upheld an Oral Torah which was regarded as more important than the written Torah and Yahushua seems to have unpleasant encounters with them at every turn

2:17a From the placeholder ΙΞ

A Fasting Question

Now, Yahuchanon's disciples and followers, pupils and learners, apprentices and adherents and the Pharisees were and presently existed fasting, abstaining from food for religious purposes, and they came to be and exist, arose and appeared in His view and began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason do the disciples and followers, pupils and learners, apprentices and adherents of Yahuchanon and the disciples and followers, pupils and learners, apprentices and adherents of the Pharisees fast, abstaining from food for religious purposes, yet your own disciples and followers, pupils and learners, apprentices and adherents do not fast, never abstaining from food for religious purposes?" So Yahushua said to them, "Whilst the bridegroom is and exists together with them, the sons of the bridal chamber, the bridegrooms guests are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to fast, abstaining from food for religious purposes. As long as and for the amount of time that they have and hold, acquire and receive, own and possess the bridegroom together with them, they are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to fast, abstaining from food for religious purposes. But nevertheless, the days and times, ages and seasons will come to be and exist, arise and appear in their view when the bridegroom may be taken away and lifted up, carried off and removed from their presence, becoming separate from them, and then, at that time, they will fast, abstaining from food in, by and with that day and time, age and season. No one, nobody and nothing sews and stitches a piece and patch of unshrunk and unbleached, new and unprocessed cloth upon an old and obsolete, worn out and ancient, dated and aged garment and piece of clothing, cloak and mantle. But if he or she does so, the new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior patch that was used to complete and fulfil, perfect and finish, execute, conclude and fill up the hole will lift and raise, elevate

2:18-22a See also Mattithyah 9:14-17, Lucus 5:33-39
2:18a Referring to Yahuchanon the Immerser

2:19a From the placeholder ΙΞ

18 - 22

and remove itself, separating itself from the old and obsolete, worn out and ancient, dated and aged *garment*, and a worse and more severe, very bad and more grievous split and rift, division, rent and tear will come to be and exist, arise and appear in view. And no one, nobody and nothing throws or puts, places or pours new and fresh, recent, renewed and superior wine into old and obsolete, worn out and ancient, dated and aged wineskins and leather bags. But if he or she does, the wine will tear and rip, burst and break forth from the wineskins and leather bags, and the wine is destroyed and ruined, annihilated and rendered useless, lost and abolished, wasted and caused to perish and pass away, along with the wineskins and leather bags. But nevertheless, notwithstanding and on the contrary, new and fresh, recent, renewed and superior wine is for and on behalf of a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior wineskins and leather bags.”

Teaching About The Sabbath

And it came to be and exist, arose and appeared that in, by and with the Sabbath, the day of rest, He was passing by and proceeding on His journey through and via the sown fields, the fields of grain, and His disciples and followers, pupils and learners, apprentices and adherents began and started to make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and set a way and route, road and path, picking and plucking off the heads of grain and the ears of corn. And the Pharisees began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, “Behold, look and see! What and why are they doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing what is not possible or free, permitted or lawful on Sabbath days!” But He began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, “Have you never, at any time, publically or privately read in order to recognise, accurately know and acknowledge what David did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established when and at the time he had and held, acquired and received, owned and possessed need and necessity, and when he was hungry, in need of food and nourishment, he and those who were together with him? How, in the following manner and way, he entered and went into the house and home, dwelling and temple of God, at the time of ‘Abyathar’ the high and chief priest, and he ate, devoured and consumed the bread and loaves of deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation, which and what are not possible or free, permitted or lawful to eat, devour and consume except the priests, and how he also gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to those who were and existed together with him, accompanying him?” So He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to them, “The Sabbath, the day of rest, came to be and exist, arose and appeared through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of man, the human race; but not man, the human race, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Sabbath, the day of rest. So that and therefore, for this reason and as a result of this, the Son of Man also is and exists as the Sovereign Master of the Sabbath, the day of rest.”

23 - 28

Chapter 3 Another Teaching About The Sabbath

Then He went and entered into the synagogue, their gathering and assembly, congregation and place of meeting again, anew and furthermore. And there, in that place, was and existed a man who had and held, owned and possessed a withered and shrunken, dried up and shrivelled hand. But they, *the Pharisees*, were carefully watching and narrowly observing, assiduously keeping their eye on and inquisitive attention on, supervising and lying in wait for Him, seeing whether He would willingly serve and heal, cure and restore him to health, so that and in order that they might accuse and condemn, speak and bring charges against Him. But He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to man who had and held, owned and possessed the withered and shrunken, dried up and shrivelled hand, “Bring and raise, lift and elevate it into the middle of the room.” And He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to them, “Is it possible or free, permitted or lawful to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable on the Sabbath day, the day of rest, or to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten; to deliver and preserve, save and keep a soul from danger and destruction, ruin and annihilation, or to destroy and kill, ruin and annihilate, render *people* useless, wasting and slaying *them*, causing *them* to perish and pass away?” But nevertheless, they were silent and quiet, made no sound and were unable to speak. And having looked, gazed and glanced around at them Himself together with wrath and anger, temper and violent emotion, impulsive rage and indignation, being greatly grieved and disturbed, distressed, mortified and hurt at the hardness and dullness, blindness and insensibility, obstinacy and stubbornness, callousness and thickness of their heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to the man, “Stretch and hold out the hand.” And he stretched and held it out, and his hand was restored and returned to health, brought and sent back to, reinstated and re-established, becoming whole again. And the Pharisees, having come and departed, gone and proceeded out of the synagogue, they immediately and straight away gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented a council and consultation with the Herodians to confer and consult, deliberate and purpose, plot and plan against and in opposition to Him, so that and therefore, for this reason and for this purpose, they may destroy and kill, ruin and annihilate Him, rendering Him useless, waste and slay Him, causing Him to perish and pass away.

1 - 6

Yahushua And The Twelve

Then Yahushua, together with His disciples and followers, pupils and learners, apprentices and adherents departed and retired, returned and withdrew towards the sea, and a great and large multitude and crowd, throng and community, group and populace, number, quantity and amount of people from Galilyah accompanied and followed after, obeyed and joined *them*, as well as *one* from Yahuwdea, and also from Yarushalaim and from Edom, and also from across and on the other side of the Yordan, and around and surrounding Tsor and Tsiydown on all sides. When the great and large multitude and crowd, throng and community, group and populace, number, quantity and amount of people heard and attended to, considered and understood, comprehended and perceived all the great things that He was doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing, they came, arose and appeared to Him in His view. So He told His disciples and followers, pupils and learners, apprentices and adherents, so that and in order that a small boat and vessel would be continually ready and prepared for Him, through the means of and on the

7 - 9

2:23-28a See also *MattithYah 12:1-8; Lucus 6:1-5*

2:26a *David means Beloved*

2:26b From the placeholder ΘΥ
2:26c ‘Abyathar (Ab-ya-thar), incorrectly known as Abiathar and means *My Father Is Great*
2:26d For this story see *1 Shamu’el (Samuel) 21:1-6*

2:28a From the placeholder ΥΣ
2:28b From the placeholder ΑΝΘΥ
2:28c From the placeholder ΚΣ

3:2a This is added for English clarification. The Greek just says *και παρατηρουν αυτον* - *And they were watching Him*. Who exactly are the ‘they’? The only people mentioned previous to this were the Pharisees, in Chapter 2:23-28. As there wasn’t any chapter division in the original, the Greek can only be referring to those mentioned previously. In the Parallel accounts in *MattithYah 12:9-14* and *Lucus 6:6-11*, the *Pharisees* are specifically mentioned, giving more credence to this included clarification.

3:6a *Herodians*, the followers of *Herod Antipas*. See note at

3:7a From the placeholder ΙΣ

3:8a *Edom* or *Edomea*, a land south of *Yahuwdea* that contained the descendants of *Esau*, the brother of the patriarch *Ya’qob*. *Edom* means *Red*
3:8b *Tsor*, also called *Tyre* and means *A Rock*. *Tsor* was a Phoenician city on the Mediterranean coast
3:8c *Tsiydown*, incorrectly known as *Sidon* and means *Hunting*. *Tsiydown* was a Phoenician city on the Mediterranean coast north of the city *Tsor*.

grounds of, on account of and for the reason of, on the basis of and because of the crowd and multitude, throng and mass of people, so that and in order that they may not press against or compress Him, restrict or crush Him, squash or rub against Him, for the reason that He had served and healed, cured and restored many numerous and large amounts of them to health, so that and therefore, for this reason and for this purpose, as many as there were who had and held, owned and possessed scourges and diseases, afflictions and ailments, plaques and sicknesses, pressed and pushed against Him, tried to throw themselves upon Him and tried to embrace Him so that and in order that they might touch and take hold of, handle and fasten themselves to Him. Also, whenever and every time that the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits, the demons, fallen messengers and envoys watched and looked upon, understood and perceived, noticed and beheld, attentively viewed and saw, ascertained and knew, discovered and recognised, contemplated and considered Him, finding out who He was, they fell before and prostrated themselves before Him, expressing reference and respect to Him, and shouting, exclaiming and crying out with a loud and raucous voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "You are and exist as the Son of God!" But many numerous and a large amount of the time, He rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced them, so that and in order that they might not make or create, form or produce, appoint or ordain, prepare or constitute, manufacture or establish, accomplish or cause Him to be evident or visible, public or distinguishable, apparent or recognisable, open or known, clearly or plainly seen. Then He went and climbed up, ascended and travelled up onto the mountain, and He called, summoned and invited those Whom He wanted and wished, preferred and aimed, intended, willed and desired to Himself, and they went off and departed, left and proceeded to go towards Him. And He made and established, formed and produced, appointed and ordained, prepared and constituted, accomplished and set down twelve (whom He also named and called, designated and addressed, entitled and pronounced to be delegates and emissaries, teachers and ambassadors, messengers and persons who are sent forth with the orders of the Supreme One), so that and in order that they might be and exist together with Him, and also so that and in order that He might send and dismiss, dispatch, order and commission them to go out and announce and declare, publically pronounce and publish, openly preach and teach with the goal to persuade and warn, and to also have and hold, acquire and receive, own and possess power and might, ability and capability, force and influence, authority and significance, competence and excellence to throw out and expel, drive and repudiate, pull and tear out, bring and send out, cast and extract out, dispose of and eject, banish and get rid of the demons, the fallen messengers and envoys. So He made and established, formed and produced, appointed and ordained, prepared and constituted, accomplished and set down the twelve; Shim'own (to whom He also set and laid, added and gave, placed, imposed and applied the name and title, character and person, reputation and authority 'Petros'), and Ya'qob, the son of Zabdiy, and Yahuchanon the brother of Ya'qob (to whom He also set and laid, added and gave, placed, imposed and applied the names and titles, characters and persons, reputations and authorities of 'Ben-Ragaz,' whose meaning is and exists as 'The Sons, children and offspring of Thunder'), and Andreas, and Philippos, and Bar-Talmay, and MattithYah, and Ta'owm, and Ya'qob the son of Kheleph, and Thaddaios, and Shim'own the Cananaean, and Yahuwdah of Qariyowth, he who also gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over into the hands and power, control and custody of others.

9 (cont)
- 19

A Kingdom
Divided

Then He, *Yahushua*, came, arose and appeared into a house and home, dwelling and abode, and the crowd and multitude, throng and mass of people came, gathered and assembled together again, anew and furthermore, so that and therefore, for this reason and as a result of this, they were not even powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to eat, devour and consume bread. When His family and friends heard and attended to, considered and understood, comprehended and perceived *this*, they came out and departed, went and proceeded on their journey to take hold of and gasp, seize and take possession of, obtain and attain Him to take Him into their custody and hold Him back, to restrain, prevent and hinder Him from doing anything else, for the reason that they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "He is beside Himself and out of His mind, confused and confounded, displaced and has gone insane!" The clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars who had come down and descended from Yarushalaim were also saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "He has and holds, owns and possesses Ba'al-Zabuwb, the LORD of the flies, and because of this, it is in, by and with the ruler and prince, commander and chief, leader and governor of the demons, fallen messengers and envoys that He throws out and expels, drives and repudiates, pulls and tears out, brings and sends out, casts and extracts out, disposes of and ejects, banishes and gets rid of the demons, fallen messengers and envoys!" But He called, summoned and invited them to Himself, and began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them in, by and with parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, "How, in what manner or way, is the adversary and slanderer, Satan, powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to throw out and expel, drive and repudiate, pull and tear out, bring and send out, cast and extract out, dispose of and eject, banish and get rid of Satan, the adversary and slanderer? And if a kingdom and royal power, dominion and rule, kingship, reign and authority may be separated and divided, in pieces and split, disunited and severed against itself, that kingdom and royal power, dominion and rule, kingship, reign and authority is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. And if a house and home, dwelling and abode may be separated and divided, in pieces and split, disunited and severed against itself, that house and home, dwelling and abode is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. And if Satan, the adversary and slanderer, has stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained, authorised and has risen up against himself and is separated and divided, in pieces and split, disunited and severed, he is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, but nevertheless, notwithstanding and on the contrary, he has and holds, acquires and receives, owns and possesses his completion and end, execution and conclusion, performing and finishing, carrying out and fulfilling, establishing and achieving his goal and purpose. But nevertheless, notwithstanding and on the contrary, no one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to go and enter into a strong and mighty, great and powerful man's house and home, dwelling and abode to thoroughly plunder and despoil, seize and carry off his objects and goods, belongings and possessions,

20 - 27

3:11a From the placeholder YΣ
3:11b From the placeholder ΘΥ

3:16a *Petros*, incorrectly known as *Peter* and means *A small stone*
3:17a *Ben-Ragaz*, or *Boanerges*, a contraction of the Hebrew *Ben*, meaning *Son*, and the Aramaic *Ragaz*, meaning *Rage*, *Trembling*, *Quaking*
3:18a *Philippos*, incorrectly known as *Phillip* and means *Lover Of Horses*
3:18b *Bar-Talmay*, incorrectly known as *Bartholomew* and means *Son of Talmay*, the *Furrowed*
3:18c *MattithYah*, incorrectly known as *Matthew* and means *Gift Of Yahuweh*. *MattithYah* is the same person as the *Leviy of Marcus 2:14*
3:18d *Ta'owm*, incorrectly known as *Thomas*, an Aramaic name meaning *Twin*
3:18e This *Kheleph* is not to be confused with the *Kheleph* who was the father of *MattithYah/Leviy*. This *Ya'qob* is not the brother of *MattithYah*. This *Ya'qob* had a brother named *Yahuwseph*, who was not a Delegate, and their mother was called *Miriam* (See *Marcus 15:40*)
3:18f *Thaddaios*, also *Thaddaeus* and means *Courageous*. His original Hebrew name is *Yahuwdah (Yahuchanon/John 14:22)*
3:18g *Cananaean*, or *Canaanite*, an Aramaic word meaning *Zealous/Zealot*
3:19a *Yahuwdah*, incorrectly known as *Judas* and means *Belongs to Yahuweh*
3:19b *Qariyowth*, incorrectly known as either *Iscariot* or *Kerioth*, and means *A Man from the City of Qariyowth, the collective*
3:22a *Ba'al-Zabuwb*, incorrectly known as *Beelzebub*, a contraction of the Hebrew *Ba'al* which means *Lord*, and of the Hebrew *Zabuwb* meaning *Fly*. It has the full meaning of *The Lord of Dung*

unless firstly and chiefly, principally and most importantly, he binds and ties up, wraps up and restricts, fastens and chains up, hinders and keeps the strong and mighty, great and powerful man in bonds, and then, at that time, he will thoroughly plunder and despoil, seize and carry off things from his house and home, dwelling and abode. Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, all individual and collective sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness will be forgiven and let off, left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, abandoned or left destitute, neglected and separated from the sons, children and offspring of men and humanity, and as many blasphemes and lies, malicious slanders and abusive sayings, injurious reproaches and vilifications, personal mockeries and insults, reviles and defames that there are, if they may blaspheme and lie, maliciously slander and abusively speak, injuriously reproach and vilify, personally mock and insult, revile and defame. But nevertheless, whoever may blaspheme and lie, maliciously slander and abusively speak, injuriously reproach and vilify, personally mock and insult, revile and defame against or towards the Set-Apart and Cleansed Spirit, he or she will never have or hold, acquire or receive, own or possess forgiveness, nor will they have their sins be let off, left behind or set aside, ignored or disregarded, abandoned or left destitute, given up or dismissed, omitted or rejected, neglected or separated from them for and on behalf of eternity, for the unbroken age and the perpetuity of time, but nevertheless, notwithstanding and on the contrary, he or she is and exists as caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound, worthy of punishment and connected with eternal and never ending, everlasting and perpetual sin and error, a miss of the mark and a mistake, violating the law of the Supreme One and wandering from the way and from the state of uprightness!" For they had said and taught, maintained and affirmed, directed and exhorted, advised and pointed out concerning this, "He has and holds, owns and possesses an unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit, a demon, fallen messenger and envoy."

3:29a From the placeholder *NNA*

27 (cont)

- 30

Yahushua's
True Brethren

Then His mother and His brothers and blood-brethren come, arise and appear, and as they were standing firm and steadfast outside the doors, they sent and dismissed, dispatched, ordered and commissioned a message to Him for His advantage, and called and addressed, summoned and invited Him. So, as the crowd and multitude, throng and mass of people was sitting down and reclining around Him on all sides, they also said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to Him, "Behold, look and see! Your mother and Your brothers and blood-brethren are outside the doors, seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring You." But He answered and replied to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Who is and exists as my mother and my brothers and blood-brethren?" And having looked, gazed and glanced around at those who were sitting down and reclining around and surrounding Him in a circle, He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out, "Behold, look and see! My mother and my brothers and blood-brethren! For this reason, whoever does and performs, accomplishes and executes, practises and brings about, undertakes, keeps and carries out, constructs and establishes the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of God, this person is and exists as my brother, and sister, and mother!"

3:35a From the placeholder *ØY*

31 - 35

Chapter 4
Parable Of The
Sower

Next, He began and started teaching, explaining and instructing, holding discussion and discourses alongside and beside the lake and inland sea again, anew and furthermore, and a very big and numerous, great and massive, large and extensive crowd and multitude, throng and mass of people was brought and gathered, collected and assembled, drawn and joined to Him, so that and therefore, for this reason and as a result of this, He embarked and stepped into a boat and vessel, and sat down and dwelt, stayed and resided in it on the sea, and the entire crowd and multitude, throng and mass of people, individually and collectively, was and existed beside and close to the lake and inland sea and upon the earth and land, ground and inhabited region. And having discussions and discourses, He taught, explained and instructed them in, by and with many numerous and large amounts of parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, and in by and with His discourses and discussions, teaching, explanations and instructions, He began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Hear and attend to, consider and understand, listen, comprehend and perceive *this!* Behold, look and see the following; A sower, one who scatters and disperses seed in a field, came and departed, went out and proceeded to go on his journey to sow, scatter and disperse seed. And it came to be and exist, arose, appeared and originated that in, by and with the sowing, scattering and dispersing of seed, that indeed, truly and surely, whatever fell, descended and dropped on and along the way, road and path, then the birds came, arose and appeared in view and ate it up and consumed it, devoured and destroyed it. And other and different seed fell, descended and dropped upon rocky and stony ground and soil, where, in that place, it did not have or hold, acquire or receive, own or possess much or numerous, great or massive, big, large or extensive amounts of earth or soil, ground or land, and immediately and straight away, it sprang and sprouted up through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that it had and held, acquired and received, owned and possessed no depth of earth or soil, ground or land. And whenever and as long as the sun rose and ascended, appeared and shone, it was scorched and burned, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that it had and held, acquired and received, owned and possessed no root or foundation, it withered and shrivelled, dried up and became useless. And other and different seed fell, descended and dropped among the thorns, thistles and weeds, and the thorns, thistles and weeds grew and sprang up, ascended and came up, and together they choked and suffocated, crushed and strangled, throttled and overpowered it, and it gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented no grain, outcome or product. But other and different seed fell, descended and dropped into the good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable earth and soil, ground and land, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented grain, outcome and product, growing and springing up, ascending, coming up and increasing, becoming more and greater in number and being magnified, and it brought and lead, produced and beard, presented and yielded thirtyfold, and sixtyfold, and a hundredfold!" And He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out, "Whoever has and holds, owns and possess ears and the ability to hear and attend to, consider and understand, listen, comprehend and perceive *this*, let him or her hear and attend to, consider and understand, listen, comprehend and perceive it."

4:1-9a See also *Mattith Yah 13:1-9; Lucas 8:1-8*

1 - 9

10 - 11

Then, when and at the time that it came to be and exist, arose, appeared and originated that He was alone, by Himself, those who were around and surrounding Him on all sides, together with the twelve, asked and requested, entreated and questioned, beseeched and enquired Him about the parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, and He started saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "You have been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented the secret and mystery of the kingdom and royal power, dominion and rule, kingship, reign and authority of God", but nevertheless, to those that are outside, every individual and collective things comes to be and exists, arises, appears and originates in, by and with parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, so that and in order that,

4:11a From the placeholder ØY

12

'In perceiving and examining, observing and considering, contemplate and noticing, directing their attention and seeing, they may perceive and examine, observe and consider, contemplate and notice, direct their attention and see, yet not see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate it; and in hearing and attending to, considering and listening, comprehending and perceiving, they may hear and attend to, consider and listen, comprehend and perceive, yet not know and understand, comprehend and perceive, be intelligent and insightful, be able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship; lest, at any time, they may return and be brought back, recover and turn back, change their mind and repent, and their sins may be forgiven and let off, left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from them.' *

4:12 From Yasha'Yah 6:9-10

13 - 20

And He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to them, "Do you not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate this parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype? Then how, in what manner or way, will you know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise all of the individual and collective parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes? The sower, he who scatters and disperses seed in a field sows, scatters and disperses the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Supreme One, and these are and exist as the ones on and along the way, road and path, in the place where the word is sown, scattered and dispersed: but when they hear and attend to, consider and understand, listen, comprehend and perceive it, Satan, the adversary and slander, comes, arises and appears immediately and straight away and takes away and lifts up, carries off and removes the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Supreme One, that has been sown, scattered and dispersed to them. And these are and exist as the ones sown, scattered and dispersed upon rocky and stony ground and soil: those who, whenever and as long as they may hear and attend to, consider and understand, listen, comprehend and perceive the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Supreme One, they immediately and straight away receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit it together with joy and gladness, happiness, rejoicing and delight. But they have and hold, acquire and receive, own and possess no root or foundation within or inside themselves, but nevertheless, notwithstanding and on the contrary, they are and exist for a day and time, age and season; then, afterwards and next of all, when oppression or affliction, tribulation or distress, trouble or crushing, harassment or calamity, pressure or pursuits or persecution comes to be and exists, arises, appears and originates through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Supreme One, immediately and straight away they are offended and caused to be led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall. And others are and exist as the ones sown, scattered and dispersed into and among the thorns, thistles and weeds: these are and exist as those who hear and attend to, consider and understand, listen, comprehend and perceive the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Supreme One, but the anxieties and worries, cares and distractions, grievances, solitudes and concerns of the day and time, age and season, and the deceit and deception, trickery and enticement, temptation and seductive delusion of riches and resources, possessions and wealth, and the evil desires and cravings, lusts and longings, coveting, impulses and passions about and concerning, regarding and on account of, because of and with respect to the rest of the things that remain comes, enters and travels in, working together to choke and throttle, suffocate and crush, crowd and overwhelm, take over, oppress and strangle the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Supreme One and it comes to be and exists, arises, appears and originates to be fruitless and useless, unproductive and unrewarding, resultless and unprofitable, barren and ineffective. But those that were sown, scattered and dispersed upon the good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable earth and soil, ground and land are and exist as those who hear and attend to, consider and understand, listen, comprehend and perceive the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Supreme One, and they receive and accept, embrace and welcome it, acknowledging it and taking it up as their own, and they bear and produce fruit, results and effects, thirtyfold, and sixtyfold and a hundredfold."

The Lamp

21 - 22

Then He began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Surely, a lamp or candle does not come, arise and appear so that and in order that it may be set and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned to be under a basket, or a bed or couch? Surely it is so that and in order that it may be set and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned to be upon a lampstand and candlestick? For this reason, nothing is or exists as secret or covered, hidden or private, unknown or concealed except so that and in order that it may be made known and declared by

22 (cont)
- 25

relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified and made plain, nor does anything come to be or exist, arise, appear or originate as being kept secret or hidden away, concealed, obscured or stored up, but nevertheless, notwithstanding and on the contrary, so that and in order that it may come forth, arise and appear to be evident and visible, publically known and distinguishable, apparent and recognisable, open and known, clearly and plainly seen. If some certain one has and holds, acquires and receives, owns and possesses ears and the ability to hear and attend to, consider and understand, listen, comprehend and perceive *this*, let him or her hear and attend to, consider and understand, listen, comprehend and perceive it." And He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to them, "Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of what you hear and attend to, consider and understand, listen, comprehend and perceive. In, by and with what measure and determined extent, portion and limit, standard and rule you use to measure and determine extents, portions and limits, standards and rules, it will be used to measure and determine your extent, portion and limit, standard and rule, and it will also be added to and put on, joined to and handed over, delivered and given, bestowed and attributed, imputed and imposed, associated with and brought upon you. For this reason, whoever has and holds, acquires and receives, owns and possesses, it will be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him or her, and whoever does not have or hold, acquire or receive, own or possess, even what he or she has and holds, acquires and receives, owns and possess will be lifted up and carried off, becoming separated from him or her."

The Growing Seed

Next He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "In this manner and way, thus and so, the kingdom and royal power, dominion and rule, kingship, reign and authority of God is and exists as, like and similar to a man who may throw and put, place and cast seed upon the earth and soil, ground and land, and he may sleep and pay no attention, and he may be awakened and roused from his sleep, lifted up and caused to pay attention night and day, and the seed may sprout and propagate, produce, bud and shoot forth, and may grow and extend, lengthen, enlarge and increase; how *they do this*, he himself does not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate. The earth and soil, ground and land bears and produces fruit, results and effects alone, by itself; firstly and chiefly, principally and most importantly comes the grass, sprout and blade, then, next and afterward comes the head and ear, then, next and afterwards comes the fullness and completeness, perfectness and conclusion of the grain and wheat within and inside the head and ear. But nevertheless, at the time when the crop and harvest, outcome and grain is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over, having become ripe, immediately and straightaway he sends and dismisses, dispatches, orders and commissions the sickle, the large, curved knife employed in cutting ripe grain to the appointed place, for concerning this, the harvest, the cutting of the ripe grain and the gathering together of the bundles of grain has been presented and shown, brought into the light and placed, set down, readied and provided, furnished and offered, yielded and dedicated, sent and stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised."

4:26a From the placeholder ØY

26 - 29

The Mustard Seed

Then He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "How, in what manner and way can we liken and compare, imitate or resemble the kingdom and royal power, dominion and rule, kingship, reign and authority of God, or in, by or with what parable or illustration, comparison or symbol, type or figure, similitude or example, analogy or archetype may we set and place, stand and establish, appoint and ordain, fix and provide, designate and assign for it? It is as, like and similar to a mustard seed and grain, which, at the time when it may be sown, scattered and dispersed upon the earth and soil, ground and land, is and exists as the smallest and littlest, insignificant and trivial, lowly and least important of the all the individual and collective seeds, grains and kernels that are upon the earth and soil, ground and land, yet, at the time when it may be sown, scattered and dispersed, it grows and springs up, comes up, ascends and rises up and it comes to be and exists, arises and appears as the greatest and largest, most important and most prominent, best and most intense, extraordinary and outstanding of all the individual and collective garden herbs and edible plants, and makes and creates, forms and produces, appoints and ordains, prepares and constitutes, manufactures and establishes, accomplishes and sets out great and large, mighty and powerful, important and prominent, intense, extraordinary and outstanding branches, so that and therefore, for this reason and as a result of this, **'The birds and flying creatures of heaven, the vaulted expanse of the sky and all things visible within it are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to make their nest and settle down, rest and tarry, live and setup their tent under its shadow and shade, casted image and dark outline.'** " * And in many numerous and large amounts of parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes such as this kind of sort was He speaking and chatting the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of *the Supreme One* to them, just as and exactly as they were powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to hear and attend to, consider and understand, listen, comprehend and perceive; and He did not speak to chat to them without and separate from, independent of and apart from a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, but nevertheless, alone and by Himself He released and set free, explained and cleared up, revealed, exposed and made all individual and collective things known to His own personal disciples and followers, pupils and learners, apprentices and adherents, those that belonged to Him.

4:30a From the placeholder ØY

30 - 34

4:32a From Yachezq'el (Ezekiel) 17:23

The Storm Is Calmed

And in, by and with that day and time, when evening had come to be and exist, arise and appear, He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out them, *the disciples*, "Let's go and pass, travel and journey to the other side and the opposite shore." So, having left off and left behind, set aside and abandoned, dismissed and separated themselves from the crowd and multitude, throng and mass of people, they took Him and associated with Him as their companion, leading, guiding and bringing Him together with them in the boat and vessel, just as He was and existed; and other and different boats and vessels were and existed together with Him. And a great and powerful, mighty and intense, fierce and overwhelming tempestuous wind and gale came to be and exist, arose, appeared and originated, and the waves and billows of the lake and inland sea were being cast over and thrown, splashing and jostling, dashing and breaking over into the boat and vessel, so that and therefore, for this reason and for this purpose, the boat and vessel was already filling up by this time. And He Himself was and existed in the stern, the back part of the boat, sleeping and paying no attention upon the headrest, pillow and cushion, so they woke Him up and caused Him to be raised, elevated, and stood Him on His feet and began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "Teacher, Master and Instructor, do You not care, are You not concerned and does it

4:31-35a See also *Mattith Yah* 8:23-27, *Lucus* 8:22-25

35 - 38

Chapter 5
The Demon
Possessed
Man

not interest You that concerning this, we are being destroyed and killed, ruined and annihilated, rendered useless, wasting away and being slayed, perishing and passing away!?" And having been awoken and raised, stirred up, agitated and rendering Himself active, He rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced the tempestuous wind and gale, "Silence! Make no sound and be quiet, completely still and calm!" And He said to the lake and inland sea, "Be quiet, muzzled and tied shut!" And the tempestuous gale and wind abated and died down, ceased and stop raging, and a great and mighty, powerful and intense calm and tranquility, stillness and quiet came to be and existed, arose, appeared and originated. And He said to them, *His disciples*, "Why are you cowardly, timid and afraid in this manner and way, thus and so? Do you still not have or hold, own or possess trust or reliance, obedience or confidence, certainty of guarantee, assurance or dependence *in the Supreme One?*" But they were afraid and became frightened, alarmed and terrified, scared and amazed with a great and mighty, powerful, fierce and intense fear and dread, alarm and awe, reverence and respect, and began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to one another, "Then and therefore, accordingly and consequently, Who is this? For concerning this, even the tempestuous wind and gale, and the lake and inland sea, obey and submit to, yield to and surrender to, hearken and are subject to Him!"

Then they came and entered, departed and went to the other side and the opposite shore of the lake and inland sea, to the land and country, province, district and region of the *Girgashiy's*. But when He, *Yahushua*, came and disembarked, departed and proceeded to come from out of the boat and vessel, immediately and straight away He was met and encountered, faced with and opposed by a man with an unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit, a demon, fallen messenger and envoy, from out of the tombs, graves and sepulchres. He had and held, owned and possessed his dwelling place and abode, residence and habitation within and among the tombs, graves and sepulchres, and no one, nobody and nothing was powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to bind and tie him up, restricting him and stopping him any longer, anymore or any further, not even with chains, bonds or shackles, for through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that often and frequently at many times he had been bound and tied up, restricted and stopped from moving with ankle shackles and fetters, and chains and bond, but the chains and bonds had been torn and pulled apart, forcibly being wrenched in pieces by and under his power and control, and he had smashed and crushed, broken and shattered, overcome and destroyed the foot shackles and fetters. So no one, nobody and nothing had the strength and might, greatness and power to overcome and overpower, subdue and tame him, bringing him under control and restraining him. And through and via every individual and collective night and day, he was and existed within and among the tombs, graves and sepulchres and on the hills and mountains, shouting, exclaiming and crying out with a loud and raucous voice, and cutting, wounding and bruising himself with stones and rocks. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated *Yahushua* from afar, far away and at a distance, he ran and rushed forward, strived to advance and hastily moved towards Him and fell down before Him, prostrating himself and kneeling on the floor in front of Him, revering and paying homage to Him. And he shouted, exclaimed and cried out with a great and mighty, powerful and strong, intense and violent sound, tone and voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "What do You have to do with us, *Yahushua*, Son of the Highest and Most Exalted God? I adjure You and cause You to swear an oath by God: do not test or harass me, causing me to prove myself and distressing me, and do not test my genuineness or examine me!" For the reason that He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to him, "Disembark, depart and proceed to come from out from out of that man, you unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit, you demon, fallen messenger and envoy!" He also asked and desired to know, demanded and questioned, enquired and examined, interrogated and requested of him, "What is your name and title, character and person, reputation and authority?" So he says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "My name and title, character and person, reputation and authority is Legion! For concerning this, we are and exist as many in number, quantity and mass, and there are large amounts of us!" But he exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched Him greatly and plentifully, deeply and severely, heavily and earnestly, strictly and majorly, very much, to a great extent and for a long time, so that and in order that He might not send and dismiss, dispatch, order and commission them to go and depart outside of the land and country, province, district and region, driving and casting them away. But nevertheless, there, in that place, towards the hill and mountain was and existed a great and large, spacious and abundant herd and drove of young pigs and swine's, feeding, nourishing and grazing, and they, *the demons*, were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Send and dispatch, instruct and appoint, discharge and dismiss, conduct and escort us into the young pigs and swine, so that and in order that we may go and enter into them, possessing them." And so He permitted, let and allowed them to do so, and the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits, the demons, fallen messengers and envoys, having come and disembarked, departed and gone out of *the man*, they then went and entered into the pigs and swine, and they violently rushed and stampeded, impelled and incited, hastened and urged, darted and stormed the herd and drove that was as, like and similar to two thousand in number, headlong down the steep slope and overhanging bank, precipice and cliff into the lake and inland sea, and they, *the swine*, were choked and strangled, suffocated and throttled, crushed and drowned within and inside the lake and inland sea. But the herdsmen that were feeding and pasturing, tending to and nourishing, supporting and keeping an eye on them, *the swine*, whilst they grazed, fled and took flight, vanished and quickly disappeared, ran and slipped away, and they publically told and informed, proclaimed and declared, confessed and professed, reported and recited the news to the city and town, and to the rest of the country and villages, rural areas and lands, and they came and departed, went and proceeded to go to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate what it was that had come to be and exist, arise, appear and originate. And they came and departed, went and proceeded to go towards *Yahushua*, and they watched and looked upon, understood and perceived, noticed and beheld, attentively viewed and saw, ascertained and knew, discovered and recognised, contemplated, considered and found the demon-possessed man, He who had and held, acquired and received, owned and possessed the fallen messengers and envoys called Legion, sitting down and residing, dwelling and sojourning there, clothed, dressed and furnished with garments, and with a sound and right mind, sane and reasonable, sensible and moderate, self-controlled and thinking with thoughts that were straight and sober, discreet and that were of sound judgement, and they were afraid and terrified, alarmed and struck with awe. And those who had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated it told and related, narrated and fully described, recounted and informed, provided information and gave a detailed account to them about how, in what way and

5:1a *Girgashiy*, incorrectly known as *Gerasenes* or *Gadarenes* and means *Dwelling on Clay*

5:6a From the placeholder *IV*

5:7a From the placeholder *IY*
 5:7b From the placeholder *YE*
 5:7c From the placeholder *ØY*
 5:7d From the placeholder *ØN*

5:9a *Legion*, corresponding to the Latin term used to designate a group of soldiers in armies. *Legion* is a fitting name, as there are many demons possessing this poor man

5:15a From the placeholder *IV*

manner it came to be and existed, arose, appeared and originated with the demon-possessed man and about and concerning, regarding and on account of, because of and with respect to the pigs and swine. Then they began and started to exhort and encourage, admonish and console, comfort and beg, entreat and beseech Him, asking Him to go away and depart, leave and get out, separating Himself from their boundaries and regions, districts and territories, limits and borders, area's, frontiers and vicinities. But when He was embarking, stepping and getting into the boat and vessel, the one who had been demon-possessed exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched Him, asking Him so that and in order that he may be and exist together with Him. But He did not permit, let or allow him to do so, but nevertheless, notwithstanding and on the contrary, He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to him, "Go away and depart, withdraw and proceed on your journey to your own house and home, dwelling and abode, to the advantage of your *friends* and proclaim and announce, certify and make known, declare and publish, report and tell them how much the Sovereign Master has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established for you, and how He showed mercy and compassion, pity, sympathy and kindness to you." So he went off and departed, left and proceeded to go and with the goal to persuade and warn, he began and started to announce and declare, publically pronounce and publish, openly preach and teach within and inside Decapolis, the Ten Cities, how much Yahushua had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established for him, and everyone, individually and collectively, were marvelling and astounded, astonished and amazed, admired, extraordinarily impressed and surprised.

5:19a From the placeholder 7X

5:20a Decapolis, a name given to a specific group of 10 cities north of Yahuwdea

5:20b From the placeholder IH

The Daughter
And The
Woman

And as Yahushua had crossed and passed over *the lake* again, anew and furthermore, a very big and numerous, great and massive, large and extensive crowd and multitude, throng and mass of people was brought and gathered, collected and assembled, drawn and joined towards Him, and He was and existed beside and alongside the lake and inland sea. And behold, look and see! One of the synagogues presidents and chiefs, leaders and rulers came, arose and appear to Him in His view, Ya'iyir by name and title, character and person, reputation and authority, and upon seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to, beholding and meeting, comprehending and appreciating Him, he fell and collapsed, prostrated and threw himself down at His feet, and he exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched, called for and addressed, invited and summoned His help and aid greatly and plentifully, deeply and severely, heavily and earnestly, strictly and majorly, very much, to a great extent and for a long time, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "My small and little daughter is very sick, near the end of her life and at the point of death, so that and in order that, after you have come, arisen and appeared, you may lay and set, place and put your hands on her, so that and in order that she may be delivered and preserved, saved and kept from danger and destruction, ruin and annihilation, and so she may live and continue to exist." So He went off and departed, left and proceeded to go together with him, and a great and large crowd and multitude, throng and mass of people accompanied and followed after, obeyed and joined themselves to Him and they were also pressed and crowded around Him, leaving little room for movement. Now, a woman who had existed in, by and with a flow and issue of life-blood, a haemorrhage, for twelve years, and who had experienced and undergone, received and endured many numerous and large amounts of suffering by and under the power and control of many numerous and large amounts of physicians, healers and doctors, and who had freely spent and wasted, used up and exhausted every individual and collective thing that came from her, all that she had and all her possessions, and not one thing had benefitted or helped, assisted or aided, succoured or serviced, profited her or been of any advantage or use to her, but nevertheless, notwithstanding and on the contrary, she had come, arisen and appeared to be much more and exceedingly worse and severely sicker to a greater and higher degree. Having heard and attended to, considered and understood, comprehended and perceived news and reports about and concerning, regarding and on account of, because of and with respect to Yahushua, she came, arose and appeared within and inside the crowd and multitude, throng and mass of people, she touched and took hold of, handled and fastened herself to His clothes and garment, cloak, robe and coat from behind, for the reason that she was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "If I might just touch and take hold of, handle and fasten myself to even His clothes, apparel and garments, I will be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, becoming well and healthy again." And immediately and straight away, the spring and fountain, well and source, issue and flow of her blood, her haemorrhage, was dried up, parched and stopped, and she knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, comprehended, acknowledged and recognised that concerning this, she had been healed and cured, restored and made whole in her body and mortal flesh from this scourge and disease, affliction and ailment, plaque and sickness. But immediately and straight away, Yahushua accurately knew and clearly saw, perceived and understood, recognised and acknowledged, experienced and became thoroughly acquainted within and inside Himself that the power and might, strength and force had gone and departed, proceed and flowed from out of Him, so He turned around and turned back within and inside the crowd and multitude, throng and mass of people, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Who, which or what has touched and taken hold of, handled and tried to fasten themselves to my clothes and garments?" Then His disciples and followers, pupils and learners, apprentices and adherents began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "You can clearly perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of the crowd and multitude, throng and mass of people pressed together and crowded around You, and You say and teach, maintain and affirm, direct and exhort, advise and point out, "Who, which or what has touched and taken hold of, handled and tried to fasten themselves to me?" Yet He still looked, gazed and glanced around to see and perceive, observe and witness, know and experience, recognise and respect, understand and ascertain, comprehend and appreciate, consider and learn who it was that had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established this. But nevertheless, the woman, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding, comprehending and appreciating what had come to be and exist, arise, appear and originate for her, came, arose and appeared with reverence and respect, awe and trembling, and fell down before Him, prostrating herself and kneeling on the floor in front of Him, revering and paying homage to Him, and told Him the whole individual and collective reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty, truth and fact of *what had happened*. But nevertheless, He said to her, "Daughter, your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence has delivered and preserved, saved and kept you from danger and destruction, ruin and annihilation. Go away and depart, withdraw and proceed on

5:21a From the placeholder IH

5:22a Ya'iyir, incorrectly known as Jairus and means He Enlightens

5:27a From the placeholder IY

5:30a From the placeholder IZ

your journey with peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, and be and exist as healthy and well, safe and sound, in good condition and whole, becoming separated from your scourge and disease, affliction and ailment, plaque and sickness." Whilst He was yet and still speaking and chatting, some from the synagogue president's and chief's, leader's and ruler's *house* came, arose and appeared in their view, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out that "Your daughter has died and perished, having her soul separated from her body. What is the point of still annoying and harassing, bothering and troubling the Teacher, Instructor and Master?" But nevertheless, Yahushua, disregarding and ignoring, paying no attention to and refusing to listen to, neglecting and taking no heed of the word and saying, message and statement, declaration and report, news and account that was being spoken, chatted and babbled, He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to the synagogue president and chief, leader and ruler, "Do not fear or tremble, become alarmed or frightened, only and merely have trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence." Then He did not allow or permit, suffer or let anyone or anything accompany or closely follow along together with Him, except Petros and Ya'qob, and Yahuchanon, the blood-brother of Ya'qob. When they came, arose and appeared into the house and home, dwelling and abode of the synagogue president and chief, leader and ruler, He also watched and looked upon, understood and perceived, noticed and beheld, attentively viewed and saw, ascertained and knew, discovered and recognised, contemplated, considered and found an uproar and tumult, noise and outcry, clamour and commotion, confusion and groaning, and a numerous and large amount of weeping and crying, lamenting and loud wailing and shouting. But, when He had gone in and entered, He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to them, "Why and for what reason are you in uproar and tumult, making a noise and crying, clamouring and causing a commotion, in confusion, groaning and weeping, crying and lamenting? The small child and offspring is not dead nor has she perished, having her soul separated from her body, but nevertheless, notwithstanding and on the contrary, she sleeps." And so they laughed at and ridiculed, scornfully mocked, jeered at and derided Him. But nevertheless, having thrown out and expelled, driven and repudiated, pulled and torn out, brought and sent out, casted and extracted out, ejected, banished and gotten rid of everyone, individually and collectively, by Himself, He took and associated the father of the small child, and the *child's* mother with Him and His companions, together with those that were together with Him, *Yahushua*, leading, guiding and bringing them with Him, and He came, entered and travelled into the place where the small child was and existed. And as He took hold of and gasped, seized and took possession of, obtained and attained the small child's hand, He began saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to her, "Taliitha coum," which is and exists translated as and given the meaning of, "Little girl and maiden, I say and teach, maintain and affirm, direct and exhort, advise and point out to you - arise and waken!" And immediately and straight way, the little girl and maiden stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, got up and arose, and she began walking around and going about (for the reason that she was and existed as twelve years old), and they were altered and changed, confused and astounded, amazed and astonished with great and large, intense, extraordinary and overwhelming amazement, terror and astonishment. And He enjoined and ordered, divided and separated, defined and charged, admonished and commanded them greatly and plentifully, deeply and severely, heavily and earnestly, strictly and majorly, very much, to a great extent and for a long time so that and in order that no one, nobody and nothing may know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise this. He also told *them* to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to her *something* to eat, devour and consume.

5:36a From the placeholder $\bar{\zeta}$

34 (cont) -
43

Chapter 6
A Prophet
Without
Honour

1 - 6

Next, He came and departed, went and proceeded to go out from there, from that place, and He comes, arrives and appears into His homeland, native country and fatherland, and His disciples and followers, pupils and learners, apprentices and adherents were accompanying and following after, obeying and joining themselves to Him. When the Sabbath came to be and exist, arose and appeared, He began and started to teach, explain and instruct within and inside the Synagogue, holding discussion and discourses, and many numerous and large amounts of those hearing and attending to, considering and understanding, comprehending and perceiving *Him* were amazed and astounded, astonished and overwhelmed, bewildered and shocked, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "From which place, source or origin did this one get such things? And what is this wisdom and intelligence, knowledge and insight given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Him? And such miracles and powers, wonders and mighty deeds as these coming to be and existing, arising, appearing and originating through and by the agency of, via and with His hands? Is this One not the carpenters Son? *The Son of Miriam*, and the Brother of Ya'qob, and Yahuwseph, and Yahuwdah, and Shim'own? And don't His sisters exist here with us, in this place?" And they took offense at Him and disapproved of Him, didn't acknowledge His authority and were displeased, displeasured and indignant, distrustful and angered. And Yahushua said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to them concerning this, "A prophet, one who declares the thoughts of the Supreme One before and in the presence of mankind does not exist without honour, is despised and without value, price and isn't deemed worthy of respect except within and inside His homeland, native country and fatherland, and within and among His relatives and kinsmen, fellow citizens and countrymen, and within and inside His household and family." And He was never powerful or mighty, able or capable, authorised or free to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish any sort of miracle or power, wonder or mighty deed, except to lay and set, place and put His hands upon a few and small amount of sick and disabled, feeble and ill people, whom He did serve and heal, cure and restore to health. And He marvelled and was astounded, astonished and amazed, surprised and wondered through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of their untrustworthiness and incredulosity, unreliability and disobedience, uncertainty and their refusal to trust.

6:3a From the placeholder $\bar{\zeta}$

6:3b *Miriam*, incorrectly known as *Mary* and means *Rebellion*

6:3c *Yahuwseph*, incorrectly known as *Joses* and means *Yahuweh has added*

6:4a From the placeholder $\bar{\zeta}$

The Twelve
Sent Out

7 - 8

Then He went and wandered, revolved and passed, walked and travelled around the villages and small country towns in a circle and circuit, teaching, explaining and instructing, holding discourses and discussions, and He calls, summons and invites the Twelve to come towards Him, and He began and started to send and dismiss, dispatch, order and commission them to go out two by two, and He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to them power and might, ability and capability, force and influence, authority and significance, competence and excellence over the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits, the demons, fallen messengers and envoys, and He strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded them, so that and in order that they would take and lift up, carry and bear nothing for and on behalf of the trip and journey, way, road and path except merely a staff, rod and walking stick alone; no bread or food for nourishment, no knapsack,

6:7a *The Twelve* came to be a title given to the first twelve major disciples of Yahushua. The title was even used to refer to a certain group of the Twelve, even if there weren't twelve of them together at the time. See 1 Cor. 15:5

pouch or bag, nor any copper coins or money within the money belt or girdle, but nevertheless, notwithstanding and on the contrary, *only* the sandals already tied under their feet, and to not put on, dress or clothe *themselves* with two tunics or shirts. And He was also saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Whenever and wherever you may go and enter into a house and home, dwelling and abode; remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge there, in that place, up until the time that you may come out and depart, go forth and proceed to leave from there, from that place and point. Also, if any place or territory, district or land, region or area may not welcome or embrace, favourably receive or accept you, nor will they hear or attend to, consider or understand, listen to, comprehend or perceive you, coming forth and travelling out, going out and proceeding, emerging and marching out, departing and leaving from there, from that place and point, shake off the dirt, soil and dust from underneath and below your feet for and as a testimony and witness, evidence, proof and confirmation to them." And having gone away and departed, proceeded on their journey and left, they announced and declared, publically pronounced and published, openly preached and taught with the goal to persuade and warn, so that and in order that they may cause *people* to change their mind and think differently, amend their life and attitude, reconsider and feel compunction, abhor and repent of their past sins, and they were throwing out and expelling, driving and repudiating, pulling and tearing out, bringing and sending out, casting and extracting out, disposing and ejecting, banishing and getting rid of the demons, the fallen messengers and envoys, and they were anointing many numerous and large amounts of sick and disabled, feeble and ill people with olive oil and they were serving and healing, curing and restoring *them* to health.

Yahuchanon
The Immerser
Is Murdered

And King Herod* heard and attended to, considered and understood, comprehended and perceived *of it*, for the reason that His, *Yahushua's*, name and title, character and person, reputation and authority came to be and exist, arose, appeared and originated as evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen, and concerning this, they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Yahuchanon the Immerser and Submerger has been raised and lifted up, awakened and restored from out of the dead and lifelessness, inanimateness and is no longer deceased, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, miraculous powers and wonders, mighty deeds and supernatural capabilities operate and work, act, function and are being active and effective in, by and with Him." But nevertheless, others were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "It is and exists as 'EliYah!'" But nevertheless, concerning this, others were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "A prophet, one who declared the thoughts of the Supreme One before and in the presence of mankind, as, like and similar to the *old* prophets, those who declared the thoughts of the Supreme One before and in the presence of mankind!" But nevertheless, having heard and attended to, considered and understood, comprehended and perceived *it*, Herod was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "I beheld, decapitated and cut off the head of Yahuchanon, *now* this one has been raised and lifted up, awakened and restored *again!*" For the reason that it was Herod himself who sent and dismissed, dispatched, ordered and commissioned *the message* to seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take Yahuchanon into custody, and he bound and tied him up, fastening him with chains and shackles, restricting and hindering him within and inside jail and prison, under the watchful eye of guards through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Herodias, the wife of his brother Philippos*, for concerning this, he had married her. For this reason, Yahuchanon had been saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Herod concerning this, "It is not possible or free, permitted or lawful for you to have and hold, acquire and receive, own and possess the wife of your brother." And so Herodias held a grudge against and felt resentful towards him, and she was wanting and wishing, preferring and aiming, intending, willing and desiring to kill and slay, condemn and annihilate, exterminate and slaughter him, but she was not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do so, for the reason that Herod, fearing and being afraid, terrified and frightened of Yahuchanon, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding, comprehending and appreciating him to be a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted man who was in a right relationship with the Supreme One, and was also a set-apart and cleansed man, and so he, *Herod*, was guarding and defending, preserving, watching over and protecting him, keeping him safe and sound. But when he heard and attended to, considered and understood, comprehended and perceived him, he was greatly and plentifully, deeply and severely, heavily and majorly perplexed and uncertain, at a loss and inwardly disturbed, puzzled and in doubt, not knowing how to proceed, speak or act, yet he heard and attended to, considered and understood, comprehended and perceived him gladly and with pleasure. But a good and opportune, favourable and suitable time and day, age and season came to be and exist, arose, appeared and originated, when Herod, in, by and with his birthday celebration, made and accomplished, constructed and established, manufactured and created, formed and produced, appointed and ordained, prepared and constituted a dinner, supper and banquet for his lords and chiefs, nobles and courtiers, magnates and grandees, and the Chiliarchs*, the military officers who command a thousand men, and the leading and prominent, eminent and important ones of Galilyah. And when the daughter of Herodias herself came and entered in and danced, she also pleased and won over, satisfied and flattered, appeased and accommodated Herod and those reclining at the table and eating *with him*. King Herod said to the young girl and maiden, "Ask and beg, call and crave, desire and require, inquire and request, demand and plead of me anything you may want or wish, prefer or intend, will or desire, and I will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to you." And he swore and confirmed, affirmed and promised with an oath to her greatly and plentifully, deeply and severely, heavily and earnestly, strictly and majorly, very much, to a great extent and for a long time, "Whatever it is that you may ask and beg, call and crave, desire and require, inquire and request, demand and plead of me, I will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to you, as much as and as far as half of my kingdom and royal power, dominion and rule, kingship, reign and authority." And having gone out and departed, left and proceeded to go on her journey, she said to her mother, "What is there to ask and beg, call and crave, desire and require, inquire and request, demand and plead for?" So she said, "The head of Yahuchanon the Immerser and Submerger." And having gone and entered in immediately and straight away together with diligence and haste, eagerness and zeal towards the king and ruler, she asked and begged, called and craved, desired and required, inquired and requested, demanded and pleaded, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "*This is what* I want and wish, prefer and intend, will and desire, so that and in order that you will immediately, at once and instantly give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to me the head of Yahuchanon the Immerser and Submerger upon a platter, plate and dish." And the king and ruler, having come to be and exist, arose, appeared and originated as deeply grieved and severely sad, afflicted beyond

6:14a This is *Herod Antipas*, the son of *Herod the Great*. After *Herod the Great's* death, the Romans appointed *Herod Antipas* as tetrarch of Galilyah and Peraea. At the instigation of *Herodias*, the wife of his brother *Philippos* whom he stole, he went to Rome to seek the title of King, but due to the charges brought against him by his nephew, *Herod Agrippa I*, the *Emperor Caligula* banished him and *Herodias* to *Lyons in Gaul France*. *Herod* means *Heroic*
6:15a *EliYah*, incorrectly known as *Elijah* and means *Yahuweh is God*

6:17a *Herodias* was the granddaughter of *Herod the Great*. She first married her uncle, *Herod Philippos*, but then left him and joined herself to her other uncle, *Herod Antipas*, whom *Yahuchanon the Immerser* told he had committed an unlawful union with her. She was later banished with *Herod Antipas* to *Gaul*. *Herodias* means *Heroic*
6:17b *Herod Philippos*, the brother of *Herod Antipas*. He led a quiet life, and not much else is known about him. *Philippos* means *Lover of Horses*

6:21a *Chiliarch*, a military commander and captain who governed and ruled a Roman cohort, which was usually 1000 men.

measure and exceedingly sorrowful. He did not want or wish, prefer or aim, intend, will or desire to set her aside or disregard, ignore or annul, invalidate or condemn, break or revoke, deny or despise, abrogate or abolish, make void or get rid of, insult or offend, reject or refuse to recognise and accept the validity of the *oath*, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the sworn and confirmed, affirmed and promised oaths and vows, and those who were reclining at the table and eating *with him*. So the king and ruler immediately and straight away sent and dismissed, dispatched, ordered and commissioned a bodyguard and messenger, executioner and courier, enjoining and ordering, dividing and separating, defining and charging, admonishing and commanding him to bring and produce, bear, present and yield his, *Yahuchanon's*, head. Then he went away and departed, and arrived within and inside the prison and jail, under the eye of guards, and cut off his head, beheading and decapitating him, and he brought and produced, bore, presented and yielded his head upon a platter, plate and dish, and he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to the young girl and maiden, and the young girl and maiden gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to her mother. And when his disciples and followers, pupils and learners, apprentices and adherents heard and attended to, considered and understood, comprehended and perceived *his beheading*, they came, arose and appeared, and lifted up and elevated, carried, picked up and raised his corpse and body, and laid and set, placed and put it within and inside a grave and tomb, sepulchre and memorial.

5000 Fed

And the delegates and emissaries, teachers and ambassadors, messengers and persons who are sent forth with the orders of the Supreme One were gathered and assembled, collected and brought, drawn and joined together around Yahushua, and proclaimed and announced, certified and made known, declared and published, reported and told him all the individual and collective things that they did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, and as much and all that they taught, explained and instructed with discourses and discussions. Then He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "You are to come now and follow, on your own, by yourselves, into a forsaken and deserted, desolate and uninhabited place and territory, district and land, region and area, and are to rest and be still, cease from movement and labour, be calm and regain your strength, to recover, be relieved and be refreshed briefly, for a little while and a short and small amount of time." For the reason that many numerous and large amounts of *people* were and exist as coming, arising and appearing, and going away and withdrawing, leaving and proceeding to go on their own journey, and they had had no convenient time or leisure, opportunity or occasion to eat, devour or consume food. So they went off and departed, left and proceeded to go within and inside the boat and vessel into a forsaken and deserted, desolate and uninhabited place and territory, district and land, region and area on their own. But many numerous and large amounts of *people* saw and recognised, observed and perceived, paid attention to and became acquainted with the fact that they were going away and withdrawing, leaving and proceeding to go on their journey, and also accurately knew and clearly saw, perceived and understood, recognised and acknowledged, experienced and became thoroughly acquainted *with what they were doing*, and so ran and rushed on foot there together, to that place, from all the individual and collective cities and towns, and they advanced and went on ahead, getting and arriving there before them. And getting out and disembarking, departing and proceeding to get out of the boat, He, *Yahushua*, saw and recognised, observed and perceived, paid attention to and became acquainted with a very big and numerous, great and massive, large and extensive crowd and multitude, throng and mass of people, and He was moved with compassion and felt sympathy, took mercy and pity upon them, for concerning this they were and exist **"as, like and similar to sheep not having or holding, acquiring or receiving, owning or possessing a shepherd or herdsman,"** * and He began and started to teach, explain and instruct them about many numerous and large amounts of things, holding discourses and discussions with them. And now already, by this time, an advanced and very late hour had come to be and exist, arose, appeared and originated, and having come and approached, turned and drawn near to Him, His disciples and followers, pupils and learners, apprentices and adherents were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "This is and exists as a forsaken and deserted, desolate and uninhabited place and territory, district and land, region and area, and it's already and now an advanced and very late hour. Set them free and release them, let them go and dismiss them, grant them the permission to depart and send them away, so that and in order that as they go off, leave and depart into the surrounding and nearby lands and farms, and villages, small and country towns, they may buy and purchase something for themselves to eat, devour and consume." But nevertheless, He answered and replied to their question and request, and said to them, "You give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to them *something* to eat, devour and consume." And they say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Going off, leaving and departing on our journey, should we buy and purchase two hundred denarii worth of bread and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to them to eat, devour and consume?" And *Yahushua* answered and replied to their question and request, and says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "How much and how many loaves of bread do you have and hold, own and possess? Go away and depart, withdraw and proceed on your journey to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and find out." And knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning and distinguishing, comprehending, recognising and finding out, they say and teach, maintain and affirm, direct and exhort, advise and point out, "Five loaves of bread, and two fish." Then He charged and enjoined, commanded, ordered and instructed them to lie and sit down, to recline on the floor group by group, party by party, company by company upon the green grass and herbage. So they lay and sat down, reclining block by block, plot by plot, in groups dotted around the countryside. And having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the loaves of bread and the fish, and looking up into the vaulted expanse of the sky and all things visible within it, He blessed and gave thanks, praised and extolled, celebrated and bestowed favour, and He broke the loaves of bread into pieces, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *them* to His disciples and followers, pupils and learners, apprentices and adherents, so that and in order that they might entrust and commit, present and place, deposit and give over, set and deliver, apply and employ *the pieces* before them, *the crowd*, and He also divided and distributed, bestowed and assigned, imparted and apportioned, separated and shared the fish among everyone, individually and collectively. And all of them, individually and collectively, ate, devoured and consumed, and they were fed and satisfied, became full and ate their fill. After *this*, they lifted up and elevated, carried, picked up and raised twelve large wicker baskets filled to the brim and complete, satiated and full of broken pieces and fragments, left-over bites and crumbs *from the loaves of bread*, and from the fish. And there were and existed five thousand men eating, devouring and consuming. But immediately and straight away, He forced and compelled, urged and drove, pressured and pressed His disciples and followers, pupils and learners,

6:30a From the placeholder /N

6:34a From Numbers 27:17, 1 Kings 22:17, ZakarYahu (Zechariah) 10:2

6:38a From the placeholder /H
6:45a Bayith-Tsayad, incorrectly known as Bethsaida and means House of Fish or House of the Hunter

apprentices and adherents to embark and step into the boat and vessel and to go before and go on ahead, lead the way and proceed to go before *Him* to the other side and the opposite shore, towards Bayith-Tsayad, until and whilst He Himself had set free and released, let go and dismissed, granted the permission to depart and sent away the crowd and multitude, throng and mass of people. And parting from and leaving their side, saying good bye to them, *the crowd*, He went away and departed, left and continued on His journey to the hill and mountain to pray and communicate with the Supreme One.

Then, when evening had come to be and exist, arose, appeared and originated, the boat and vessel was and existed already in the middle of the lake and inland sea, and He Himself was alone, by Himself upon the earth and land, ground and inhabited region. And around and about the fourth guard and watch of the night, between three and six a.m., He saw and recognised, observed and perceived, paid attention to and became acquainted with them, being sorely taxed and harassed, tested and distressed, vexed and struggling in, by and with the process of rowing in order to drive and urge themselves forward, for the reason that the tempestuous wind and gale was and existed as set against and contrary to, opposite and hostile to, adverse and resistant to them, He comes, arises and appears towards them, for their advantage, walking around and going about upon the lake and inland sea, and He came, arose and appeared to go and pass by them, coming near them and missing them, remaining unnoticed and going beyond them. But nevertheless, when they saw and recognised, observed and perceived, paid attention to and became acquainted with Him walking around and going about upon the lake and inland sea, they thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered that concerning this, it is and exists as a ghost and phantom, apparition and spectre, and they shouted out and screamed, yelled and howled, cried out and loudly exclaimed, for the reason that all *of them*, individually and collectively, saw and recognised, observed and perceived, paid attention to and became acquainted with Him, and were shaken and stirred, disturbed and unsettled, troubled and upset, agitated and frightened, terrified and anxious, thrown into confusion and perplexed, confounded and thrown into a state of disorder. But nevertheless, immediately and straight away He spoke and chatted together with them, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Don't be afraid and take courage, be confident and bold; I Am and I Exist. Don't be frightened or alarmed, afraid or terrified, scared or fearful." Then he went up and ascended towards them, embarking and climbing into the boat and vessel, and the tempestuous gale and wind abated and died down, ceased and stop raging, and they were very and considerably, extremely and exceedingly altered and changed, confused and astounded, amazed and astonished within and inside themselves, for the reason that they do not know or understand, comprehend, perceive and had not become intelligent or insightful, not being able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship based upon the incident of the loaves of bread, but nevertheless, notwithstanding and on the contrary, their heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses were and existed as having been hardened and dulled, covered, thickened and closed. And having crossed and passed over, they came, appeared and arose up onto the earth and land, ground and inhabited region, into Chinnereth, they then anchored and moored *their boat*. And as they came out and disembarked, departed, went and proceeded to get from out of the boat and vessel, immediately and straight away, accurately knowing and clearly seeing, perceiving and understanding, recognising and acknowledging, experiencing and becoming thoroughly acquainted with Him, *people* ran around and went about the whole and entirety of that land and country, province, district and region, and they begin and start to carry around those that had and held, acquired and received, owned and possessed sickness and severe illnesses, bodily suffering and physical distress upon straw-filled mattresses, couches and pallets, bringing them to wherever and to whichever place they heard and attended to, considered and understood, comprehended and perceived that He is and exists. And wherever and to whichever place He was going and entering, into villages, small towns and country towns, or into cities and large towns, or into fields and the countryside, rural areas and farms, they laid and set, placed and put those that were sick and weak, ill and feeble, within and inside the plaza's and marketplaces, forums and public squares, and they were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him, so that and in order that they could just touch and take hold of, handle and fasten themselves to the tassels of His clothes, and as many as there were that touched and took hold of, handled and fastened themselves to Him, they were being delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, becoming well and healthy again.

6:53a Chinnereth, incorrectly known as Gennesaret and means Harps

Next, the Pharisees and some of the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, having come, arisen and appear from Yarushalaim, were being brought and gathered, collected and assembled, drawn and joined towards Him, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated that concerning this, some of His disciples and followers, pupils and learners, apprentices and adherents ate, devoured and consumed loaves of bread with common and profane, defiled and unclean, impure and ordinary - that is and exists as, unwashed - hands. For the reason that the Pharisees, and all the individual and collective Yahuwdeans, do not eat, devour or consume unless they wash their hands by rubbing one hand as a closed fist in the other, washing all the way up to the elbow, taking hold of and gasping, seizing and taking possession of, obtaining and attaining, holding fast to and retaining the tradition and teaching, doctrine and dogma, instruction and precept, ritual and exposition of the elders and forefathers, and they do not eat, devour or consume *when they come* from the plaza's and marketplaces, forums and public squares unless they immerse and submerge, wash, cleanse and purify themselves. And there are and exist many numerous and large amounts of other and different *traditions* which they have accepted and acknowledged, associated with and taken, received and ascertained, inherited and have been taught to take hold of and grasp, seize and take possession of, obtain and attain, hold fast to and retain, *like* immersing and submerging, washing, cleansing and purifying of cups and drinking vessels, goblets and jars, and jugs and pitchers, and kettles and copper containers, bronze utensils and cauldrons, pots and basins. And so the Pharisees and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested the answer to this question posed to Him, "Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason do Your disciples and followers, pupils and learners, apprentices and adherents not walk or behave, live, conduct or regulate their lives, works and actions according to and with regards to, in relation to and with respect to the tradition and teaching, doctrine and dogma, instruction and precept, ritual and exposition of the elders and forefathers, but nevertheless, notwithstanding and on the contrary, they eat, devour and consume loaves of bread with common and profane, defiled and unclean, impure and ordinary hands?" But nevertheless, He answered and replied to their question, saying to them, "Concerning this, Yasha'Yah prophesied well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily, admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably when he proclaimed and declared what the Supreme One wanted to

7:3a Yahuwdeans, incorrectly known as Jews or Judeans and means Those from the Land of Yahuwdea, those that belong to Yahuweh

make known before the time had passed and in the presence of men and woman about and concerning, regarding and on account of, because of and with respect to you hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons, as and like it has been written and inscribed, recorded and composed,

'This people and tribe, populace and nation value and honour, support, respect and revere Me with the lips, lip service and speech, but nevertheless, their heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses is kept away and abstaining, desisting and avoiding Me, being distant, absent and averted far away and a great distance from Me, being separate from Me. And they revere and venerate, adore and respect, honour and approve of Me in vain and senselessly, pointlessly and without any result, groundlessly and deceitfully, idly and falsely, fruitlessly and to no avail; And their teaching, explanations and instructions are the principles and decrees, ordinances and requirements, doctrines and authority, imposed regulations and dogmas of men and human beings, drilled and trained, instructed and learnt through explanation and rote.' *

7:7a From Yasha'Yah 23:19

6 - 7

'Leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omitting and rejecting, neglecting, dropping and separating *yourselves* from the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission of God', you take hold of and grasp, seize and take possession of, obtain and attain, hold fast to and retain the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission of men and human beings!" And He was also saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "You *have* a good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable *way* of setting aside and disregarding, violating and ignoring, annulling and invalidating, breaking and revoking, denying and despising, abrogating and abolishing, making void and getting rid of, insulting and offending, condemning, rejecting and refusing to recognise and accept the validity of the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission of God', so that and in order that you might establish and uphold, sustain and maintain, authorise and fix your tradition and teaching, doctrine and dogma, instruction and precept, ritual and exposition, standing it upright and firm, steadfast and unmoveable! For the reason that Moshe said, **'Value and honour, support, respect and revere your father' * and 'Whoever speaks evil of or reviles, denounces or insults, curses, abuses or calumniates father* or mother must be put to death and caused to come to an end, die and have his or her life extinguished, separating their soul from their body.'** * But nevertheless, you say and teach, maintain and affirm, direct and exhort, advise and point out *that* if someone says to father' or mother, 'Whatever financial help or advantage, profit or assistance, aid or service, benefit or use you may have received from out of me is Qorban' (which is and exists as a gift, present and offering *vowed to God via the Temple*), then you no longer, no more and no further allow or permit, let or tolerate him *or her* to do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or establish anything for father' or mother, reliving and forgiving, remitting and letting him *or her* disregard *their duty*, invalidating and rendering useless, robbing of force, putting out of action and disregarding, annulling and voiding, declaring inoperable and rejecting, cancelling and depriving the authority of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God' by your tradition and teaching, doctrine and dogma, instruction and precept, ritual and exposition, which and what you have passed on and entrusted, committed and delivered, embodied and imparted, transmitted and handed down. And many numerous and large amounts of very similar and almost alike, closely resembling and nearly equal such things you do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish." And having called, invited and summoned the crowd and multitude, throng and mass of people again, anew and furthermore, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "All of you, individually and collectively, hear and perceive, consider and understand, listen, comprehend and attend to Me, and know and understand, comprehend and perceive, become intelligent and insightful, be able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship: there is and exist nothing on the outside and outer exterior of a human being which by entering and travelling, going and coming into him *or her* is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to make him *or her* common or profane, defiled or unclean, impure or ordinary, desecrated or polluted, of little value or worthless. But nevertheless, notwithstanding and on the contrary, the things which come and travel, proceed and go, emerge and depart, project, flow and that are issued from out of a human being are and exist as the things that make a human being common and profane, defiled and unclean, impure and ordinary, desecrated and polluted, of little value and worthless." And when and at the time that He had entered and gone into a house and home, dwelling and abode, separating Himself from the crowd and multitude, throng and mass of people, His disciples and followers, pupils and learners, apprentices and adherents were asking and desiring to know, addressing and enquiring, examining and requesting the answer from Him regarding the parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype. And He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "In this manner and way, thus and so, do you also exist as devoid of understanding and unable to reason, foolish and senseless, witless and unintelligible, inconceivable, unintelligent and dull? Do you not mindfully perceive or understand, gain insight into or apprehend the meaning of, comprehend or acknowledge, heed or ponder, consider or observe that concerning this, every individual thing entering and travelling, going and coming into a human being that is outside and in the outer exterior is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to make him *or her* common or profane, defiled or unclean, impure or ordinary, desecrated or polluted, of little value or worthless, for concerning this, it does not enter or travel, go or come into his *or her* heart, the circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, but nevertheless, notwithstanding and on the contrary, *it goes* into the stomach and belly, and it comes and travels, proceeds and goes, emerges and departs, projects, flows and is issued into the toilet and latrine, sewer and privy, cleaning, purifying and cleansing all the individual and collective foods?" And He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "Whatever comes and travels, proceeds and goes, emerges and departs, projects, flows and that is issued from out of a human being, that certain thing is what makes human beings common or profane, defiled or unclean, impure or ordinary, desecrated or polluted, of little value or worthless. For the reason that from inside and within, from out of the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and

7:8a From the placeholder ØY

7:9a From the placeholder ØY

7:10a From the placeholder ΠPA

7:10b From Exodus 20:12

7:10c From the placeholder ΠPA

7:10d From Exodus 21:17

7:11a From the placeholder ΠPI

7:11b Qorban or Corban, a whole burnt offering or gift dedicated to God at the Temple in Yarushalaim, from the Hebrew root *qarab* meaning *To draw near and approach, to come into His presence*

7:12a From the placeholder ΠPI

7:13a From the placeholder ØY

8 - 21

21 (cont)
- 23

impulses of human beings, come and travel, proceed and go, emerge and depart, project and flow bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten apprehensions and evil thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings, fornications, sexual immoralities, illicit sexual relations out of wedlock and bestiality, theft, frauds and stealing, murder, homicide and slaughter, adultery and sexual relations with someone who is not your spouse, greed and avarice, covetousness and insatiableness for more than what is needed and what is due, materialism and lustfulness, evilness and trouble, sorrow and poorness, pitiableness and unfitness, unattractiveness and uselessness, worthlessness and moral reprehensibility, moral corruptness and wickedness, fraud and pornography, annoying and unethical notions, diseased and blind minds, perilous and criminal thoughts, vicious and malignant influences, harmful and incompetent purposes, bad and wretched desires, deceit and craftiness, cunning and guile, trickery and treachery, underhanded methods, deception and falseness, debauchery and unbridled lust, licentiousness and voluptuousness, outrageousness and wantonness, shamelessness and insolence, an evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious eye and way of seeing, being envious and showing malice, blasphemy and lying, malicious slandering and abusive speaking, injurious reproaching and vilifying, personal mockery and insulting, reviling and defaming, arrogance and pride, haughtiness and impiety, boasting and disdain, contempt and insolence, foolishness and senselessness, silliness and craziness, unwise sayings and ignorance, thoughtlessness and recklessness. All these individual and collective evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious things come and travel, proceed and go, emerge and depart, project, flow and are issued from within and inside, and make a human being common and profane, defiled and unclean, impure and ordinary, desecrated and polluted, of little value and worthless.”

The Trust Of
A Gentile
Woman

Moreover, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from there, from that place, He went off and departed, left and proceeded to go into the boundaries and regions, districts and territories, limits and borders, area's, frontiers and vicinities of Tsor. And having entered and gone into a house and home, dwelling and abode, He was wanting and wishing, preferring and aiming, intending, willing and desiring for no one, nobody and nothing to know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, comprehend, acknowledge or recognise, but He was not able or capable, powerful or mighty, allowed or free to escape notice and remain hidden, be unaware and ignored by people, be unnoticed and unknown, move secretly and escape people's knowledge, detection and sight. But nevertheless, notwithstanding and on the contrary, immediately and straight away, having heard and attended to, considered and understood, comprehended and perceived about and concerning, regarding and on account of, because of and with respect to Him, a woman who had and held, acquired and received, owned and possessed a daughter in, by and with an unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit[†], a demon, fallen messenger and envoy, as she came, arose and appeared, she fell down and prostrated herself towards His feet. Moreover, the woman was and existed as a Gentile[†], a Syro-Phoenician[†] by race and posterity, descent and nationality, and she kept asking and requesting, entreating and questioning, beseeching and enquiring of Him, so that and in order that He may throw out and expel, drive and repudiate, pull and tear out, bring and send out, cast and extract out, dispose of and eject, banish and get rid of the demon, the fallen messenger and envoy from her daughter. And He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to her, “Firstly and chiefly, principally and most importantly, allow and permit, tolerate and let the offspring and children to be fed and satisfied, become full and eat their fill, for the reason that it does not exist as good or pleasant, excellent or fine, useful or beneficial, nice or salutary, upright or worthy, admirable or commendable, precious or genuine, flawless or lovely, virtuous, beautiful or honourable to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the bread of the offspring and children, and throw and cast, scatter and hurl, propel and expel, apply and shed, bring and give it over to the little dogs, house dogs and puppies.” But nevertheless, she answered and replied, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “Sovereign Master[†]; even the little dogs, house dogs and puppies underneath and below the dining table eat, devour and consume from the young and small children's small bread crumbs and morsels, bites and fragments.” And He said to her, “Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, go away and depart, withdraw and proceed on your journey; the demon, fallen messenger and envoy has come and disembarked, departed and gone from out of your daughter.” And having gone off and departed, left and proceeded to go into the house and home, dwelling and abode, through enquiry and examination, thought and scrutiny, investigation and perception, she found and discovered, observed and recognised, detected and came to know that the demon, fallen messenger and envoy had come and disembarked, departed and gone away, and her daughter thrown and laying down upon the bed and couch, pallet and mattress.

7:25a From the placeholder *TINI*
7:26a From the Greek *Ελληνις* meaning either Greek or Gentile
7:26b *Syro-Phoenician*, meaning she was of mixed race, both Syrian and Phoenician. Syrian means Exalted and Phoenician means Palm trees. So Syro-Phoenician means Exalted Palm Trees. Many polytheistic religions used Palm trees in their worship of false gods

7:28a From the placeholder *KE*

24 - 30

Yahushua
Heals A Deaf
And Mute Man

And again, anew and furthermore, having come and departed, gone and proceeded to go from out of the boundaries and regions, districts and territories, limits and borders, area's, frontiers and vicinities of Tsor and Tsiydown, He came and arose, appeared and went down to the lake and inland sea of Galiylah, into the middle and midst of the boundaries and regions, districts and territories, limits and borders, area's, frontiers and vicinities of Decapolis, the Ten Cities. Then they bring and carry, move and fetch, drive and present a man, deaf and unable to hear, speaking with difficulty and tongue-tied, hardly able to talk and with a speech impediment. And they exhort and encourage, admonish and console, comfort and beg, entreat and beseech Him, so that and in order that He, *Yahushua*, might lay and set, place and put His hand on him. And having received and taken, collected and acquired, claimed and procured, accepted and apprehended, obtained and moved him aside by himself, separating him from the crowd and multitude, throng and mass of people, *Yahushua* threw and cast, put and placed His fingers into his, the deaf man's ears, the body parts used for hearing, and after spitting, He touched and took hold of, handled and fastened Himself to his tongue, the organ used for speech. And having looked up and raised His eyes to see into the vaulted expanse of the sky and everything in it, He signed and groaned deeply, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, “Epathakh[†]!” (this is and exists as “be completely opened!”). And his ears, the body parts used for hearing were completely opened, becoming able to hear, and immediately and straight away, his tongue, his organ used for speech

7:34a *Epathakh*, from the Aramaic *Pathakh* literally meaning Be thrown open

31 - 35

was freed and loosened, untied and released, set free and unbound, undone and unfastened from its chain and band, bond and imprisonment, fetter and bondage, and he was speaking, chatting and babbling properly and correctly, rightly and plainly. Moreover, He enjoined and ordered, divided and separated, defined and charged, admonished and commanded them so that and in order that they may not say or teach, maintain or affirm, direct or exhort, advise or point out *what had happened* to anyone, anybody and anything. But nevertheless, as much as and as long as He was enjoining and ordering, dividing and separating, defining and charging, admonishing and commanding them, the more excessively and exceedingly, greatly and abundantly, extremely and emphatically to a greater and higher degree were they themselves announcing and declaring, publically pronouncing and publishing, openly preaching and teaching it. And they were amazed and astounded, astonished and overwhelmed, bewildered and shocked exceedingly beyond all measure, to an extremely high and extraordinary degree, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "He has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established every individual and collective good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable thing; He makes both the deaf, those without the ability to hear, hear and attend to, consider and understand, listen, comprehend and perceive, and the mute, those unable to speak, speak, babble and chatter!"

Chapter 8
4000 Fed

In, by and with those days and times, ages and seasons, when a great and massive, large and extensive crowd and multitude, throng and mass of people was and existed again, anew and furthermore, and they had and held, acquired and received, owned and possessed not one thing that they may eat, devour and consume, He, *Yahushua*, calls, summons and invites the disciples and followers, pupils and learners, apprentices and adherents to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "I am moved with compassion and feel sympathy, having mercy and pity upon the crowd and multitude, throng and mass of people, for concerning this, they now have already and by this time stayed and remained, continued and persevered, held fast to Me and have attached themselves to Me for three days, and they don't have or hold, acquire or receive, own or possess something that they may eat, devour and consume. But if I may set them free and release them, let them go and dismiss them, grant them the permission to depart and send them away into their houses and homes, dwellings and abodes, without eating and being hungry they will become weary and exhausted, grow weak, get tired out and faint in, by and with the way and route, road, path and journey. And some certain ones of them have come here and have arrived from afar, far away and a long distance away." And His disciples and followers, pupils and learners, apprentices and adherents answered and replied to Him concerning this, "From where, what source or origin here, in this place, this forsaken wilderness and desert, desolate place and uninhabited wasteland will anyone be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to get sufficient and enough loaves of bread to satisfy and feed, fill up and cause these *people* to eat their fill?" And He asked and requested, entreated and questioned, beseeched and enquired of them, "How much and how many loaves of bread do you have and hold, own and possess?" And they said, "Seven." So He enjoins and orders, charges and commands, declares and announces to, recommends and exhorts, summons and instructs, directs and encourages the crowd and multitude, throng and mass of people to recline and lie down upon the earth and land, ground and soil. And having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the seven loaves of bread, blessing and giving thanks, praising and extolling, celebrating and bestowing favour, and He broke them, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *them* to His disciples and followers, pupils and learners, apprentices and adherents so that and in order that they may entrust and commit, present and place, deposit and give over, set and deliver, apply and employ *the pieces of bread* before them. And so they entrusted and committed, presented and placed, deposited and gave them over, set and delivered, applied and employed them before the crowd and multitude, throng and mass of people. They also had and held, acquired and received, owned and possessed a few and small amount of small fish, and blessing and giving thanks, praising and extolling, celebrating and bestowing favour upon them, He ordered that they were also to be entrusted and committed, presented and placed, deposited and given over, set and delivered, applied and employed before *the crowd*. And they ate, devoured and consumed, and they were fed and satisfied, became full and ate their fill, and they lifted up and elevated, carried, picked up and raised seven large reed baskets and hampers full of the surplus and excess, abundant and residue, remaining and left over broken pieces and fragments, left-over bites and crumbs *from the loaves of bread*. And there were and existed about four thousand; and He set them free and released them, let them go and dismissed them, granted them the permission to depart and sent them away. And immediately and straight away, having embarked and stepped into the boat and vessel, together with His disciples and followers, pupils and learners, apprentices and adherents, He went, arose and appeared into the part and area, territory and country, district and place of Dalmanutha .

8:10a *Dalmanutha*, a town on the west side of the *Sea of Galilylah*, north of *Tiberius* and near *Migdalah*

The Yeast Of
The Pharisees

Then the Pharisees came and departed, went out and proceeded to go and began and started to question and dispute, enquire and discuss, debate and examine, ponder and argue with Him, seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent from out of heaven, the abode of the Supreme One, coming from and by Him, putting Him to the test and objectively examining, scrutinising and enticing Him to prove, determine and ascertain His genuineness, behavioural response and character. And sighing deeply, lamenting and intensely groaning within and inside His Spirit , He says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Why and for what reason does this generation and age, clan and these men very much like each other in endowments, pursuits and character ask and beg, call and crave, desire and require, inquire and request, demand and plead for a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent? Yes, truly this is a firm and reliable statement of truth: no sign or mark, token or prodigy, miracle or signal, indication or distinguishing characteristic, wonder or portent will be given or granted, supplied or furnished, bestowed or delivered, committed or permitted, extended or presented to this generation and age, clan and these men very much like each other in endowments, pursuits and character!" And having gone off and left them behind, setting them aside and abandoning them, dismissing them and separating Himself from them, He embarked and stepped into the boat again, anew and furthermore, going off and departing, leaving and proceeding to go to the other side and the opposite shore. But His disciples and followers, pupils and learners, apprentices and adherents forgot and neglected to, disregarded and had overlooked the fact that they had forgotten to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit some more loaves of bread, except for merely one loaf of bread by itself that they had and held, acquired and received, owned and possessed together with themselves within and inside the boat and vessel. And He started enjoining and ordering, dividing and separating, defining and

8:12a From the placeholder *T/N/I*

charging, admonishing and commanding them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "See and recognise, observe and perceive, pay attention to and take note, be aware of and take heed, make sure and mentally discern, face and examine, discover and understand, consider and contemplate, notice and direct your attention towards, look out and watch out for the yeast and leaven of the Pharisees, and the yeast and leaven of the Herodians." But nevertheless, the disciples and followers, pupils and learners, apprentices and adherents were thoroughly thinking about and reasoning, carefully considering and reckoning, resolving and deliberating, pondering and reflecting to one another about the fact that they did not have or hold, acquire or receive, own or possess any loaves of bread. And knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning and distinguishing, comprehending, recognising and finding out, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Why and for what reason do you thoroughly think about and reason, carefully consider and reckon, resolve and deliberate, ponder and reflect within and inside yourselves, you of little trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, concerning the fact that you don't have or hold, acquire or receive, own or possess loaves of bread? Do you still not mindfully perceive or understand, gain insight into or apprehend the meaning of, comprehend or acknowledge, heed or ponder, consider or observe, nor do you know and have you still not become intelligent or insightful enough to be able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship? Do you have and hold, own and possess a hardening and dulling, covering, thickening and closing of your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses? **'Having and holding, acquiring and receiving, owning and possessing eyes, do you do not perceive or examine, observe or consider, contemplate or notice, direct your attention to or see? And having and holding, acquiring and receiving, owning and possess ears, do you not hear or attend, consider or listen, comprehend or perceive?'** * Do you still not mindfully perceive or understand, gain insight into or apprehend the meaning of, comprehend or acknowledge, heed or ponder, consider or observe, nor do you remember or have in your mind, think about or recall the time when I broke the five loaves of bread into pieces for and on behalf of the five thousand, how much and how many large wicker baskets of broken pieces and fragments, left-over bites and crumbs did you lift up and elevate, carry, pick up and raise?" They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Twelve." *"How about the time when I broke the seven loaves of bread for and on behalf of the four thousand, how much and how many large reed baskets and hampers filled to the brim and complete, satiated and full of broken pieces and fragments, left-over bites and crumbs did you lift up and elevate, carry, pick up and raise?"* And so they said, "Seven." And He said and taught, maintained and affirmed, directed and exhorted, advised and pointed out to them, "Do you still not know or understand, and have you still not become intelligent or insightful enough to be able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship?"

15 (cont)
- 21

8:18a From Yachezq'el 12:2

Yahushua
Heals A Blind
Man

Then they come, arise and appear within Bayith-Tsayad. And they bring and carry, lead and guide, move and fetch a blind man to Him, a person without the ability to use his eyes to see, and they exhort and encourage, admonish and console, comfort and beg, entreat and beseech Him, so that and in order that He might touch and take hold of, cling to and fasten Himself to him. So, having taken possession of and attaining, seizing and laying hold of, grasping and firmly grabbing his hand, He brought and led, guided and moved him outside and to the outer exterior of the village, the small country town, and he spit into his eyes and he laid and set, placed and put His hands on him, and He asked and desired to know, addressed and enquired, examined and requested him to answer the following question, "Do you perceive or examine, observe or consider, contemplate or notice, see or are you aware of anything?" And having looked up and raised his eyes, he said, "I can perceive and examine, discern and observe, consider and contemplate, notice and see, take note of and am aware of people that I see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate to be as, like and similar to trees and large bushes, walking around and going about." Then and next of all, He laid and set, placed and put His hands upon his eyes again, anew and furthermore. And he looked intently and steadily, distinctly and fixedly, staring straight ahead with his eyes wide open *for a while*, and his sight was restored and re-established, reinstated and rebuilt, and he could gaze at and look attentively at, view and see every individual and collective thing shining clearly and distinctly, plainly, radiantly and brightly. So He sent and dismissed, dispatched, ordered and commissioned him to go into his house and home, dwelling and abode, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "You may not go or enter into the village, the small country town."

22 - 26

Petros'
Declaration

Then Yahushua and His disciples and followers, pupils and learners, apprentices and adherents came and departed, went out and proceeded to go on their journey to the villages, the small country towns of Caesarea of Philippos, and in by and with the way and route, road, path and journey He was asking and desiring to know, addressing and enquiring, examining and requesting His disciples and followers, pupils and learners, apprentices and adherents to answer the following question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Who or What do the people say and teach, maintain and affirm, direct and exhort, advise and point out I am and exist as?" And they spoke to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Yahuchanon the Immerser and Submerger, and others, 'EliYah, and still others, one of the prophets, those who declare the thoughts of the Supreme One before and in the presence of mankind." And He Himself was asking and desiring to know, addressing and enquiring, examining and requesting them to answer the following question, "But nevertheless, Who or What do you say and teach, maintain and affirm, direct and exhort, advise and point out I am and exist as?" Petros answered and replied to the question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "You are and exist as the Anointed Messiah!" And He strictly rebuked and admonished, rated and chided, reprovved and censured, warned, evaluated and charged them, so that and in order that they wouldn't say or teach, maintain or affirm, direct or exhort, advise or point out about or concerning, regarding or on account of, because of or with respect to Him to anyone, anybody or anything. Then He began and started to teach, explain and instruct them, holding discourses and discussions with them announcing that concerning this, "It is and exists as necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the Son of Man to experience and undergo, receive and endure many numerous and large amounts of suffering, and to be rejected and thrown away, declared useless and regarded as unworthy, disapproved of and repudiated by the power and control of the presbyters and elders, the Sanhedrin, and by the high and chief priests, and by the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and to also be killed and eliminated, slayed and put to death, having His soul separated from His body, but to be raised and lifted up, awakened and restored after three days." And He was speaking and chatting this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter with courage and fearless confidence, boldness and

27 - 32

8:27a From the placeholder IZ
8:27b Caesarea of Philippos or Caesarea Philippi, originally called Paneas, but after it was rebuilt by Herod Philip, he named it Caesarea in honour of the Emperor Tiberius. Caesarea means Severed

8:29a From the placeholder XZ

8:31a From the placeholder YN
8:31b From the placeholder ANOY
8:31c The Sanhedrin was basically a council in Yarusshalaim comprised of all the high ranking officials, scribes, Sadducees and Pharisees at that time

32 (cont)
- 33

Following
Yahushua

34 - 35

Chapter 9

1

The
Transfiguration

2 - 9

assurance, open speaking, frankness and public outspokenness. But having taken hold of Him by the hand and leading Him aside, receiving and ordering Him to go to one side, Petros began and started to rule over Him, strictly rebuking and admonishing, rating and chiding, sharply reproving and censuring, punishing and warning, charging and evaluating, strongly denouncing Him and expressing his high disapproval. But nevertheless, turning around and turning back, and seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to, beholding and meeting, comprehending and appreciating His disciples and followers, pupils and learners, apprentices and adherents, He strictly rebuked and admonished, rated and chided, sharply reproved and censured, punished and warned, charged, evaluated and strongly denounced Petros, expressing His strong disapproval to him, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Go away and depart, withdraw your presence and leave My sight, getting behind Me, Adversary! For concerning this, you don't understand and don't regard, haven't the right attitude and don't set your mind upon, think about or cherish, strive for or seek after, have regard for or ponder, dwell upon, contemplate or fix your attention upon the things of God, but nevertheless, notwithstanding and on the contrary, you *think about* the things of human beings!" • And having called, summoned and invited the crowd and multitude, throng and mass of people, along with His disciples and followers, pupils and learners, apprentices and adherents, He said to them, "If or whether someone wants or wishes, prefers or aims, intends, wills or desires to accompany and follow after, obey and join themselves to Me, let him or her thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow himself or herself, subjugating all works, interests and enjoyments, and let them lift and elevate, carry and raise, take and pick up his or her upright stake and accompany and follow after, obey and join themselves to Me. Affirming and confirming this, if someone may want or wish, prefer or aim, intend, will or desire to deliver and preserve, save and rescue his or her life, their soul, from danger and destruction, ruin and annihilation, he or she will utterly destroy and ruin it, lose it and be deprived of it, kill it and bring it to nothing, dying and perishing, losing their life and ceasing to exist, being entirely abolished and put out of the way, rendered useless and demolished, wasting it and having it vanish completely, but nevertheless, whoever will lose and be deprived of his or her life, their soul, dying and perishing, demolishing their life and ceasing to exist, being put out of the way and rendered useless on account of and for the reason of, because of, for the sake of and with regards to the good news, glad tidings and message, proclamation and victorious declaration, he or she will deliver and preserve, save and rescue it from danger and destruction, ruin and annihilation. For this reason, what good or benefit, profit or advantage, help or assistance, use or service will it do for a human being if he or she gains and acquires, gets and wins over the whole of the world and cosmos, the entire realm of man, only to lose and damage, forfeit and ruin his or her life and soul? For this reason, who, which or what will a human being give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present in exchange and trade, substitution and equivalence for his or her life and soul? Affirming and confirming this, if anyone might be ashamed or embarrassed of Me, being afraid to and lacking the courage to stand up for My words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters in, by and with the adulterous and treacherous, disloyal and unfaithful, idolatrous, untrustworthy and lustful, and sinful and erroneous generation and age, clan and humans very much like each other in endowments, pursuits and character who miss the mark and make mistakes, violate the law of the Supreme One and wander from the Way and from the state of uprightness, the Son of Man will also be ashamed and embarrassed of him or her, being afraid to and lacking the courage to stand up for him or her, whenever He may come, arise and appear in, by and with the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of His Father and the set-apart and cleansed messengers and envoys." • Then He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, there are and exist some of those who have stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised here, in this place, who may certainly not taste or experience, partake in or come to know death and separation, the separation of his or her soul from his or her body up until the time they may see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate the kingdom and royal power, dominion and rule, kingship, reign and authority of God having come, arisen and appear in, by and with power and might, ability and capability, force and influence, authority and significance, competence and excellence."

8:33a Adversary, the meaning of the Greek transliteration Σαταναγ/Satanas of the Hebrew Shatan
8:33b From the placeholder ΘΥ

8:34a From the placeholder ΣΤΡΝ

9:1a From the placeholder ΘΥ

9:2a From the placeholder ΙΗΣ

9:2b From the placeholder ΙΗΣ

9:4a From the placeholder ΙΥ
9:5a From the placeholder ΙΗ
9:5b Rabbi, a title of great respect in Yisra'el, a title craved by men but only fitting for Yahushua or Yahuweh

9:7a From the placeholder ΥΖ

9:8a From the placeholder ΙΝ

Then, after six days had passed, Yahushua takes along and brings, leads aside and accepts, receives and ascertains Petros and Ya'qob and Yahuchanon, associating with and acknowledging them as His companions, joining them to Himself, and He brings, takes and leads them up to a high, tall and lofty mountain and hill alone by themselves. And it came to be and exist, arose, appeared and originated that in, by and with their prayers and requests, petitions and pleas, Yahushua was transformed and transfigured, changed and remodelled in essence and appearance, and his clothes and garments came to be and exist, arose and appeared as an extremely, exceedingly and very brilliant and glistening, radiant and shining, gleaming and beaming white light, of such sort and kind, manner and nature no wool cleaner, whitener or bleacher upon the earth and ground, ground and inhabited regions is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to whiten in this manner and way, thus and so. And 'EliYah was seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated by them, together and in association with Moshe, and they were and existed as speaking, communing and chatting together with Yahushua. And Petros responds and answers, saying to Yahushua, "Rabbi, My Great One and My Teacher; it is and exists as good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for us to be and exist here, in this place, and so, may we make and accomplish, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare and constitute three tabernacle tents and shelters, one for You, and one for Moshe, and one for 'EliYah." (For the reason that he did not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate what he should say, for the reason that they were and existed as greatly frightened and terrified, intensely afraid and out of their senses.) Then a cloud and mist came to be and exist, arose, appeared and originated, overshadowing and covering, enveloping and concealing them, and a sound, tone and voice came to be and exist, arose and appeared from out of the cloud and mist: "This is and exists as My Beloved and Esteemed, Dearly loved and Highly regarded Son. Hear and attend to, consider and understand, listen, comprehend and perceive Him." And suddenly, immediately and unexpectedly, having looked, gazed and glanced around, they saw and recognised, observed and perceived, paid attention to and became acquainted with no one, nobody and nothing else, but nevertheless, notwithstanding and on the contrary, merely Yahushua by Himself and alone, together with themselves. And when they were stepping down, descending and coming down from out of the hill and mountain, He enjoined and ordered, divided and separated, defined and charged, admonished and

commanded them, so that and in order that they would not tell or relate, narrate or fully describe, recount or inform, provide information or give a detailed account of the things that they saw and recognised, observed and perceived, paid attention to and became acquainted with to anyone, anybody or anything, except whenever and until the point in time when the Son of Man may be raised and lifted up, awakened and restored from out of the dead and lifeless, inanimate and deceased. And they took hold of and grasped, seized and took possession of, obtained and attained, held fast to, retained and kept this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter to themselves, questioning and disputing, enquiring and discussing, debating and examining, pondering and arguing about what *the words* "Raised and lifted up, awaked and restored from out of the dead and lifeless, inanimate an deceased" were meaning. And they were asking and desiring to know, addressing and enquiring, examining and requesting Him to answer the following question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "Why do the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, **'It is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for 'EliYah to come, arrive and appear in view of the public first of all and chiefly, principally and most importantly'** " *? And He says and affirms, asserts and declares to them, "Indeed, truly and surely, 'EliYah having come, arisen and appeared in view of the public first of all and chiefly, principally and most importantly will restore and return, bring and send back, reinstate and re-establish all individual and collective things. And how, in what manner or way is it written and inscribed, recorded and composed in Scripture about the Son of Man, so that and in order that He should experience and undergo, receive and endure many numerous and large amounts of suffering and He should be treated with contempt and rejected, despised, scorned and be brought to naught? But nevertheless, notwithstanding and on the contrary, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, even 'EliYah has come, arisen and appeared in view of the public, and they did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established to him as much as and whatever they wanted and wished, preferred and aimed, intended, willed and desired, just as and exactly as it has been written and inscribed, recorded and composed about him."

9:9a From the placeholder YZ

9:11a From Mal'akiy 4:5

9:12a From the placeholder YN
9:12b From the placeholder ANOY

9 (cont)
- 13

The Power
Of Trust And
Prayer

Next, having come, arisen and appeared towards the *other* disciples and followers, pupils and learners, apprentices and adherents, they saw and recognised, observed and perceived, paid attention to and became acquainted with a great and large crowd and multitude, throng and mass of people around and surrounding them on all sides, and clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars questioning and disputing, enquiring and discussing, debating and examining, pondering and arguing with and against them. And immediately and straightaway, when all of those in the crowd and multitude, throng and mass of people had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated Him, they were greatly astonished, astounded and utterly amazed, and running, approaching and coming forward, they greeted and saluted, embraced and welcomed, paid respect to and wished Him well. And He asked and desired to know, addressed and enquired, examined and requested them to answer the following question, "Why are you questioning and disputing, enquiring and discussing, debating and examining, pondering and arguing with and against them?" And one from out of the crowd and multitude, throng and mass of people answered His question, "Teacher, Master and Instructor, I brought and carried, led and guided, moved and fetched my son to You; *he* has and holds, acquires and receives, owns and possess a spirit of speechlessness, making him a mute and therefore unable to speak or utter any intelligible sound. And wherever and in whatever place it takes hold of and seizes, apprehends and obtains, gains and possesses, grasps and wins, attains and receives, overpowers and gains control over him, it convulses him and throws him into a fit, dashing him and hurling him to the ground. And he foams and froths *at the mouth*, and he grinds, grates and gnashes his teeth, and becomes rigid, paralysed and stiff. And so I asked your disciples and followers, pupils and learners, apprentices and adherents so that and in order that they might throw out and expel, drive out and repudiate, pull and tear out, bring and send out, cast and extract out, dispose and eject, banish and get rid of it, but they were not powerful or strong, able or competent, mighty or forceful enough to do so." And Yahushua answered and replied, saying to them, "O unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead generation and age, clan and people very much like each other in endowments, pursuits and character! Up until when, at what time and how long will I be and exist with you? Up until when, at what time and how long will I patiently endure and put up with, bear and sustain, accept and hold you up? Bring and carry, lead and guide, move and fetch him to Me!" So they brought and carried, led and guided, moved and fetched him towards Him, *Yahushua*. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated Him, the spirit immediately and straight away convulsed him and threw him into a fit, distorted him and pulled him to and fro, and falling down and collapsing, tumbling and throwing himself down upon the earth and ground, land and soil, he was rolling and revolving, whirling and trundling around, wallowing in the dirt, foaming and frothing *at the mouth*. And He asked and desired to know, addressed and enquired, examined and requested his father to answer the following question, "How long and up until what point in time has it existed since this came to be and existed, arose, appeared and originated with him?" And he replied, "From out of childhood. It has also often and frequently at many times thrown and cast, scattered and hurled, propelled and expelled him into both fire or into water, so that and in order that it might destroy and kill, ruin and annihilate him, render him useless, waste and slay him, causing him to perish and pass away. But nevertheless, notwithstanding and on the contrary, if you are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough *to do something*, come to our aid, help us and rescue us, becoming moved with compassion and feeling sympathy, having mercy and pity upon us!" But nevertheless, Yahushua said to him, "If I am powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough *to do something!* All individual and collective things are possible and capable, competent and able to be done by those who trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One*." Immediately and straight away, after the small child's father had shouted and cried, screamed and howled, yelled out and exclaimed, he said, "I trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One!* Help, aid and rescue *me from my* unfaithfulness and incredulousness, unbelief and untrustworthiness, unreliability, treachery and disobedience!" But nevertheless, as Yahushua had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated that concerning this, *another* crowd and multitude, throng and mass of people were running together to the scene, He rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced the spirit, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Speechless, mute and blunt, dull and deaf spirit, I charge and enjoin, command, order and instruct you: come and disembark, depart,

9:17a From the placeholder PNA

9:19a From the placeholder IH

9:20a From the placeholder PNA

9:23a From the placeholder IH

9:24a From the placeholder PP

9:25a From the placeholder IH

9:25b From the placeholder TTI

9:25c From the placeholder PNA

14 - 25

25 (cont)
- 29

go and proceed from out of him, leaving him. And you may no longer, no more and no further enter or go into him." And having shouted and cried, screamed and howled, yelled out and exclaimed, and having caused him to convulse and threw him into a fit, distorted him and pulled him to and fro greatly and plentifully, deeply and severely, heavily and earnestly, strictly and majorly, very much, to a great extent and for a long time, it came and disembarked, departed, went and proceeded to go, and he came to be and exist, arose and appeared as if and as though dead and lifeless, deceased and inanimate, so that and therefore, for this reason and for this purpose, it caused many numerous and large amounts of *people* to say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, he had died and perished, having his soul separated from his body. But nevertheless, Yahushua, having taken hold of and gasping, seizing and taking possession of, obtaining and attaining him by the hand, raised and lifted, elevated and caused him to awaken, and he stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. And having come and entered towards Him, His disciples and followers, pupils and learners, apprentices and adherents came and approached, turned and drew near to Him alone by themselves, and they asked and requested, entreated and questioned, beseeched and enquired of Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Concerning *what has just happened*, why were we not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to throw out and expel, drive and repudiate, pull and tear out, bring and send out, cast and extract out, dispose of and eject, banish and get rid of it?" And He replied to them, "This kind and sort, class and nature is unable and cannot be forced or compelled, overpowered or made to come or disembark, depart or proceed to go in, by or with anything or any means except in, by and with prayer and communication *with the Supreme One*."

9:27a From the placeholder IH

In Yahushua's
Name

And having come and departed, gone and proceeded to go from there, they were going and passing through and via Galiylah, and He wanted and wished, preferred and aimed, intended, willed and desired so that and in order that no one would know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, comprehend, acknowledge or recognise *He was there*, for the reason that He was teaching, instructing and explaining things to His disciples and followers, pupils and learners, apprentices and adherents, holding discourses and discussions with them, and He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them concerning this, "The Son of Man is being given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over to human beings, and they will destroy and kill, ruin and annihilate Him, renderings Him useless, wasting and slaying Him, causing Him to perish and pass away. And three days after being destroyed and killed, ruined and annihilated, rendered useless, wasted and slayed, being caused to perish and pass away, He will stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised." But nevertheless, they did not know or recognise, understand or become aware of the meaning of the word and saying, statement and message, proclamation and subject matter, erring and being clueless, ignorant and lacking the information to comprehend what it meant, and they were afraid and terrified, alarmed and too scared to ask and desire to know, demand and address, enquire and examine, interrogate and request Him for the answer to this statement. Then they went and entered into Capharnakhuwm. And when He came to be and existed, arose and appeared within and inside the house and home, dwelling and abode, He asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested them to answer the following question, "What was it that you were thoroughly thinking about and reasoning, carefully considering and reckoning, resolving and deliberating, pondering and reflecting about in, by and with the way and route, road, path and journey? But nevertheless, they were silent and keeping quiet, making no sound and saying nothing, for the reason that in, by and with the way and route, road, path and journey, they had discussed and contended, argued and disputed, addressed and spoke, reasoned and conversed, negotiated, debated and discoursed to and with each other about who was greater and larger, mightier and the most powerful, important and prominent, extraordinary and outstanding one. And sitting down and residing, dwelling and sojourning, He called for and summoned, invited and addressed the Twelve, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "If someone wants or wishes, prefers or aims, intends, wills or desires to be and exist as first of all and chief, most important and highest in rank, influence and honour, He will be and exist as last and final, lowest and least important of all individual and collective things, and servant and minister, helper and attendant, assistant and agent of all individual and collective things." And having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a small child, He stood the child upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within their midst and middle, between and among them, and having embraced and wrapping the child in His arms, He said to them, "Whoever may welcome and embrace, favourably accept and receive, take and grasp, approve of and endure one small child such as this on the basis of, on account of and because of My name and title, character and person, reputation and authority, he or she welcomes and embraces, favourably accepts and received, takes and grasps, approves of and endures Me; and whoever may welcome and embrace, favourably accept and receive, take and grasp, approve of and endure Me, it is not Me he or she welcomes and embraces, favourably accepts and received, takes and grasps, approves of and endures, but nevertheless, notwithstanding and on the contrary, the One Who has sent and dismissed, dispatched, ordered and commissioned Me." Yahuchanon said and affirmed, asserted and declared to Him, "Teacher, Master and Instructor, we saw and recognised, observed and perceived, paid attention to and became acquainted with someone throwing out and expelling, driving and repudiating, pulling and tearing out, bringing and sending out, casting and extracting out, disposing and ejecting, banishing and getting rid of demons, fallen messengers and envoys in, by and with Your name and title, character and person, reputation and authority, and so we were hindering and preventing, forbidding and denying, refusing and restraining, withholding and stopping him, for concerning this, he was not accompanying or following after, obeying or joining himself to us." But nevertheless, Yahushua said, "Don't hinder or prevent, forbid or deny, refuse or restrain, withhold or stop him! For the reason that there is and exists no one, nobody and nothing who will do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or establish a miracle or power, wonder or mighty deed on the basis of, on account of and because of My name and title, character and person, reputation and authority, who is then powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to quickly and swiftly, speedily and rapidly, promptly, hurriedly and ready to speak evil of and revile, denounce and insult, curse, abuse and calumniate Me. For this reason, whoever is and exists as not against or contrary to, opposite to, in conflict with or be resistant against us is and exists as on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us. For this reason, whoever may give you a cup and drinking vessel, goblet and jar of water to drink in, by and with My name and title, character and person, reputation and authority, for the fact that you are and exists as of Messiah. Yes, truly this is a firm and reliable statement

9:31a From the placeholder YΣ

30 - 41

9:39a From the placeholder IΣ

9:41a From the placeholder XY

of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, never, ever will his or her wage, recompense and reward be destroyed or ruined, annihilated or rendered useless, lost or abolished, wasted or caused to perish and pass away. Also, whoever may cause one of these little and small ones who trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One* to be offended and led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall, it would be and exist as good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and precious, commendable and genuine, flawless and lovely, virtuous, beautiful and honourable to a much greater and higher degree for him or her if a great millstone that is usually only manageable by a donkey was worn, placed and hung around his or her neck, surrounding it on all sides, and be thrown and cast, scattered and hurled, propelled and expelled into the depths of the sea. Also, if your hand may cause you to be offended and led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall, cut and strike, break and how it off, amputating it; it is and exists as good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for you to go and enter into life and existence lame and crippled, maimed and infirm, rather than having and holding, acquiring and receiving, owning and possessing two feet to be thrown and cast, scattered and hurled, propelled and expelled into the Valley of Hinnom. And if your eye, your organ that lets you see clearly may cause you to be offended and led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall, throw it out and expel, drive and repudiate, pull and tear it out, bring and send it out, cast and extract it out, dispose of and eject, banish and get rid of it; it is and exists as good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for you to go off and depart, leave and proceed to go into the kingdom and royal power, dominion and rule, kingship, reign and authority of God[†] one-eyed, rather than having and holding, acquiring and receiving, owning and possessing two eyes and organs that let you see clearly to be thrown and cast, scattered and hurled, propelled and expelled into the Valley of Hinnom, the place where **'Their worm and maggot will never die, come to an end or perish, and the blazing fire shall not be quenched or extinguished, put out or caused to cease, thwarted or blocked, stifled or suppressed, restrained or abated, stilled or damped down.'** * For the reason that all individual and collective things will be salted and seasoned with blazing fire. Salt is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable, but nevertheless, if the salt might come to be and exist, arise and appear as saltless, insipid and bland, in, by or with what will you season and spice it? Have and hold, acquire and receive, own and possess salt within and inside yourselves, and peace and in tranquillity, in harmony and concord, be secure and safe, prosperous and free in, by and with one another."

9:43a *The Valley of Hinnom*, incorrectly called *Hell*. Usually transliterated into Greek as γέεννα. *Gehenna*, the name is taken from a place south of *Yarushalaim*, where child sacrifices were once made to the Canaanite god, *Molech*

9:47a From the placeholder ΘΥ

9:48a From *Yasha'Yah 66:24*

41 (cont) -
50

Chapter 10
A Teaching
About Divorce

Then, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to leave from there, from that place, He goes, arises and enters into the boundaries and regions, districts and territories, limits and borders, area's, frontiers and vicinities of *Yahuwdea* and across and beyond the other side and the opposite shore of the *Yardan*, and again, anew and furthermore, crowds and multitudes, throngs and masses of people are going along and travelling, assembling and gathering together toward Him, and again, anew and furthermore, as, like and similar to His normal custom and familiar and usual habit, He was teaching, explaining and instructing them, holding discourses and discussions with them. And Pharisees, having come and approached, turned and drawn near, in order to put Him to the test and objectively examine, scrutinise and entice Him to prove, determine and ascertain His genuineness, behavioural response and character, they asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested the answer to the question that "Is it possible or permitted, lawful or free, authorised or right, allowed or proper for a husband and a man who is betrothed to be married to set free and release, let go of and dismiss, grant the permission to depart and send away a wife or woman who is betrothed to be married?" And in answering their question, He said to them, "What was it that *Moshe* ordered and commanded, commissioned and directed, ordained and made, charged and accomplished, enjoined and authorised for you?" And in answer to His question they said, "*Moshe* permitted, let and allowed *one* to write and inscribe, record and compose a release of interest form, a certificate and bill of divorce, a document of dismissal, and to set free and release, let go of and dismiss, grant the permission to depart and send away". But nevertheless, *Yahushua* said to them, "It was in view of and necessary for, as a result of and in correspondence with the hardness of your heart and stubbornness, insensitivity and obduracy, obstinacy, unyielding frame of mind and coldness that He wrote and inscribed, recorded and composed this charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, but nevertheless, from and since the beginning and origin, start and foundation, first cause and outset of creation, the founding and establishing, settling and ordination of the universe, **'He made and accomplished, constructed and established, manufactured and created, formed and produced, appointed and ordained, prepared and constituted them male and female.'** * **'On account of and for the reason of, because of, for the sake of and with regards to this, a human being will leave his or her father and mother behind, setting them aside and abandoning them, departing from them and ceasing to be with them, and the two, *the male and the female*, will exist and shall become one flesh and body.'** * So that and therefore, for this reason and for this purpose, no longer, no more and no further are they existing as two, but nevertheless, notwithstanding and on the contrary, *they are* one flesh and body. Then and therefore, accordingly, consequently and these things being so, what God[†] has yoked and paired, joined and united together, do not let a human being separate or divide, sunder or part, divorce or remove." And *when they went* into the house and home, dwellings and abode again, anew and furthermore, the disciples and followers, pupils and learners, apprentices and adherents asked and requested, entreated and questioned, beseeched and enquired Him about and concerning, regarding and on account of, because of and with respect to this *teaching*, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Whoever might set free and release, let go of and dismiss, grant the permission to depart and send away his wife, the woman he is married to, and marries and joins himself to another one, he commits adultery and has unlawful sexual intercourse against her, and if she, after setting free and releasing, letting go of and dismissing, granting the permission to depart and sending away her husband, the man she is married to, marries and joins herself to another, she herself commits adultery and has unlawful sexual intercourse."

10:4a See *Deuteronomy 24:1-4*
10:5a From the placeholder ΙΣ

10:6a From *Genesis 1:27; 5:2*

10:7a From *Genesis 2:24*

10:9a From the placeholder ΘΣ

1 - 12

Yahushua
Blesses The
Little Children

13 - 16

Then *people* were bringing and carrying, moving and fetching, driving and presenting small children to Him, so that and in order that He might touch and take hold of, cling to and fasten Himself to them. But nevertheless, the disciples and followers, pupils and learners, apprentices and adherents strictly rebuked and admonished, rated and chided, sharply reproved and censured, punished and warned, charged, evaluated and strongly denounced them *for doing so*. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated *what was going on*, Yahushua^{*} was indignant and angry, very displeased and vexed, grieved and offended, irate and incensed, irritated, discontented and annoyed, and He said to them, "Allow and permit, tolerate and let the small children come, arise and appear to Me for their advantage. Do not hinder or prevent, forbid or deny, refuse or restrain, withhold or stop them, for the reason that the kingdom and royal power, dominion and rule, kingship, reign and authority of God^{*} is and exists as of such ones as these. Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you, whoever may not welcome or embrace, favourably receive or accept the kingdom and royal power, dominion and rule, kingship, reign and authority of God^{*} as, like and similar to a small child, they shall never, ever go or inter into it." And having embraced and wrapped them in His arms, He was completely blessing and bestowing favour upon them, laying and setting, placing and putting *His* hands upon, above and over them.

10:13-16a See also *Mattith Yah 19:13-15; Lucus 18:15-17*

10:14a From the placeholder $\text{\textcircled{L}}$

10:14b From the placeholder $\text{\textcircled{Y}}$

10:15a From the placeholder $\text{\textcircled{Y}}$

The Rich
Young Man

17 - 28

Then, as He was coming forth and travelling, going out and proceeding, emerging and departing towards the way and route, road and path, someone ran up and fell on his knees, kneeling down before Him, and was asking and desiring to know, addressing and enquiring, examining and requesting Him to answer the following question, "Good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable Teacher, Master and Instructor; what may I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish so that and in order that I may inherit and obtain, gain possession of and receive, acquire and be allotted eternal and never ending, everlasting and perpetual life and continued existence?" But nevertheless, Yahushua^{*} said to him, "Why and for what reason do you say and teach, maintain and affirm, direct and exhort, advise and point out that I am good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable? No one, nobody and nothing is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, except One - God^{*}. You see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate the charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions, **You will not kill, slay or murder; you will not commit adultery, never having unlawful intercourse with someone else's wife; you will not steal or cheat, deceive or beguile, secretly embezzle or craftily take away, subterfuge or treacherously whisper malicious rumours, clandestinely rob others of their possessions or smuggle and conceal goods; you will not bear false witness or give false testimony, commit perjury or attest untrue things; you will not defraud or rob, deprave or withhold, deny and refuse to give payment, value and honour, support, respect and revere your father^{*} and your mother.^{*}**" * And he said and affirmed, asserted and declared to Him, "Teacher, Master and Instructor: All these individual and collective things I myself have guarded and kept, protected and watched over, observed and preserved, followed and obeyed, cared for and paid attention to, defended and maintained, cherished and clung to, saved and held fast to from out of my youth." But nevertheless, Yahushua^{*}, having turned His eyes upon and looked within, gazed at and considered him, dearly loved and welcomed, entertained and looked fondly upon him, greatly adored him, cherished him with strong affection and highly esteemed him with great favour, goodwill and benevolence, and said to him, "*There is* one thing that you lack and miss, fail to reach and have come short of, fallen short of and have been excluded from the prize and goal that you are aiming for. Go off and depart, leave and proceed to go to sell and exchange, give up and trade everything that, as much as and all that you have and hold, acquire and receive, own and possess, and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to the poor and needy, those lacking their necessities and so are dependent on others for support, and you will have and hold, acquire and receive, own and possess treasure and possessions, valuables and wealth within and inside heaven, the abode of the Supreme One. Then come here, to this place, to accompany and follow after, obey and join yourself to Me." But nevertheless, he, with his face aghast and appalled, shocked and downcast, gloomy and dark, sad and sorrowful because of and on the basis of this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, went off and departed, left and proceeded to go away, being grieved and pained, distressed and vexed, harassed and irritated, annoyed and afflicted, for the reason that he was and existed as one who had and held, acquired and received, owned and possessed many numerous and large amounts of acquisitions and possessions, property and wealth. And having looked, gazed and glanced around, Yahushua^{*} says and teaches, maintains and affirms, directs and exhorts, advises and points out to His disciples and followers, pupils and learners, apprentices and adherents, "How difficult, hard and troublesome it will be in this manner and way for those who have and hold, acquire and receive, own and possess wealth and money, riches and objects of value to go and enter into the kingdom and royal power, dominion and rule, kingship, reign and authority of God^{*}!" But nevertheless, the disciples and followers, pupils and learners, apprentices and adherents were amazed and startled, astonished and terrified, frightened and astounded because of and on the basis of His words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters. But nevertheless, answering and continuing to speak, Yahushua^{*} says and teaches, maintains and affirms, directs and exhorts, advises and points out to them again, anew and furthermore, "Children and young ones, how difficult, hard and troublesome it is and exists in this manner and way to go and enter into the kingdom and royal power, dominion and rule, kingship, reign and authority of God^{*}! It is and exists as easier labour for a camel to go and pass, travel and journey through and via the eye and hole of a needle than for a rich and wealthy person abounding in materials and resources to go and enter into the kingdom and royal power, dominion and rule, kingship, reign and authority of God^{*}." And they were even more and exceedingly more, greatly and extremely, vehemently and very amazed and astounded, astonished and overwhelmed, bewildered and shocked, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to each other, "Then who or what is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation!?" Having turned His eyes upon and looked within, gazed at and considered them, Yahushua^{*} says and teaches, maintains and affirms, directs and exhorts, advises and points out, "From and beside, by and with human beings it is unable and incapable, powerless, impossible and unauthorised to be done, but nevertheless, notwithstanding and on the contrary, it is not the same from and beside, by and with God^{*}, for the reason that all individual and collective things are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to be done from and beside, by and with God^{*}." Petros began and started to say and

10:18a From the placeholder $\text{\textcircled{L}}$

10:18b From the placeholder $\text{\textcircled{\Sigma}}$

10:19a From the placeholder $\text{\textcircled{PA}}$
10:19b From *Exodus 20:12-16; Deuteronomy 5:16-20*

10:21a From the placeholder $\text{\textcircled{L}}$

10:23a From the placeholder $\text{\textcircled{L}}$

10:23b From the placeholder $\text{\textcircled{Y}}$

10:24a From the placeholder $\text{\textcircled{L}}$

10:24b From the placeholder $\text{\textcircled{Y}}$

10:25a From the placeholder $\text{\textcircled{Y}}$

10:27a From the placeholder $\text{\textcircled{L}}$

10:27b From the placeholder $\text{\textcircled{\Omega}}$

10:27c From the placeholder $\text{\textcircled{\Omega}}$

teach, maintain and affirm, direct and exhort, advise and point out to Him, "Behold, look and see! We have left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated ourselves from all individual and collective things, and have accompanied and followed after, obeyed and joined ourselves to You." Yahushua said and affirmed, asserted and declared, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you, there is and exist no one, nothing and nobody who has left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated themselves from houses or homes, dwellings or abodes, or brothers or sisters or fellow brethren, or fathers or mothers, or children or offspring, or countries and villages, rural areas and lands on account of and for the reason of, because of, for the sake of and with regards to Me or on account of and for the reason of, because of, for the sake of and with regards to the good news, glad tidings and message, proclamation and victorious declaration, who will not receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a hundred times as much now, in this present time and day, age and season, of houses and homes, dwellings and abodes, and brothers and sisters and fellow brethren, and mothers and children and offspring, and countries and villages, rural areas and lands, together with pursuits and persecutions, and eternal and never ending, everlasting and perpetual life and continued existence in, by and with the coming, arising and appears time and day, age and season. But nevertheless, many numerous and large amounts of first and chief, principal and most important ones will be and exist as last and final, lowest and least important ones, and the last and final, lowest and least important ones *will be* first and chief, principal and most important ones."

10:29a From the placeholder ⚡

The Great Must Serve

Moreover, they were and exist in, by and with the way and route, road, path and journey, arising, ascending and going up to Yarushalaim, and Yahushua was and existed as leading the way and preceding, going before and going along in front of and ahead of them; and they were amazed and startled, astonished and terrified, frightened and astounded, and those that were accompanying and following, obeying and joining them were revering and respecting, in awe and trembling. Then, taking, bringing and leading the Twelve again, anew and furthermore, He began and started to say and teach, maintain and affirm, direct and exhort, advise and point out to them the things that were about and inevitable to, determined and intended to, certain and expected to happen and come about, turn and fall concerning Him, "Behold, look and see! We arise, ascend and go up to Yarushalaim, and the Son of Man will be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over to the high and chief priests, and to the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and they will evaluate and separate, sunder and judge, condemn and sentence, pronounce and declare Him to be worthy of the doom and punishment of death and separation, the separation of the soul from the body, and they will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over to the Gentile nations and races, and they will ridicule and make fun of, mock and deride Him, and they will spit on Him, and they will flog and lash, beat and torment, scourge and whip Him, and they will destroy and kill, ruin and annihilate Him, render Him useless, wasting and slaying Him, causing Him to perish and pass away. But after three days, He will rise and be lifted up, awakened and restored, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised." Then Ya'qob and Yahuchanon, the sons of Zabdiy travel towards and approach, come and draw near to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "Teacher, Master and Instructor: we want and wish, prefer and aim, intend, will and desire so that and in order that whatever we may ask and beg, call and crave, desire and require, inquire and request, demand and plead for, You will do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish for us." And He said to them, "What is it that you want and wish, prefer and aim, intend, will and desire for Me to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish for you?" So they said to Him, "Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to us so that and in order that in, by and with Your glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, we may sit down and reside, dwell, sojourn and be seated, one on your right, and one on your left." But nevertheless, Yahushua said to them, "You do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate what it is that you ask and beg, call and crave, desire and require, inquire and request, demand and plead for. Are you powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to drink and soak up, absorb and suffer the cup and vessel which I drink and soak up, absorb and suffer, or to be immersed and submerged in the immersion and submersion which I am to be immersed and submerged in?" And so they said to Him, "We are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough." But nevertheless, Yahushua said to them, "The cup and vessel which I drink and soak up, absorb and suffer you will drink and soak up, absorb and suffer, and you will be immersed and submerged in the immersion and submersion which I am immersed and submerged in, but nevertheless, to sit down and reside, dwell, sojourn and be seated from out of My right or from out of My left does not be or exist as Mine to give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present, but nevertheless, notwithstanding and on the contrary, *they belong* to whom it has already been prepared and arranged, provided and made ready." And hearing and attending to, considering and understanding, comprehending and perceiving *this*, the Ten began and started to be indignant and angry, very displeased and vexed, grieved and offended, irate and incensed, irritated, discontented and annoyed about and concerning, regarding and on account of, because of and with respect to Ya'qob and Yahuchanon. And having called, invited and summoned them, Yahushua says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "You see and perceive, became acquainted with and experienced, look at and take heed of, notice and consider, pay attention to and know that concerning this, those that are thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered to rule over and govern the nations and races lord it over, rule over and domineer them, and their great and powerful, mighty, eminent and important ones rule and reign, have dominion over and exercise authority, use force against and tyrannise them. But nevertheless, it does not be or exist in this manner or way, thus or so within and among you. But nevertheless, notwithstanding and on the contrary, whoever may want or wish, prefer or aim, intend, will or desire to come to be or exist, arise or appear as great and powerful, mighty, eminent and important will be and exist as your servant and minister, helper and attendant, assistant and agent. And whoever may want or wish, prefer or aim, intend, will or desire to be and exist as first and chief, principle and most important in influence, rank and honour, will be and exist as a slave, servant and attendant of everyone, individually and collectively. For this reason, even the Son of Man did not come, arise or appear to be served or ministered to, helped or attended to, assisted or be waited on, but nevertheless, notwithstanding and on the contrary, to serve and minister, help and attend, assist and wait upon *others*, and to give and grant, supply and furnish, bestow and deliver, commit and permit,

10:32a From the placeholder ⚡

10:33a From the placeholder ∑
10:33b From the placeholder ANOY

10:38a From the placeholder ⚡

10:39a From the placeholder ⚡

10:42a From the placeholder ⚡

10:45a From the placeholder ∑

extend and present His soul as a ransom and price of release, a means of setting free and liberation, atonement and redemption, reconciliation and recompense in place of and on behalf of, for the sake of and on account of many numerous and large amounts *of people*.”

A Blind Man Is Healed

Then they come, arise and appear into Yariychuw. And as He was coming forth and travelling, going out and proceeding, emerging and departing from Yariychuw, plus His disciples and followers, pupils and learners, apprentices and adherents, and a sufficient and large, considerable and adequate crowd and multitude, throng and mass of people, Bar-Tame’ (the Son of Tame’), a blind beggar, was seated and residing, dwelling, sojourning and sat down alongside and beside, near and by the way and route, road and path. And having heard and attended to, considered and understood, comprehended and perceived that it is and exists as Yahushua’ the Nazarene, he began and started to shout, exclaiming and cry out with a loud and raucous voice, and to say and teach, maintain and affirm, direct and exhort, advise and point out, “Yahushua, Son of David, show compassion and feel sympathy, have mercy and pity upon me!” And many numerous and large amounts *of people* were sternly warning and strictly admonishing, earnestly charging and urgently rebuking him, so that and in order that he might stop speaking and make no sound, be silent and quiet. But nevertheless, he was shouting, exclaiming and crying out with a loud and raucous voice much more excessively and exceedingly, greatly and abundantly, extremely and emphatically to a greater and higher degree, “Son of David, show compassion and feel sympathy, have mercy and pity upon me!” And having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Yahushua’ said, “Call for and address, summon and invite him.” And so they call for and address, summon and invite the blind *man*, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to him, “Don’t be afraid and take courage, be confident and bold! Get up and rise to attention, stand up and lift yourself up from the ground; He is calling for and addressing, summoning and inviting you!” So, having jumped and leaped up, throwing off and taking off, casting aside and shedding himself of his cloak and mantle, robe and coat, he went, arose and appeared to Yahushua. And answering his question, Yahushua’ said, “What is it that you want and wish, prefer and aim, intend, will and desire for Me to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish for you?” And the blind *man* said to Him, “Rhabboni, My Great One and My Teacher; *I want it* so that and in order that I may become able to see, receive sight and have my eyes healed of their blindness!” And so Yahushua’ said to him, “Go off and depart, leave and proceed to go on your journey. Your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence has delivered and preserved, saved and rescued you from danger and destruction, ruin and annihilation, becoming well and healthy again.” And immediately and straight away, he saw and perceiving with his eyes, receiving his sight and having his eyes healed of their blindness, and so he was accompanying and following after, obeying and joining himself to Him in, by and with the way and route, road, path and journey.

46 - 52

Chapter 11 The Triumphal Entry

And at the time when they came and drew near to, approached and were close to Yarushalaim, to Bayith-Pag’ and to Bayith-Aniy, towards the mountain and hill of olive trees, He, *Yahushua*, sends and dismisses, dispatches, orders and commissions two of His disciples and followers, pupils and learners, apprentices and adherents, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, “Go off and depart, leave and proceed to go into the village and small country town opposite and before, in front of and in your sights, and immediately and straight away, just as you go and enter into it, you will find and discover, observe and recognise, detect and come to know a colt, the foal of a donkey through enquiry and examination, thought and scrutiny, investigation and perception, that is bound and tied up, restricted and stopped from moving, which no human being has yet or ever sat down and resided, dwelt, sojourned and seated themselves upon. Untie and loosen, set free and release, unbind, undo and unfasten it and bring and move, fetch, drive and lead it *here*. And if some certain one may say to you, ‘Why and for what reason do you do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish this?’ say, ‘The Sovereign Master’ has and holds, acquires and receives, owns and possesses need of it as a necessity, and He will immediately and straight away send and dismiss, dispatch, order and commission it here, to this place again, anew and furthermore.” And so they went off and departed, left and proceeded to go on their journey, and through enquiry and examination, thought and scrutiny, investigation and perception, they found and discovered, observed and recognised, detected and came across the colt, the foal of a donkey, that had been bound and tied up, restricted and stopped from moving within the vicinity of a doorway, entrance and gate, outside on the street and village road, and they untie and loosen, set free and release, unbind, undo and unfasten it. And some certain ones of those that had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised there, in that place, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, “What is that you are doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing, untying and loosening, setting free and releasing, unbinding, undoing and unfastening that colt, the foal of a donkey?” But nevertheless, they said to them just as and exactly as Yahushua’ had said, and so they permitted, let and allowed them to do so. Then they bring and move, fetch, drive and lead the colt, the foal of a donkey, to Yahushua’ for His advantage, and they cast and threw, put and laid their clothes and garments, cloaks, mantles and robes upon it, and He sat down and resided, dwelt, sojourned and seated Himself upon it. Also, many numerous and large amounts *of other people* spread out and dispersed, scattered and distributed their clothes and garments, cloaks, mantles and robes onto the way and route, road and path, and others *put down* soft foliage and leafy twigs, fronds and branches cut and chopped off from out of the fields, tillage’s and lands. And those that were going before and going on ahead, leading the way and proceeding to go before *Him*, and those that were going along and accompanying, following and travelling behind *Him* were shouting, exclaiming and crying out with a loud and raucous voice,

1 - 9

10

“Please save, rescue and deliver us! Blessed and favoured, praised and extolled, celebrated and honoured is He Who comes, arises and appears in, by and with the personal and proper name and title, character and person, reputation and authority of Yahuweh*! Blessed and favoured, praised and extolled, celebrated and honoured is the coming, arising and appearing kingdom and royal power, dominion and rule, kingship, reign and authority of David our father and ancestor! Please save, rescue and deliver us in, by and with the Most High and Extolled One!” *

11

And He went and entered into Yarushalaim, into the Sacred Place and Temple, and having looked, gazed and glanced around at every individual and collective thing, by this time, as it was already and existed as the evening and latest hour of the day, together with the Twelve, He came and departed, went out and proceeded to go to Bayith-Aniy.

10:46a *Yariychuw*, incorrectly known as *Jericho* and means *Moon City*
10:46b *Bar-Tame’*, incorrectly known as *Bartimaeus*, and means *The Son of Tame’*
10:46c *Tame’*, incorrectly known as *Timaeus* and means *Highly Prized*
10:47a From the placeholder *ℒ*
10:47b *Nazarene*, someone from *Nazareth* meaning *Root*
10:47c From the placeholder *ℒ*
10:47d From the placeholder *YE*

10:49a From the placeholder *ℒ*

10:50a From the placeholder *ℒ*
10:51a From the placeholder *ℒ*

10:51b *Rhabboni*, a higher title of respect than *Rabbi*, given only to the highest of officials
10:52a From the placeholder *ℒ*

11:1a *Bayith-Pag*, incorrectly known as *Bethphage* and means *House of Unripe Figs*

11:3a From the placeholder *ℒ*11:6a From the placeholder *ℒ*11:7a From the placeholder *ℒ*11:10a From the placeholder *ℒ*

11:10b From *Psalms 118:26*. Also see *Yasha’Yah 62:6-12*

Yahushua
Clears The
Temple

12 - 19

And on the next and following day, as they had come out and departed, gone forth and proceeded to leave from Bayith-'Aniy, He hungered, longing and desiring for some sort of food to eat. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated a fig tree from afar, far away and at a distance, that had and held, acquired and received, owned and possessed leaves and foliage, He came, arose and appeared, whether He would then and therefore, accordingly, consequently and as a result find and discover, observe and recognise, detect and come across anything in, by and with it through enquiry and examination, thought and scrutiny, investigation and perception. And having come, arisen and appeared upon it, through enquiry and examination, thought and scrutiny, investigation and perception He found and discovered, observed and recognised, detected and came across nothing except leaves. (For the reason that it did not exist as the favourable time and day, age and opportune season for figs.) And in response and in answer *to this*, He said to it, "May no one, nobody and nothing eat, devour and consume fruit or produce from out of you no longer, no more and no further, for and on behalf of the entirety of the age, season and the perpetuity of time." And His disciples and followers, pupils and learners, apprentices and adherents were hearing and attending to, considering and understanding, comprehending and perceiving *His words*. Then they come, arise and appear to Yarushalaim. And having gone and entered into the Sacred Place and Temple, He began and started to throw out and expel, drive and repudiate, pull and tear out, bring and send out, cast and extract out, dispose of and eject, banish and get rid of those that were selling and bartering, offering things to be sold and bought, and those that were buying, purchasing and doing business within and inside the Sacred Place and Temple, and He also overturned and destroyed, ruined and overthrew, twisted and bent, upset and trampled on the tables of the money changers, brokers and bankers, and also the seats and chairs of those that were selling and bartering, offering and attempting to exchange money for the doves and pigeons, and He also did not permit or let, allow or tolerate it, so that and in order that no one would bear or carry any pot or vessel, object or utensil, equipment or jar, dish or jug, gear or container through or via the Sacred Place and Temple. And He was teaching, explaining and instructing them, holding discourses and discussions with them, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Has it not been written and inscribed, recorded and composed in Scripture that concerning this, **'My house and home, dwelling and abode will be called and addressed, summoned and invited as a house and home, dwelling and abode of prayer and communication for all the individual and collective nations and races'**?" * But nevertheless, you have made and accomplished, constructed and established, manufactured and created, formed and produced, appointed and ordained, prepared and constituted it as **'A cave and den, hideout and refuge, grotto and cavern of robbers and bandits, highwaymen and plunderers, freebooters and brigands, pirates and buccaneers!'**" * And the high and chief priests, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars were hearing and attending to, considering and understanding, comprehending and perceiving *all of this*, and they were seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring how, in what manner and way they might destroy and kill, ruin and annihilate Him, rendering Him useless, wasting and slaying Him, causing Him to perish and pass away, for the reason that they were fearing and being afraid, terrified and frightened of Him, for the reason that all of those in the crowd and multitude, throng and mass of people, individually and collectively, were amazed and astounded, astonished and overwhelmed, bewildered and shocked upon and during, on the basis of and throughout, because of and on account of His teaching, explaining and instructing discourses and discussions. And at the time when evening and a very late hour came to be and exist, arose and appeared, they came forth and travelled, went and emerged, departed and proceeded to go outside the city limits.

11:17a From *Yasha'Yah* 56:7

11:17b From *YirmeYahu*
(*Jeremiah*) 7:11

The Power Of
Trust

20 - 25

Then early in the morning, as they were going along and passing by, they saw and recognised, observed and perceived, paid attention to and became acquainted with the fig tree, dried out and parched, withered, rigid and shrivelled from out of its roots, being completely dry from its origin and source. And having been reminded and caused to remember and recall what had happened previously, Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Rabbi, My Great One and My Teacher; look and behold, see and pay attention! That fig tree which and what you cursed and pronounced doom upon; it has been dried out and parched, withered, rigid and shrivelled." And in answer to him, Yahushua says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Have and hold, acquire and receive, own and possess trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in God'. Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, whoever may say to this hill and mountain, 'Be lifted up and elevated, carried, picked up and raised from the ground, and be thrown and cast, scattered and hurled, propelled and expelled into the sea,' and may not separate or sunder, make a distinction or doubt, hesitate or waver, debate or take issue with, dispute or evaluate within and inside his or her heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, but nevertheless, notwithstanding and on the contrary, he or she may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One* that concerning this, what it is that he or she speaks, chats and babbles comes to be and exists, arises, appears and originates, it will be and exist for him or her. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, I say and teach, maintain and affirm, direct and exhort, advise and point out to you, all individual and collective things, whatever and as much as you pray and communicate *to the Supreme One* for, and what you ask and beg, call and crave, desire and require, inquire and request, demand and plead for, trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One* that concerning this, you have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted it, and so it will be and exist for you. But at the time when you stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to pray and communicate *with the Supreme One*, if you have and hold, acquire and receive, own and possess something against and in conflict with someone else, forgive and leave off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate *them their sins*, so that and in order that your Father who is within and inside the heavens may also forgive and leave off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate you from your sins of your fallen state, your errors and false beliefs, deviations from uprightness and wanderings from the truth of the Way, wrongdoings, offenses and your lapses from the Law of the Supreme One."

11:22a From the placeholder IZ

11:22b From the placeholder OY

11:25a Many later Greek manuscripts add an extra verse here as an imitation of *MattithYah* 6:15

Yahushua's
Authority

27

And they come, arise and appear into Yarushalaim again, anew and furthermore. And He was walking around and going about within and inside the Sacred Place and Temple. Then the high and chief priests, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the presbyters and elders, the Sanhedrin, come, arise and appear to

Him, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "In, by or with what kind or sort of power or might, ability or capability, force or influence, authority or significance do You do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish these things? Or who, which or what has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to You this power and might, ability and capability, force and influence, authority and significance so that and in order that You may do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish these things?" And Yahushua said to them, "And I ask and desire to know, demand and address, enquire and examine, interrogate and request that you answer one word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. And if you reply to and answer Me, then I will tell you in, by and with what kind and what sort of power and might, ability and capability, force and influence, authority and significance I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish these things. Yahuchanon's immersion and submersion: was it and did it exist as from out of heaven, the abode of the Supreme One, or from out of human beings? You answer and reply to this proposed question." And they thoroughly thought about and reasoned, carefully considered and reckoned, resolved and deliberated, pondered and reflected about this towards themselves, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "If we might say 'From out of heaven, the abode of the Supreme One,' He will say, 'Then and therefore, accordingly, consequently and these things being so, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason did you not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in, by or with him?' But nevertheless, notwithstanding and on the contrary, dare we say, 'From out of human beings?'" (They were fearing and being afraid, terrified and frightened of the crowd and multitude, throng and mass of people, for the reason that all of them, individually and collectively, had and held, acquired and received, own and possessed that concerning this, Yahuchanon really and truly, factually and certainly, actually and surely was and existed as a prophet who declared the thoughts of the Supreme One before and in the presence of mankind.) And having answered and replied to Yahushua's question, they say and teach, maintain and affirm, direct and exhort, advise and point out, "We don't see or perceive, observe or witness, appreciate or experience, recognise or respect, understand, comprehend or know." And as an answer and reply, Yahushua says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Neither will I say and teach, maintain and affirm, direct and exhort, advise and point out to you in, by or with what kind or sort of power and might, ability and capability, force and influence, authority and significance I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish these things."

11:29a From the placeholder *I/H*

11:33a From the placeholder *I/H*

11:33b From the placeholder *I/H*

27 (cont)
- 33

Chapter 12
Parable Of The
Vineyard

Then He began and started His reign by speaking and chatting to them in, by and with parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, "A Man planted and caused a vineyard, a place where grapes are cultivated, to come about, and He set and placed, put and assigned a fence, barrier and hedge around it in order to set it apart, standing it upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and He also dug a pit and prepared a hole, vat and trough for the winepress, and He built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made a watchtower, and He also gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it out to farmers and vineyard keepers, vinedressers, tenants and gardeners, and then He went away on a journey, leaving it and being absent from it for a considerable time. Then in the proper, right and precise day and time, age and season of *harvest*, He sent and dismissed, dispatched, ordered and commissioned a slave, servant and attendant to go to the farmers and vineyard keepers, vinedressers, tenants and gardeners, so that and in order that by and from the farmers and vineyard keepers, vinedressers, tenants and gardeners He may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the fruit and progeny, produce and harvest proceeding from the vineyard, the place where grapes are cultivated. But having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted him, *the slave*, they beat and flayed, struck and whipped, hit, thrashed and scourged him, and they sent and dismissed, dispatched, ordered and commissioned him away, empty-handed and without any produce, fruitless and destitute of any materials. And again, anew and furthermore, He sent and dismissed, dispatched, ordered and commissioned another and different slave, servant and attendant to them. And that one they wounded and struck repeatedly in the head, and also dishonoured and treated him shamefully, disrespecting and insulting, degrading and abusing him. Then He sent and dismissed, dispatched, ordered and commissioned another and different one, and that one they killed and slayed, condemned and annihilated, exterminated and slaughtered, depriving him of his life. And He also *sent* many numerous and large amounts of other ones as well, some they did indeed, truly and surely beat and flay, strike and whip, hit, thrash and scourge, but nevertheless, they killed and slayed, condemned and annihilated, exterminated and slaughtered some too, depriving them of their life. One alone He yet and still had and held, owned and possessed; His Beloved and Esteemed, Dearly loved and Highly regarded Son. Finally and last of all, He sent and dismissed, dispatched, ordered and commissioned Him to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, 'They will turn toward and respect, revere and have regard for My Beloved and Esteemed, Dearly loved and Highly regarded Son, turning from their errors and feeling compunction.' But nevertheless, those farmers and vineyard keepers, vinedressers, tenants and gardeners said among themselves concerning this, 'This person is and exists as the heir; He Who receives and acquires the legitimate right of the inheritance! Come here and now; let us kill and slay, condemn and annihilate, exterminate and slaughter Him, and the inheritance and legitimate right will be and exist as ours!' And receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting Him, they killed and slayed, condemned and annihilated, exterminated and slaughtered Him, and they threw Him out and expelled Him, drove and repudiated, pulled and tore Him out, brought and sent Him out, cast and extracted Him out, disposed of and ejected, banished and got rid of Him outside and in the outer limits of the vineyard, the place where grapes are cultivated. Then and therefore, accordingly, consequently and these things being so, what is it that the Sovereign Master of the Vineyard, the place where grapes are cultivated, do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish? He will go, arise and appear to them and He will destroy and kill, ruin and annihilate the farmers and vineyard keepers, vinedressers, tenants and gardeners, rendering them useless and wasting them, slaying them and causing them to perish and pass away. Then He will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present the vineyard, the place where grapes are cultivated, to others instead. Have you never, at any time, publically or privately read in order to recognise, accurately know and acknowledge this that has been written and inscribed, recorded and composed in Scripture,

12:6a From the placeholder *YY*

12:6b From the placeholder *YN*

12:9a From the placeholder *KZ*

1 - 9

10 - 11

'The stone and rock which and what the builders and repairers, setters and planters, restorers and establishers, founders and constructors, confirmers, erectors and promoters rejected and threw away, declared useless and regarded as unworthy, disapproved of and repudiated, this came to be and existed, arose and appeared as the chief cornerstone and the sole source, the keystone and the beginning, the foundation and the summit, the head and most prominent corner, outstanding and determinative stone, important and superior rock, top and sum-total place to turn for protection. This came to be and existed, arose, appeared and originated from the proximity of and source, the presence of, emerged from and came from the immediate vicinity of Yahuweh*, and it is and exists as marvellous and wonderful, remarkable and amazing, awesome and phenomenal, extraordinary and admirable in, by and with our eyes and sight, understanding and perception.'?' *

12:11a From the placeholder KY

12:10-11a From Psalm 118:22-23

12

And they were seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring a way to seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take Him into custody, for the reason that they knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, comprehended, acknowledged and recognised that concerning this, He had told the parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype with reference to and with regards to, concerning and about them. Yet they were frightened and alarmed, afraid and terrified, scared and fearful of the crowd and multitude, throng and mass of people. So they went off and departed, left and proceeded to go away, leaving Him behind and setting Him aside, ignoring and disregarding, abandoning and leaving Him destitute, giving Him up and dismissing, omitting and rejecting, neglecting and separating themselves from Him.

Paying Taxes To Caesar

Then they send and dismiss, dispatch, order and commission some of the Pharisees and the Herodians towards Him, so that and in order that they may try to trap Him, to take and catch Him making a wrong and erroneous word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. And having come, arisen and appeared, they say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Teacher, Master and Instructor, we see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, You are and exist as trustworthy and reliable, obedient and dependable, genuine and true, real and You are someone who is worthy to have certainty and guarantee, assurance and confidence placed in Him, and it matters not and it isn't a care or interest, worry or concern to You about or concerning, regarding or on account of, because of or with respect to anyone, anybody or anything, for the reason that You do not perceive or examine, mentally discern or observe, discover or understand, consider or contemplate, pay close attention to or notice, direct Your attention to or face, be aware of or take note of a humans countenance, face or outward appearance, not looking to their perceived personage, but nevertheless, notwithstanding and on the contrary, You teach, explain and instruct, holding discourses and discussions upon and during, on the basis of, because of and on account of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty, truth and fact of the way and route, road, path and conduct of God . Is it possible or free, permitted or lawful to give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present tax and tribute to Caesar or not? Then and therefore, accordingly, consequently and these things being so, may we give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present *the tax*, or may we not give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present *the tax*?" But nevertheless, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to, beholding, meeting and comprehending their hypocrisy and dissimulation, pretence and feigning, He said to them, "Why and for what reason do you put Me to the test and objectively examine, scrutinise and entice Me to prove, determine and ascertain My genuineness, behavioural response and character? Hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! Bring and fetch, produce and bear, present and yield a denarius, a normal days wage to Me so that and in order that I may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend it!" So they brought and fetched, produced and beard, presented and yielded it. And He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Whose is this image and representation, form and icon, and writing, inscription and title?" So they said to Him, "It is Caesar's." And answering and replying, Yahushua said to them, "The things *that are* Caesar's, deliver and give back, discharge and repay, bestow and yield, return and restore, hand and pay back to Caesar, and the things *that are* God's to God." And they wondered and were amazed, utterly astonished and completely baffled at Him.

12:14a From the placeholder OY
12:14b Caesar, originally the last name of Iulius Caesar and later came to be a title referring to the Roman Emperor. Caesar means Severed

12:17a From the placeholder IH

12:17b From the placeholder OY
12:17c From the placeholder OΩ

The Resurrection

Then Sadducees, those who say and teach, maintain and affirm, direct and exhort, advise and point come that there will be and exist no resurrection, restoration or raising up *of the dead*, come, arise and appear to Him, and they were asking and desiring to know, addressing and enquiring, examining and requesting Him to answer the following question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Teacher, Master and Instructor: Moshe wrote and inscribed, recorded and composed to us that concerning the following, **'If someone's brother may die and perish, having his soul separated from his body, and he may leave a wife behind, setting them aside and abandoning them, departing from them and ceasing to be with them, and does not leave behind or leave a child remaining, that his brother, the brother of the deceased, therefore, may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the woman and wife, and so should rise up and raise, produce and beget seed and offspring, progeny and descendents for his brother.'** * There were and existed seven brothers. And the first and chief, principle and foremost one received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a woman and wife, and dying and perishing, having his soul separated from his body, he did not leave behind or leave any remaining seed or offspring, progeny or descendents. Then the second one received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted her, and he too died and perished, having his soul separated from his body, not leaving behind or leaving any remaining seed or offspring, progeny or descendents. And it also happened to the third one likewise and similarly, in this exact same and identical way. Indeed, the seven did not leave behind or leave any remaining seed or offspring, progeny or descendent. Last of all and finally, the woman and wife also died and perished, having her soul separated

12:18a Sadducees, another sect that seems to have disappeared after the 1st Century CE. They only accepted *The Torah* as inspired Scripture, rejecting the later prophets of the Tanakh, and the Oral law of the Pharisees. They claimed to have a Priestly lineage to the High Priest Tsadoq (Zadoc), and so were in quite prominent positions

12:19a From Deuteronomy 25:5

18 - 22

from her body. In the resurrection, restoration and raising up, at the time when they may be resurrected, restored and raised up *from the dead*, of which of them will she be and exist as the woman and wife of? For the reason that the seven had and held, acquired and received, owned and possessed her as a woman and wife?" Yahushua¹ said and affirmed, asserted and declared to them, "Is it not through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this thing that you are being deceived and mislead, lead astray and caused to wander, mistaken, at a loss and deluded, seduced and coerced into error, in that you do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate what has been written and inscribed, recorded and composed in Scripture, nor the power and might, strength and ability, capability and force, significance and competence, excellence and influence of God²? For this reason, at the time when they may be resurrected, restored and raised from out of the dead and lifelessness, inanimateness and deceased, they neither marry nor are they given in marriage, but nevertheless, notwithstanding and on the contrary, they are and exist as, like and similar to messengers and envoys within and inside the heavens. Moreover, about and concerning, regarding and on account of, because of and with respect to the dead and lifeless, inanimate and deceased, concerning this, they are indeed raised and lifted up, awakened and restored. Have you never, at any time, publically or privately read in order to recognise, accurately know and acknowledge what is written within and inside the book, roll and scroll of Moshe, upon and at, in the account and story of the thorn and bramble bush, how, in what manner and way God³ spoke to him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, **'I am the God⁴ of Abraham⁵, and the God⁶ of Yitschaq⁷, and the God⁸ of Ya'qob⁹'**? He is and does not exist as the God¹⁰ of the dead and lifeless, inanimate and deceased, but nevertheless, notwithstanding and on the contrary, *the God* of the living, those with continued existence. You are being deceived and mislead, lead astray and caused to wander, mistaken, at a loss and deluded, seduced and coerced into error greatly and plentifully, deeply and severely, heavily and majorly, very much and to a great extent."

22 (cont)
- 27

The Greatest Commandment

And one of the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars who had come, approached and drawn near, having heard and attended to, considered and understood, listened, comprehended and perceived them questioning and disputing, enquiring and discussing, debating and examining, pondering and arguing, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated that concerning this, He answered and replied to them well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarly, uprightly and worthily, admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably, he asked and requested, entreated and questioned, beseeched and enquired Him to answer the following: "Which one, out of all of them, is the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission that is and exists as the first and chief, principle and most important one of all of them, individually and collectively, in influence, rank and honour?" Yahushua¹ answered the question, "Concerning this, the first and chief, principle and most important one in influence, rank and honour is and exists as, **'Hear and attend to, consider and understand, listen, comprehend and perceive this, O Yisra'el²: Yahuweh³ our God⁴, Yahuweh⁵ is and exists as One,⁶ * and 'You will dearly love and welcome, entertain, look fondly upon and cherish Yahuweh⁷ your God⁸ with strong affection and highly esteem Him with great favour, goodwill and benevolence, be loyal to and greatly adore Him from out of the entirety and whole of your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, and from out of the entirety and whole of your soul, and from out of the entirety and whole of your senses and understanding, intelligence and mind, thoughts and impulses, intentions and purposes, notions and feelings, dispositions and plans, attitudes and comprehensions, ideas and opinions, judgements and perceptions, and from out of the entirety and whole of your power and might, strength and force.'** * Secondly is this, **'You will dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore your neighbour and fellow human being as, like and similar to the way you love yourself.'** * There is and exists no other or different charge and precept, injunction and prescribed rule, mandate and order, regulation and commission that is greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than these." And the clerk and scribe, public servant and teacher of religious law, secretary and government official, judge and scholar said to Him, "Good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable Teacher, Master and Instructor. It is on the basis of, on account of and because of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of truth that You have said concerning this, **'There is and exists One, and there is and exists no other or different one over or above, except or beside Him.'** * And **'To dearly love and welcome, entertain, look fondly upon and cherish Him with strong affection and highly esteem Him with great favour, goodwill and benevolence, be loyal to and greatly adore Him from out the entirety and whole of the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses, and from out of the entirety and whole of your senses and understanding, intelligence and mind, thoughts and impulses, intentions and purposes, notions and feelings, dispositions and plans, attitudes and comprehensions, ideas and opinions, judgements and perceptions, and from out of the entirety and whole of your power and might, strength and force,'** * and **'To dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore one's neighbour and fellow human being as, like and similar to the way one loves him or herself,'** * is and exists as superior and more excellent, remarkable and important exceedingly beyond all measure, to an extremely high and extraordinary degree than all the individual and collective whole burnt offerings and sacrifices, gifts and presents." And Yahushua¹, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated that he answered and replied sensibly and wisely, thoughtfully, intelligently and with understanding, He said to him, "You are and exists as not far away or a long distance separated from the kingdom and royal power, dominion and rule, kingship, reign and authority of God²." And no one, nobody and nothing was daring or being brave enough, having courage or being prepared to, venturing or undergoing to ask or desire to know, address or enquire, examine or request Him to answer questions no longer, no more and no further.

28 - 34

Whose Son Is The Messiah

35

And having answered and replied to the question, Yahushua¹ was teaching, explaining and instructing, holding discourses and discussions within and inside the Sacred Place and Temple, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "How, in what manner or what do the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, the Anointed Messiah² is and exists as David's Son? David himself said, in, by and with the Set-Apart and Cleansed Spirit³,

12:24a From the placeholder I#

12:24b From the placeholder OY

12:26a From the placeholder OΣ
12:26b From the placeholder OΣ
12:26c Abraham, the father of the Nation of the Yisra'elites (Hebrews) Abraham means Father Of Nations (See his story In Genesis 12-25:11)
12:26d From the placeholder OΣ
12:26e Yitschaq, incorrectly known as Isaac and means He Laughs
12:26f From the placeholder OΣ
12:26g Ya'qob, incorrectly known as Jacob and means Holder Of The Heel
12:27a From the placeholder OΣ

12:29a From the placeholder IΣ
12:29b Yisra'el, incorrectly known as Israel and means Those that strive with God
12:29c From the placeholder KΣ
12:29d From the placeholder OΣ
12:29e From the placeholder KΣ
12:29f From Deuteronomy 6:4
12:30a From the placeholder K#
12:30b From the placeholder O#

12:30d From Deuteronomy 6:5

12:31a From Leviticus 19:18

12:32a From Deuteronomy 6:4, 4:35

12:33a From Deuteronomy 6:5

12:33b From Leviticus 19:18

12:34a From the placeholder IΣ

12:34b From the placeholder OY

12:35a From the placeholder IΣ

12:35b From the placeholder XΣ
12:36a From the placeholder T#

“Yahuweh* said to my Sovereign Master and my Foundation*, sit down and reside, dwell, sojourn and be seated at and by My right hand, up until that time when I may set and place, stand and establish, appoint and ordain, fix and provide Your hostile and opposed, hated and odious enemies and adversaries underneath Your feet, subjecting them to Your authority and power.” *

12:36b From the placeholder KΣ

12:36c From the placeholder KΩ

12:36d From Psalm 110:1

David himself says and teaches, maintains and affirms, directs and exhorts, advises and points out *that He is 'Sovereign Master and the Foundation'*, so from where and what source, origin or in what way does He exist as his Son? And the great and large crowd and multitude, throng and mass of people was hearing and attending to, considering and understanding, listening, comprehending and perceiving Him gladly and with pleasure. And in, by and with His teaching, explaining and instructing, His discourses and discussions, He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note at the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, those who want and wish, prefer and aim, intend, will and desire to walk around and go about in, by and with long and flowing garments and robes, and *who like* greetings and salutations within and inside the plaza's and marketplaces, forums and public squares, and the most important places and chairs of honour within and inside the synagogues, the gatherings and assemblies, congregations and places of meeting, and the chief places and most important places at the table within and inside dinners and banquets, suppers and principle meals. These are the ones eating up and consuming, devouring and destroying, robbing and taking complete advantage of the houses and homes, dwellings and abodes of the widows, the women whose husbands have died, and for a front and pretext, cover-up and excuse, show and ostensible reason make lengthy and long lasting, great and extensive prayers and pleas. These will receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the greater and more excessive, superior and extreme, emphatic and much bigger verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence.”

12:37a From the placeholder KΩ

12:37b From the placeholder YΣ

37 - 40

The Widow's Offering

And having sat down and resided, dwelt, sojourned and seated Himself opposite and in sight of, before and across from the treasury and collection box and chest, He was watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing, ascertaining and knowing, discovering and recognising, contemplating, considering and finding out how, in what manner and way the crowd and multitude, throng and mass of people throws and casts, scatters and hurls, propels and expels, applies and puts, places and drops copper coins and money into the treasury and collection box and chest. And many numerous and large amounts of rich and wealthy people were throwing and casting, scattering and hurling, propelling and expelling, applying and putting, placing and dropping in many numerous and large amounts *of money*. But one poor and needy widow, a woman whose husband had died, who lacked necessities and so relied on others for support, having come, arisen and appeared, she threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped in two lepta (which is and exists as a codrant, the equivalence of one-quarter of a penny). And having called, invited and summoned His disciples and followers, pupils and learners, apprentices and adherents, He said to them, “Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, this poor and needy widow, the woman whose husband has died, who lacks necessities and so relies on others for support, she has thrown and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped much more to a larger and greater degree than all the others, individually and collectively, those who were throwing and casting, scattering and hurling, propelling and expelling, applying and putting, placing and dropping *money* into the treasury and collection box and chest. For the reason that they threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped in *money* from out of their abundance and wealth, the extra and excess amount that they had, but nevertheless, this one, from out of her lack and need, want and poverty, she threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped as much as and all that she had and held, acquired and received, owned and possessed, individually and collectively, all that and everything that, the whole of and the entirety of what she had to live on and to continue to exist.”

12:42a A Lepta was a small copper coin that is worth less than 1/8 of a British penny

12:42b A codrant or quadrant was a Roman copper coin equivalent to less than 1/4 of a British penny

41 - 44

Chapter 13 The Signs Of The End

Then, as He was coming forth and travelling out, going out and proceeding, emerging and marching out, departing and leaving from out of the Sacred Place and Temple, one of His disciples and followers, pupils and learners, apprentices and adherents says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, “Teacher, Master and Instructor, behold, look and see! What great and quality, large, massive and wonderful stones and block, and what great and quality, large, massive and wonderful buildings and constructions, structures and edifices!” And Yahushua said to him, “Do you perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of these great and large, massive and extraordinary, important and mighty, spacious and wide, long and splendid, grand and vast, high and strong, big and extensive buildings and constructions, structures and edifices? By no means will there be here, in this place, a stone and block left behind or allowed to stay, abandoned or left alone, let be or permitted to remain upon *another* stone and block that will never be thrown down or loosened, destroyed or demolished, dismantled or torn down, overthrown, detached or broken up.” And as He was sitting down and residing, dwelling, sojourning and seating Himself on the mountain and hill of olive trees opposite and in sight of, before and across from the Sacred Place and Temple, Petros and Ya'qob, and Yahuchanon and Andreas were asking and desiring to know, demanding and questioning, enquiring and examining, interrogating and requesting Him alone by themselves, “Tell us, when, at what time will these things be and exist, and what will be the sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent at the time when all these individual and collective things are about and inevitable to, determined and intended to, certain and expected to be completely and entirely fulfilled and accomplished, achieved and contributed, carried out and reached, rendered and performed, executed and perfected, made and effected, produced, brought about and established?” Moreover, Yahushua began and started to say and teach, maintain and affirm, direct and exhort, advise and point out to them, “Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note that no certain someone may deceive or mislead you, lead you astray or cause you to wander, be mistaken or delude you, seduce or coerce you into error. Many numerous and large amounts *of people* will come, arise and appear on the basis of and upon My name and title, character and person, reputation and authority, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out that ‘I am and exist,’ and they will deceive and mislead many, lead numerous amounts astray and cause many to wander, be mistaken and delude them, seduce and coerce them into

13:2a From the placeholder IΣ

13:5a From the placeholder IΣ

1 - 7

error. But nevertheless, at the time when you may hear or attend to, consider or understand, listen to, comprehend or perceive wars and fights, battles and armed conflicts, strife's and quarrels, and hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to reports and messages, news and accounts of wars and fights, battles and armed conflicts, strife's and quarrels, do not be disturbed or alarmed, startled or frightened, terrorized or cry out loud; it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial that these things come to be and exist, arise, appear and originate, but nevertheless, notwithstanding and on the contrary, it is not yet and still not the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of time. For this reason, nations and races, peoples and clans, large groups based upon religious and political, cultural and geographic ties, heathens and pagans shall be caused to rise up and aroused, awakened from sleep and be caused to stand up and appear to make war towards and against *other* nations and races, peoples and nations, large groups based upon religious and political, cultural and geographic ties, heathens and pagans, and kingdoms and royal powers, dominions and rulers, kingships, reigns and authorities towards and against kingdoms and royal powers, dominions and rulers, kingships, reigns and authorities. Earthquakes and hurricanes, tsunamis and shaking, commotions and tempest storms, tornados, rocking to and fro and agitation on land and sea shall be and exist down against low places and territories, districts and lands, regions and areas. There will be and exist famines and scarcity of harvests and food; these are the beginning and start of the reign of birth pangs and labour pains, distresses and great sufferings, agonies, dire calamities and anguishes. But as for you, perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of yourselves. They will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand you over to councils and assemblies, supreme courts and tribunals, government bodies and congresses, and you will be beaten and flayed, struck and whipped, hit, thrashed and scourged within synagogues, their gatherings and assemblies, congregations and places of meeting, and you will be stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised against and opposite to leaders and governors, prefects and presidents, chiefs and generals, commanders and procurators, legates and proconsuls, and kings and monarchs, emperors and princes on account of and for the reason of, because of, for the sake of and with regards to Me for and as a testimony and witness, evidence, proof and confirmation to them. Indeed, firstly and chiefly, principally and most importantly it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the good news, glad tidings and message, proclamation and victorious declaration to be announced and declared, publically pronounced and published, openly preached and taught to all the individual and collective nations and races, peoples and nations, large groups based upon religious and political, cultural and geographic ties, heathens and pagans to persuade and warn *them*. So, at the time when the may lead and guide, bring and take you, giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing you over to trail and into custody, arresting you, do not be anxious, worried ahead of time or concerned beforehand about what you may say or speak, but nevertheless, notwithstanding and on the contrary, whatever it is that may be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to you in, by and with that one specific and definite time and hour, this you are to say and speak, for the reason that it is not you who are the ones saying or speaking, but nevertheless, notwithstanding and on the contrary, *it is the Set-Apart and Cleansed Spirit*. And sibling will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand over sibling to death and separation, the separation of the soul from the body, and father *their* child, offspring and progeny, and children, offspring and progeny will be caused to rise and stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in rebellion against and in opposition to *their* parents, and they will put them to death, condemning them and handing them over to be annihilated, exterminating and stopping them. And you will be and exist as being hated and despised, abhorred, rejected and detested by and subject to the power and control of everyone, individually and collectively, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of My name and title, character and person, reputation and authority. Moreover, the one who has remained behind and stayed, held out and stood their ground, endured and suffered, persevered and continued on, bravely beard and calmly survived, stood steadfast and waited to the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of time, this certain one will be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation. Moreover, at the time when you may see **'the detestable and foul, shameful, unclean and loathsome abhorrence and abomination of desolation and devastation, destruction and abandonment,'** * standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in the place where it is not necessary or behoves it, right or proper, inevitable or binding, fitting or destined, ordained or prescribed, suitable or beneficial, (The one publically or privately reading in order to recognise, accurately know and acknowledge *what is going on*, mindfully perceive and understand, gain insight into and apprehend the meaning of, comprehend and acknowledge, heed and ponder, consider and observe *this*), then, at that time, let those who are within and inside Yahuwdea flee and take flight to, escape, vanish and quickly disappear into the hills and mountains, high countries and mountain ranges. Moreover, he or she who is upon the roofs and housetops, should not step down or descend, fall down or climb down, neither should he or she go or enter his or her house or home, dwelling or abode to lift or raise, elevate or remove some certain thing from out of it. And the one within the fields and the countryside, rural areas and farms should not return or turn around to go back to what lies behind him or her in order to lift or raise, elevate or remove his or her clothes or garments, cloaks, robes or coats. Moreover, woe and alas for those who are pregnant and those nursing and giving milk in, by and with those specific and definite days and times, ages and seasons! Moreover, pray and plea, beg and request so that and in order that it might not come to be or exist, arise, appear or originate in and during winter, the season of cold and rainy weather. For the reason that those specific and definite days and times, ages and seasons will be and exist as times of oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution, of such sort and kind has never come to be or exist, arise, appear or originate proceeding from the beginning and start, foundation and origin of creation and all created things, which and what God created and formed, produced, made and called into being up until now, this present time, and what may never, ever come to be or exist, arise, appear or originate *again*. And if Yahuweh had not shortened or decreased, abridged or reduce the length of time of those days and times, ages and seasons, all individual and collective flesh may not be delivered or preserved, saved or rescued from danger and destruction, ruin and annihilation. But nevertheless, notwithstanding and on the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the elect and select who have free will and choice, those whom He called, invited and summoned into a relationship, He has shortened and decreased, abridged and reduce the length of time of those days and times, ages and

7 (cont)
- 20

13:12a From the placeholder ΠΝΑ

13:14a From Daniy'el (Daniel) 11:31

13:17a The Greek literally says εν γαστρι εχοθσαις - *having in womb* - An idiom for saying that someone is pregnant

13:19a From the placeholder ΘΣ

13:20a From the placeholder ΚΣ

20 (cont)

- 24

seasons. And then, at that time, if someone may say to you, 'Look, behold and see! Here, in this place is the Anointed Messiah!' or, 'Look, behold and see, there, in that place!' do not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in it. For the reason that false messiah's and false prophets will be raised and lifted up, promoted and exalted, appear and awaken, and they will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents, and marvels and amazing experiences, to the advantage of deceiving and misleading, leading astray and causing to wander, mistaking, deluding, seducing and coercing into error, if powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough, the elect and select who have free will and choice. But nevertheless, you, you perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note: I have told you beforehand and in advance, declaring and predicting, announcing and mentioning it previous to the time that it happens. But nevertheless, notwithstanding and on the contrary, in, by and with those specific and certain times and days, ages and season, after that specific and certain oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution,

25

'The sun will become darkened, not being able to give any light, and the moon will not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present its diffused light or radiance, glow or softer brilliance, and the stars and asteroids, comets and luminous bodies will be and exist as falling and tumbling, collapsing and being thrown down from out of the sky and space, and all things visible in them, and the powers and forces, influences and hosts that are within the sky and space, and all things visible in them, will be shaken and disturbed, being caused to tremble and waver, totter and quake, rock to and fro and agitated, distressed and upset.' *

13:25a From Yasha'Yah 13:10;
24:23; 34:4; Yachezq'el 32:7;
Yahu'el (Joel) 2:10, 31; 3:15

And then, at that time, they will see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate **'The Son* of Man coming, arising and appear in, by and with clouds,'** * together with great and large, much and deep, mighty and powerful, important and profound, plentiful and superior power and might, ability and capability, force and strength, authority and significance, capacity and value **'and glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty.'** * And then, He will send and dismiss, dispatch, order and commission His Heavenly messengers and envoys, and He will gather and assemble, collect and bring His elect and select who have free will and choice together by His side from out of the four winds and directions, from the highest point and extremity, farthest boundary and end, uttermost part and top of earth and land, up until the highest point and extremity, farthest boundary and end, uttermost part and top of heaven, the universe, space and sky. But nevertheless, become acquainted with and realise, understand and learn, comprehend, come to experience and be taught the information contained in the parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype from the fig tree: at the time when its branch, twig and shoot has now and already come to be and exist, arise, appear and originate, and when it generates and grows, puts forth and sprouts its leaves, you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn and distinguish, comprehend, acknowledge and recognise that concerning this, the summer season is and exists as near and imminent, ready and close at hand. And therefore, in this manner and way, thus and so, you, at the time when you might see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate these things coming to be and existing, arising, appearing and originating, know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn and distinguish, comprehend, acknowledge and recognise that concerning this, it is and exists as near and imminent, ready and close at and upon the doors, gates and entrances. Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, never will this generation and age, these humans very much like each other in endowments, pursuits and character go or pass by, pass away or perish, be surpassed or come to an end until or to the point in time when all these individual and collective things may come to be and exist, arise, appear and originate. The sky and all things visible in it, and the earth and ground, land and inhabited regions will go and pass by, pass away and perish, be surpassed and come to an end, but nevertheless, My words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters will never, ever go or pass by, pass away or perish, be surpassed or come to an end.

13:26a From the placeholder YN
13:26b From Daniy'el 7:13

13:26c From Daniy'el 7:14

26 - 31

Be Awake

'But nevertheless, about and concerning, regarding and on account of, because of and with respect to this one specific and definite day and age, or the time and hour, no one, nobody and nothing has seen or perceived, observed or witnessed, understood or experienced, recognised or respected, comprehended or appreciated, not the Heavenly messengers and envoys in heaven, only the Father. Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note; be awake and watch, stay alert and be on the lookout, for the reason that you have not seen or perceived, observed or witnessed, understood or experienced, recognised or respected, comprehended or appreciated when or the time when the favourable and suitable time, age and season is and exists. *It is* as, like and similar to a man going away on a journey, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omitting and rejecting, neglecting, dropping and separating himself from his house and home, dwelling and abode, and giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting his slaves, servants and attendants with authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance, each with his work and business, employment and undertaking, act and deed, task and labour, and he ordered and commanded, commissioned and directed, ordained and made, charged and accomplished, enjoined and authorised the doorkeeper and porter, janitor and gatekeeper so that and in order that he might be watchful and vigilant, alert and cautious, active, zealous and awake. Then and therefore, accordingly, consequently and these things being so, be watchful and vigilant, alert and cautious, active, zealous and awake, for the reason that you have not seen or perceived, observed or witnessed, understood or experienced, recognised or respected, comprehended or appreciated the time when the Sovereign Master of the house and home, dwelling and abode comes, arises and appears, whether in the evening, late at night, or at midnight, or when the rooster crows, or in the morning; *it would be no good* if, having suddenly and unexpectedly come, arisen and appeared, he might find and discover, observe and recognise, detect and come to know through enquiry and examination, thought and scrutiny, investigation and perception, that you are sleeping, idle and paying no attention. Moreover, what I say and teach, maintain and affirm, direct and exhort, advise and point out to you, I say

32 - 36

13:35a From the placeholder KZ

and teach, maintain and affirm, direct and exhort, advise and point out to everyone, individually and collectively: be watchful and vigilant, alert and cautious, active, zealous and awake."

Chapter 14 Happenings In Bayith-'Aniy

Moreover, after two days, it was and existed as the Passover and the Festival of Unleavened Bread, and the chief and high priests and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars were seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring how, in what manner and way they might destroy and kill, ruin and annihilate Him, rendering Him useless, wasting and slaying Him, causing Him to perish and pass away after seizing and grasping, taking hold of and restraining, hindering and preventing, arresting and taking control of, conquering and imprisoning, laying hold of and taking Him into custody in, by and with deceit and craftiness, cunning and guile, trickery and treachery, underhanded methods and deception, falseness and stealth. For the reason that they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Not in, by or with the feast and festival, or there will be and exist an uproar and tumult, noise and outcry, clamour and commotion, confusion and riot of the people, crowd and populace." And when He was and existed in Bayith-'Aniy, within and inside the house and home, dwelling and abode of Shim'own the Leper, He was lying down and reclining on the floor, a woman came, arose and appear, having and holding, acquiring and receiving, owning and possessing an alabaster jar, flask and bottle of very expensive and costly, valuable and precious perfume ointment, pure, genuine and unadulterated oil of nardroot. Smashing and crushing, breaking and shattering, overcoming and destroying the alabaster jar, flask and bottle, she poured it down over His head. But nevertheless, some certain ones were and existed as expressing displeasure and vexation, indignant and anger, grief and offence, irateness and incensement, irritation, discontent and annoyance towards themselves, "For and on behalf of what reason has the complete and utter destruction and ruin, waste, obliteration and annihilation of this perfume ointment come to be and exist, arisen, appeared and originated? For the reason that this perfume ointment was powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to be sold for over three hundred denari, and given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to the poor and needy, those lacking their necessities and so are dependent on others for support!" And they were sternly warning and strictly admonishing, earnestly charging and scolding, reproaching, grumbling at and urgently rebuking her. But nevertheless, Yahushua said, "Leave her alone, let her go and allow, permit and let her be. Why are you causing and supplying, showing and holding, keeping and rendering, displaying and exhibiting trouble and burden, hardship and difficulty for her? She has accomplished and executed, brought about and constructed, established and worked, produced and performed, practised and carried out, acquired and enforced a good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable work and business, employment and undertaking, act and deed, task and labour in, by and with Me. For this reason, you always and at all times have and hold, acquire and receive, own and possess the poor and needy, those lacking their necessities and so are dependent on others for support together with you, and you are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable things for them whenever and at any time you want and wish, prefer and aim, intend, will and desire, but nevertheless, you do not always and at all times have and hold, acquire and receive, own and possess Me. She has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established what she had and held, acquired and received, owned and possessed *the ability to do*. She was early and anticipated, detected and discovered the need to anoint My flesh and body with ointment in preparation for and on behalf of its burial and entombment. Moreover, yes, this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you, wherever and in whatever place the good news, glad tidings and message, proclamation and victorious declaration may be announced and declared, publically pronounced and published, openly preached and taught with the goal to persuade and warn to the whole of and the entirety of the world and cosmos, the entire realm of man, what she has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established will also be spoken, chatted and told, for and as an honourable remembrance, record and memorial of her." Then Yahuwdah of Qariyowth, one of the Twelve, went off and departed, left and proceeded to go towards the chief and high priests, so that and in order that he might give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over to them. And hearing and attending to, considering and understanding, comprehending and perceiving *this*, they rejoiced and were glad, delighted and pleased, and they made and declared, professed and announced a promise and gracious pledge, offer and vow to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present him with silver and money. Then he was seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring how, in what manner and way he might give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over in a favourable and opportune, convenient, appropriate and timely season.

14:3a Nardroot is a native plant of India, also called *spikenard*. The aromatic oil is extracted from its roots

14:6a From the placeholder /Z

1 - 11

The Passover Supper

And coming to the first, chief and principle day and time of the Festival of Unleavened bread*, at the time when they slaughtered, sacrificed and offered the Passover lamb, His disciples and followers, pupils and learners, apprentices and adherents say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Where and in what place do you want and wish, prefer and aim, intend, will and desire for us to go off and depart, leave and proceed to go to make ready and make the necessary preparations so that and in order that You might eat, devour and consume the Passover?" So He sends and dismisses, dispatches, orders and commissions two of His disciples and followers, pupils and learners, apprentices and adherents, and says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Go away and depart, withdraw and proceed on your journey into the city, and a man will draw near and meet with you, carrying and bearing, lifting and taking up, supporting, raising up and enduring an earthenware and clay pitcher, jar and jug of water. Accompany and follow after, obey and join yourselves to him, and wherever he might go into and enter, say and teach, maintain and affirm, direct and exhort, advise and point out to the master of the house and householder that concerning this, 'The Teacher, Master and Instructor says and teaches, maintains and affirms, directs and exhorts, advises and points out: where and in what place is and exists My guest room, dining room and lodging place where I might eat, devour and consume the Passover together with My disciples and followers, pupils and learners, apprentices and adherents?' And he himself will show and give evidence of, exhibit, prove and make known to you a great and large, massive and splendid, spacious and wide, long and grand, vast and extensive upper room of the house, prepared and already furnished and spread with couches and readymade. And there, in that place, you shall make ready and make the necessary preparations for us."

14:12a See Exodus 12:18-20; Leviticus 23:6-8; Numbers 28:17-25; Deuteronomy 16:3-4, 8
14:12b See Exodus 12:3-14; Leviticus 23:4-5; Numbers 28:16; Deuteronomy 16:1-2, 5-7
14:12c Passover, from the Hebrew *Pesach* meaning *To let sin pass without consequence* - telling us about what would come of the shedding of Yahushua's blood

12 - 15

And the disciples and followers, pupils and learners, apprentices and adherents came and departed, went out and proceeded to go on their journey and they went into and arose and appeared in the city, and through enquiry and examination, thought and scrutiny, investigation and perception, they found and discovered, observed and recognised, detected and came to know *everything* just as and exactly as He had said to them, and they made ready and made the necessary preparations for the Passover. Then, as evening was coming to be and existing, arising and appearing, He appears, arises and arrives together with the Twelve. And as they lie down and recline at the table, and eat, devour and consume *food*, Yahushua said, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you all that concerning this, one from out of all of you will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Me over. One who is eating, devouring and consuming together with Me." They began and started to be grieved and sorrowful, distressed and vexed, pained and irritated, offended and insulted, and to say and teach, maintain and affirm, direct and exhort, advise and point out to Him, one by one, "Surely not I?" But nevertheless, He said to them, "*It is* one of the Twelve: the one dipping his hand into the bowl and deep dish together with Me. Indeed, truly and surely, concerning this, the Son of Man goes off and departs, leaves and proceeds to go on His journey, just as and exactly as it has been written and inscribed, recorded and composed about and concerning, regarding and on account of, because of and with respect to Him. But nevertheless, woe and alas to that one specific and definite man through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom the Son of Man is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over! It would have been good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and precious, commendable and genuine, flawless and lovely, virtuous, beautiful and honourable for him if that specific and definite man had not been born, begotten or fathered!" And as they were eating, devouring and consuming, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the bread, bestowing and providing a blessing, benefit and favour, He broke it into pieces, and He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to them, and He said, "Receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit *it*: this is and exists as My body and flesh." Then, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the cup and drinking vessel, goblet and jar, blessing and giving thanks, praising and extolling, celebrating and bestowing favour, He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to them, and all of *them*, individually and collectively, drank from out of it. And He said to them, "This is and exists as My life blood of the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, *the life blood* that is being poured out and spread, shed, abundantly scattered and generously provided on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for many numerous and large amounts of *people*. Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, I will never drink from out of the product and fruit of the grapevine up until that specific and definite time and day, age and season when I might drink it new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior in, by and with the kingdom and royal power, dominion and rule, kingship, reign and authority of God." And having sung and recited a hymn and Psalm, they came and departed, went out and proceeded to go to the mountain and hill of olive trees.

14:18a From the placeholder ⚡

14:21a From the placeholder ⚡

14:21b From the placeholder ⚡

14:25a From the placeholder ⚡

14:27a From the placeholder ⚡

14:27b From ZakarYahu 13:7

14:30a From the placeholder ⚡

14:32a *Gath-Shemen*, incorrectly known as *Gethsemane* and means *Oil Press*

14:34a From *Psalms* 42:5

15 (cont)
- 26

Denial's
Predicted

And *on the way*, Yahushua says and teaches, maintains and affirms, directs and exhorts, advises and points out to them that concerning this, "All of you, individually and collectively, will be offended and caused to be led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall, for it has been written and inscribed, recorded and composed concerning this, '**I will strike and hit, smite and beat, knock and afflict the shepherd and herdsman; and the sheep will be thoroughly scattered and dispersed, dissipated, separated and divided.**' * But nevertheless, notwithstanding and on the contrary, after I Am to be raised and lifted up, awakened and restored, I will go before and go on ahead, lead the way and proceed on in front of all of you into Galiylah." But nevertheless, Petros said and affirmed, asserted and declared to Him, "Even if everyone *else*, individually and collectively, will be offended and caused to be led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall, then nevertheless, notwithstanding and on the contrary, I will not." But Yahushua says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, today, this very night, before and previous to the time when the cockerel and rooster sounds and crows, you yourself will thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow Me three times." But nevertheless, he keeps saying and chatting vehemently, emphatically and insistently, "*Even* if it may be necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for me to die and perish together with You, having my soul separated from my body together with Yours, never, ever will I thoroughly or utterly deny or reject, disown or disregard, abnegate or renounce, repudiate or disavow You." And all of them, individually and collectively, were also saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out likewise and similarly, in the exact same and identical way.

27 - 31

Gath-Shemen

And they come, arise and appear into a place and spot, field, grove and orchard which is named and called, entitled and addressed as Gath-Shemen, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to His disciples and followers, pupils and learners, apprentices and adherents, "Sit down and reside, dwell, sojourn and seat yourselves here, in this place, while and as long as I pray and communicated *with the Supreme One*." And He takes along and brings, leads aside and accepts, receives and ascertains Petros and Ya'qob and Yahuchanon together with Him, associating with and acknowledging them as His companions, and He began and started to be greatly disturbed and alarmed, terrified and intensely perplexed, overwhelmed and distressed, upset and troubled, anguished and anxious, dismayed and depressed with a sorrowful and burdened mind. And He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "**My soul is and exists as deeply grieved and severely sad, afflicted beyond measure and exceedingly sorrowful,**" * up until death and separation, the separation of My soul from My body. Remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge here, in this place, and stay awake and keep watch, stay alert and be on the lookout." And having advanced, gone on ahead and gone forward a small and little distance and way, He was falling down, tumbling and collapsing upon the earth, ground and soil, and He was praying and communicating *with the Supreme One*, so that and in order that if it is and exists as possible and able, capable, permitted and allowed to be done, the hour and appointed time might go or pass by, pass away or perish, be surpassed or come to an end, becoming separated from Him. And He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out,

32 - 36

"Abba", Father, all individual and collective things are possible and able, capable, permitted and allowed for You. Carry off and remove, take away and get rid of this cup and suffering, separating it from Me. But nevertheless, notwithstanding and on the contrary, not what I want or wish, prefer or aim, intend, will or desire, but nevertheless, notwithstanding and on the contrary, what You *want*." And He comes, arises and appears, and He finds and discovers, observes and recognises, detects and comes to know them through enquiry and examination, thought and scrutiny, investigation and perception, that they were fast asleep and paying no attention, and so He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Petros, "Shim'own, are you fast asleep and not paying any attention? Were you not strong or mighty, powerful, able or competent enough to stay awake and keep watch, stay alert and be on the lookout for one hour and period of time? Stay awake and keep watch, stay alert and be on the lookout, and pray and communicated *with the Supreme One*, so that and in order that you may not come, arise or appear into a testing and testing and objective examination, scrutinizing and enticement to prove, determine and ascertain your genuineness, behavioural response and character. Indeed, truly and surely; the Spirit is active and passionate, ready and eager, willing and predisposed, but nevertheless, the flesh and mortal body is weak and poor, powerless and helpless, feeble and inadequate." And having gone off and departed, left and proceeded on again, anew and furthermore, He prayed and communicated *with the Supreme One*, saying the same word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. And having come, arisen and appeared again, anew and furthermore, He found and discovered, observed and recognised, detected and came to know them through enquiry and examination, thought and scrutiny, investigation and perception, that they were fast asleep and paying no attention, for the reason that their eyelids were and existed as being weighed down and overburdened, heavy and depressed, grieved and distressed, and they did not see or perceive, observe or witness, know or experience, recognise or respect, understand or comprehend what they might answer in reply to His question. Then He comes, arises and appears the third time, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "*Go on then, and sleep soundly and pay no attention for the rest of the time that remains, and rest and be refreshed, stay quiet and keep calm, ceasing from any sort of movement or labour. Enough! The hour and time has come, arisen and appeared. Behold, look and see! The Son of Man is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over into the hands and power, control and custody of sinners, those who err and make mistakes, miss the mark and violate the law of the Supreme One, who wander from the Way and from the state of uprightness. Get up and stand, awaken and arise, let us go and depart. Behold, look and see! The one giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Me over has neared and come close, at hand and imminent.*" And immediately and straight away, as He was still and yet speaking and chatting, Yahuwdah, one of the Twelve, arrives and comes, appears and becomes present, and together with Him a crowd and multitude, throng and mob together with swords, sabres and daggers, and cudgels, clubs and sticks *that are* from besides and from the presence of the chief and high priests, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the presbyters and elders. Moreover, the one extending and presenting, surrendering, betraying and handing Him over had given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented a signal and sign to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Whoever it is that I may kiss and show my affection for, He is and exists as the One. Seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take Him into custody, and lead and take Him away, withdrawing, arresting and carrying Him off securely, safely and under guard, in order to prevent Him from escaping." And having come, arisen and appeared, immediately and straight away coming to, approaching and drawing near to Him, He says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Rabbi, My Great One and My Teacher!" And he fervently, affectionately and tenderly kissed Him. And so they cast and threw, put and laid their hands upon Him, and they seized and grasped, took hold of and restrained, hindered and prevented, arrested and took control of, conquered and imprisoned, laid hold of and took Him into custody. Moreover, one of those placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, drawing and pulling out a sword, sabre and dagger, hit, struck and smote the slave, servant and attendant of the chief and high priests, and he took and cut off, removed and lifted off his ear. And in answer and reply, Yahushua said to them, "As, like and similar to going after a robber and rebel, insurrectionist and revolutionary, bandit and highwayman, you come out and arose, appeared and came forth together with swords, sabres and daggers, and cudgels, clubs and sticks to seize and acquire, arrest and snatch Me? Accordingly every day I was and existed right next you for your advantage within and inside the Sacred Place and Temple, teaching, explaining and instructing, holding discussions and discourses, and you did not seize or grasp, take hold of or restrain, hinder or prevent, arrest or take control of, conquer or imprison, lay hold of or take Me into custody? But nevertheless, notwithstanding and on the contrary, so that and in order that the Scriptures may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished." And having left Him behind and setting Him aside, ignoring and disregarding, abandoning and leaving Him destitute, giving up and dismissing, omitting and rejecting, neglecting, dropping and separating themselves from Him, all of *the disciples*, individually and collectively, fled and took flight, escaped and quickly disappeared. And a certain young man and youth had accompanied and closely followed along together with Him, a linen cloth, sheet and wrap thrown around and put upon his naked and bare body. And they seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take him into custody. But nevertheless, he fled and took flight, escaped and quickly disappeared naked and bare, leaving behind and abandoning, forsaking and disregarding the linen cloth, sheet and wrap.

14:36a *Abba* is a Greek transliteration of the Aramaic of the same pronunciation, and means *Daddy*

14:38a From the placeholder *ΠΝΑ*

14:41a From the placeholder *ΥΣ*

14:48a From the placeholder *Σ*

14:51a Some have identified this *certain young man* as *Yahuchanon Marcus* himself (the writer of this eye-witness account)

14:53a From the placeholder *ΙΝ*

14:55a From the placeholder *ΙΥ*

36 (cont) -
52

Before the
Sanhedrin

53 - 56

Then they led and took Yahushua away, withdrawing, arresting and carrying Him to the chief and high priests, and all the chief and high priests, and the presbyters and elders, the Sanhedrin, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, individually and collectively, are gathering and assembling, collecting and being brought together. And Petros accompanied and followed after Him from afar, far away and at a distance, right up into the inside of the courtyard and unroofed enclosure of the chief and high priest, and he was and existed sitting down and residing, dwelling and sojourning together with the attendants and assistants, servants and officers, deputies and guards, and warming himself by and before the firelight. Now, the chief and high priests and the whole and the entirety of the Sanhedrin, the high council and assembly, were seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring a testimony and witness, evidence, proof and confirmation against and in opposition to Yahushua, in order to, with a view to and for the purpose of putting Him to death, to separate His soul from His body, and they were not finding or discovering, observing or recognising, detecting or come to know any through enquiry or examination, thought or scrutiny, investigation or perception. For the reason that many numerous and large amounts of *people* were falsely testifying and falsely witnessing, committing perjury and attesting

untrue things against and in opposition to Him, yet the testimonies and witnesses, evidence, proof and confirmations were and existed as not equal or in agreement, consistent or identical. And some certain ones, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, were falsely testifying and falsely witnessing, committing perjury and attesting untrue things against and in opposition to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "We heard and attended to, considered and understood, comprehended and perceived Him saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning the following, "I will throw down and loosen, destroy and demolish, dismantle and tear down, overthrow, detach and break this handmade Sacred Place and Temple, and through, via and by three days I will build and prepare, set up and plant, establish and confirm, found and construct, erect and make another and different one, not handmade or crafted by humans." Yet in this manner and way, thus and so, neither was their testimony and witness, evidence, proof and confirmation equal or in agreement, consistent or identical. And having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in front of and within the midst, in the middle of and among them, the chief and high priest asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested Yahushua to answer the following question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Do You not reply or answer anything? What about these testifying and bearing witness, providing evidence, proof and confirmation against You?" But nevertheless, He held His peace and was silent, calm and said nothing, and He did not reply or answer to anything. Again, anew and furthermore, the chief and high priest was asking and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting Him to answer the following question, and he says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Are You and do You exist as the Anointed One, the Son of the Blessed One, He who is worthy to be praised?" But nevertheless, Yahushua said, "I Am and I exist, and you shall see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate **'the Son of Man'** * sitting down and residing, dwelling and sojourning from out of and at the right hand of power and might, ability and capability, force and influence, authority and significance, competence and excellence, and **'coming, arising and appearing in view of the public together with the clouds and mist of heaven, the abode of the Supreme One.'** *" And the chief and high priest, tearing and breaking, bursting and rending his robes and garments, clothes and tunics, says and teaches, maintains and affirms, directs and exhorts, advises and points out, "What need, want or necessity do will still have and hold, acquire and receive, own and possess for testimonies and witnesses, affirmers and attesters who bring evidence, proof and confirmation?! You yourselves have heard and attended to, considered and understood, comprehended and perceived the blasphemy and lies, malicious slander and abusive speech, injurious reproach and vilifying, personal mockery and insults, reviling and defaming. What does it shine or appear, radiate or become visible or illuminated like to you?!" So all of them, individually and collectively, evaluated and separated, sundered and judged, condemned and sentenced, pronounced and declared Him to be and exist as caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound to the doom and punishment of death and separation, the separation of the soul from the body. Then some began and started to spit upon Him, and to put a cover around and conceal, veiled and put a cloak around His face and to cuff and hit, strike, beat and punch Him in the face, and to say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Prophecy! Tell us what is about to happen!" The attendants and assistants, servants and officers, deputies and guards also received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted Him with slaps and blows, hits and cuffs.

56 (cont)
- 65

14:58a What Yahushua actually said was *Destroy this temple, and in three days I will raise it up* (See *Yahuchanon 2:19*) in reference to His own body, and not to the Temple at Yarushalaim.

14:60a From the placeholder /N

14:61a From the placeholder XΣ

14:61b From the placeholder YΣ

14:62a From the placeholder IΣ

14:62b From *Daniyel 7:13*

14:62c From *Daniyel 7:13*

Petros' Denial

And as Petros was and existed still down within and inside the courtyard and unroofed enclosure, one of the slave and servant girls of the chief and high priest comes, arises and appears in view, and seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to, beholding and meeting, comprehending and appreciating Petros warming himself *by the fire, and* having fixed her eyes upon and looked attentively at, gazed at and considered him, she says and teaches, maintains and affirms, directs and exhorts, advises and points out, "You were also together with that Nazarene, Yahushua!" But nevertheless, he denied and refused, rejected and abnegated, abjured and disregarded, renounced and declined it, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "I neither see or perceive, observe or witness, know or experience, recognise or respect, comprehend or appreciate, nor do I understand or have a firm mental grasp on what you are saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out." And he came and departed, went out and proceeded to go outside the doors into the forecourt and entranceway. And the slave and servant girl who had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated who he was began and start to say and teach, maintain and affirm, direct and exhort, advise and point out concerning this to those placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised again, anew and furthermore, "This one is and exists as from out of their *group*!" But nevertheless, he was denying and refusing, rejecting and abnegating, abjuring and disregarding, renouncing and declining it again, anew and furthermore. And after a little while and short amount of time, one of those placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised were again, anew and furthermore saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Petros, "Really and truly, actually and most certainly, you are and exist from out of their *group*, for the reason that you also are and exists as a Galiylahen." But nevertheless, he began and started to utter curses, swear and he also swore and confirmed, affirmed and promised with an oath concerning this, "I do not see or perceive, observe or witness, know or experience, recognise or respect, comprehend or appreciate this man of whom you are saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out!" And immediately and straight away, a cockerel and rooster sounded and crowed. And Petros was reminded and caused to remember and recall the word and saying, statement and message, proclamation and subject matter as, like and similar to what Yahushua had said to him concerning this, "Before and ahead of the time when the cockerel and rooster sounds and crows, you yourself will thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow Me three times." And after having seriously thought about this, throwing himself down, he wept and cried, wailed and lamented.

14:67a From the placeholder /Y

14:70a *Galiylahen*, someone from *Galiylah*

14:72a From the placeholder IΣ

66 - 72

Chapter 15 Before Pilate

1

And immediately, straight away and as soon as it was morning, the chief and high priests, having done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established council and consultation together with the presbyters and elders, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the whole of and the entirety of the Sanhedrin, the high council and assembly, *after* binding and tying up, restricting, hindering and stopping Yahushua from moving, they carried Him off

15:1a From the placeholder /N

and took Him away, transported Him and brought Him away, and they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over to Pilate. And Pilate asked and desired to know, demanded and questioned, enquired and examined, interrogated and requested Him to answer the following question, "Are You the King and Ruler, Monarch and Prince, Commander and Leader of the Yahuwdeans?" But nevertheless, replying to and answering his question, He says and teaches, maintains and affirms, directs and exhorts, advises and points out, "You are the one saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing *it* out." And the chief and high priests were accusing, reproaching and bringing many numerous and large amounts of charges against Him. And again, anew and furthermore, Pilate asked and desired to know, demanded and questioned, enquired and examined, interrogated and requested Him to answer another question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "You don't answer nor say anything in reply? Behold, listen and pay attention to how many things they are accusing You with, reproaching and bringing charges against You!" But nevertheless, Yahushua no longer, no more and no further answered or replied anything, so that and therefore, for this reason and as a result of this, He caused Pilate to marvel and be astounded, astonished, amazed and surprised with wonder. Now, in accordance with and with regards to, in relation to and with respect to every feast and festival, *Pilate* would set free and release, let go and dismiss one prisoner, granting them the permission to depart and be sent away, whomever they beg and ask, entreat and request for. But nevertheless, there was and existed one said and taught, maintained and affirmed, directed and exhorted, advised and pointed out as 'Bar-Abba', who had been bound and tied up, restrained and hindered, restricted and stopped from moving together with the rebels, insurrectionists and revolutionaries who had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed, established and committed murder, homicide and slaughter in, by and with the insurrection and uprising, rebellion and revolt. And having gone up, ascended and arisen, the crowd and multitude, throng and mass of people began and started to ask and beg, call and crave, desire and require, inquire and request, demand and plead to *Pilate* that he do just as and exactly as *he usually* did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established for them. But nevertheless, Pilate answered and replied to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Do you want and wish, prefer and aim, intend, will and desire that I set free and release, let go of and dismiss the King and Ruler, Monarch and Prince, Commander and Leader of the Yahuwdeans to you, granting Him the permission to depart and be sent away?" For the reason that he knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, comprehended, acknowledged and recognised that concerning this, the chief and high priests had given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of envy and jealousy, ill-will and maliciousness. But nevertheless, the chief and high priests shook and stirred up, excited and aroused, incited and encouraged the crowd and multitude, throng and mass of people *to ask it* so that and in order that he might set free and release, let go of and dismiss Bar-Abba, granting him the permission to depart and be sent away to them instead, more willingly and readily. But nevertheless, answering and replying to them again, anew and furthermore, Pilate was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Then and therefore, accordingly, consequently and these things being so, what shall I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish with the one whom you say and teach, maintain and affirm, direct and exhort, advise and point out is the King and Ruler, Monarch and Prince, Commander and Leader of the Yahuwdeans?" But nevertheless, again, anew and furthermore they shouted and cried, screamed and howled, yelled out and exclaimed, "Crucify Him! Nail Him to an upright stake and pole!" But nevertheless, Pilate was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "For what reason? What bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten thing has He done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed, established and committed!?" But nevertheless, they shouted and cried, screamed and howled, yelled out and exclaimed back even more and exceedingly more, greatly, extremely and vehemently, "Crucify Him! Nail Him to an upright stake and pole!" So then, as Pilate purposely planned and intended, desired and wanted, willed and wished, deliberately chose and preferred to make and accomplish, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare and constitute the crowd and multitude, throng and mass of people content and satisfied, meeting their wish sufficiently, adequately and competently, he set free and released, let go of and dismissed Bar-Abba, granting him the permission to depart and be sent away to them, and after flogging and lashing, beating and tormenting, scourging and whipping Him, he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Yahushua over so that and in order that He might be crucified, being nailed to an upright pole and stake. Moreover, the soldiers and legionaries lead and carried Him away, inside the hall and palace, which is and exists as the Praetorium, and they call together and summon the whole of and the entire squadron and cohort, battalion and troop. And they put on, clothe and dress Him with a purple robe, and they set and place, put and assign a crown and wreath that was weaved, intertwined and plaited with thorns around Him. Then they began and started to salute, welcome and greet Him, "Hail and salutations: King and Ruler, Monarch and Prince, Commander and Leader of the Yahuwdeans!" And they were striking and beating, smiting and wounding, harming and injuring His head with a staff, rod and cane, and they were spitting upon Him, and setting and placing, bending and fixing their knees in an established and firm position, they were revering, adoring and paying homage to Him. And at the time when they had ridiculed and made fun of, mocked and derided Him, they strip and take off, unclothe and remove the purple robe from Him, and they dress and put on His own clothes and garments, cloak, robe and coat.

1 (cont) -
20

The Crucifixion

21 - 24

And they lead and bring Him out, so that and in order that they may crucify Him, nailing Him to an upright pole and stake. And a certain Shim'own who was going, moving and passing by, a Cyrenian coming, arising and appearing from the farms, country and rural area (the father of Alexander and Rufus), they conscript and compel, require and pressurise so that and in order that he might lift up and elevate, carry, pick up and raise His upright pole and stake. And they bring and carry, move and fetch, drive and present Him upon the place and territory, district and location, region and area "Gulgoleth," which is and exists as translated, interpreted and given the meaning of "The place and territory, district and location, region and area of the Skull." And they were giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting Him wine, mixed, flavoured and spiced with myrrh. But nevertheless, He did not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit it. Then they crucify Him, nailing Him to an upright pole and stake. And **"they completely divided and separated, dispersed and distributed,**

15:1b *Pilate*, appointed as the procurator of Yahuwdea in 29CE. He was greatly disliked by the Yahuwdeans, and drove them to the verge of insurrection more than once. In 36CE he was accused by the governor of Syria and had to defend himself in front of the Emperor. He failed and was banished either to a) France, or b) A mountain near Lake Lucerne where he committed suicide
15:2a *Yahuwdeans*, incorrectly known as *Jews* and means *Those that belong to Yahuweh*

15:5a From the placeholder *Æ*

15:7a *Bar-Abba*, incorrectly known as *Barabbas* and means *Son of the father*

15:15a From the placeholder *IN*
15:15b From the placeholder *ΣΤΡΟΦ*
15:16a *Praetorium*, originally the headquarters in a Roman field camp, but also came to refer to a palace, fortress or residence, especially that of the Emperor, procurator or a governor

15:21a *Cyrenian*, a native of Cyrene, the capital of a small province in Libya in northern Africa, with a large Yahuwdean population comprising ¼ of the city. *Cyrene* means *Supremacy of the bride*
15:21b *Alexander* means *Defender Of Men*
15:21c This *Rufus* is identified with the *Rufus* greeted by Paul in *Romans 16:13*. *Rufus* means *Red*
15:22a *Gulgoleth*, incorrectly known as *Golgotha* and means, as stated by *Marcus*, *The place of the Skull*

cleave and cut His clothes and garments, mantle and tunic into pieces, throwing and casting, scattering and hurling, propelling and expelling, applying and dropping lots for them," * to see who would take and pick, raise and elevate, remove and carry off what. Moreover, it was and existed as the third hour, nine o'clock in the morning, when they crucified Him, nailing Him to an upright pole and stake. And the notice and title, inscription and superscription of the cause, reason and grounds of the charge and accusation against Him was and existed written and inscribed, engraved and registered as: THE KING AND RULER, MONARCH AND PRINCE, COMMANDER AND LEADER OF THE YAHUWDIM. And they crucify two robbers and rebels, insurrectionists and revolutionaries, bandits and highwayman, nailing them to an upright pole and stake together with Him, one to the right, and one to the left of Him. And those passing by and proceeding on their journey besides *them* were blaspheming and lying about, maliciously slandering and abusively speaking, injuriously reproaching and vilifying, personally mocking and insulting, reviling and defaming Him, moving, shaking and wagging their heads, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Ha! Bah! The One throwing down and loosing, destroying and demolishing, dismantling and tearing down, overthrowing, detaching and breaking the Sacred place and Temple, and building and preparing, setting up and planting, establishing and confirming, founding and constructing, erecting and making in, by and with three days! Deliver and preserve, save and rescue Yourself from danger and destruction, ruin and annihilation, coming down and descending, becoming separate from the upright stake and pole!" And likewise and similarly, in this exact same and identical way, the chief and high priests, ridiculing and making fun of, mocking and deriding with one another, together with the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "He delivered and preserved, saved and rescued others from danger and destruction, ruin and annihilation. Himself He does not have the power or might, strength or ability, capability or force, significance or competence, excellence or influence to deliver or preserve, save or rescue from danger and destruction, ruin and annihilation. Let the Anointed One, the King and Ruler, Monarch and Prince, Commander and Leader of Yisra'el, come down and descend, becoming separate from the upright pole and stake now, at this present time, so that and in order that we might trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One!*" Even those that were being crucified together with Him, being nailed to an upright pole and stake as well, were insulting and reproaching, reviling and disgracing Him. And when the sixth hour, twelve o'clock in the afternoon, had come to be and exist, arose, appeared and originated, darkness, obscurity and gloom came to be and exist, arose, appeared and originated over the whole of and the entire earth and land, ground and inhabited region up until the ninth hour, three o'clock in the afternoon. And at the ninth hour, three o'clock in the afternoon, Yahushua' cried and called, exulted and proclaimed, exclaimed and shouted out with a great and mighty, powerful and strong, intense and violent sound, tone and voice, " **'Eloi, Eloi, Lema Sabachthani?'**" - which is and exists as translated, interpreted and given the meaning of, **"My God, My God, for and on behalf of what reason have You forsaken and abandoned, deserted and left Me?"** * And some certain ones of those that had been placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, having heard and attended to, considered and understood, comprehended and perceived *this*, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Behold, look and pay attention! He is shouting and crying for, screaming for and summoning 'EliYah!" Then a certain person, having ran and rushed away, and having filled a sponge with sour wine and wine vinegar, put, placed and set it around a staff, rod and cane, giving it to Him to drink, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Back off and go away, allow and permit it. Let's see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate whether 'EliYah comes, arises and appears in view to take Him down and lower Him, detach Him from the nails and bring Him down." But nevertheless, Yahushua', having given and uttered a great and mighty, powerful and strong, intense and violent sound, tone and voice, breathed out, expired and died. And the veil, curtain and drape of the Sacred Place and Temple was split and dived, torn and rend into two pieces, from the top down to the bottom. Moreover, the centurion, commander and captain, the one that was placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised across, opposite and facing Him, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated that concerning this, He had breathed out, expired and died in this manner and way, thus and so, He said, "Really and truly, actually and most certainly, this man was and existed as the Son of God!" And there were also some women watching and looking, understanding and perceiving, noticing and beholding, attentively viewing and seeing, ascertaining and knowing, discovering and recognising, contemplating and considering from afar, far away and at a distance, among and within whom was both Miriam of Migdalah, and Miriam, the mother of Ya'qob the small, little and younger, and of Yahuwseph; and Shalowme, who, at the time when He was and existed within and inside Galilyah, had accompanied and followed after, obeyed and joined themselves to Him, and had served and ministered to, helped and attended to, assisted and waited on Him, plus many numerous and large amounts of other people who had come and gone up together with Him into Yarushalaim.

24 (cont)
- 41

The Burial

And now, by this time, evening had come to be and exist, arise and appear. Since it was and existed as the Preparation, Friday, which is and exists as the day before the Sabbath, Yahuwseph of Ramathayim, came, arose and appeared, a prominent and reputable, honoured and respected, influential and noble council member, himself was and existed as also awaiting and anticipating, looking forward to and expecting to receive and accept, take up and welcome the kingdom and royal power, dominion and rule, kingship, reign and authority of God, who, daring and being brave enough, taking courage and being prepared to, venturing and undergoing to go and enter towards Pilate, and he asked and requested, entreated and questioned, beseeched and enquired about the body of Yahushua'. But nevertheless, Pilate marvelled and was astounded, astonished, amazed and surprised with wonder, wondering whether He had now already died and perished, having His soul separated from His body, and so, having called, summoned and invited the centurion, commander and captain, he asked and desired to know, demanded and questioned, enquired and examined, interrogated and requested him to answer whether He had some time since and had already died and perished, having His soul separated from His body, earlier on. And knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning and distinguishing, comprehending, recognising and finding out from the centurion, commander and captain, he gave and granted, bestowed and presented the corpse, dead body and carcass to Yahuwseph as a gift. And having bought and purchased fine linen, taking and bring Him down, detaching Him from the nails and lowering Him down, he rolled and wrapped Him up tightly in the fine linen, and he set and placed, laid and put Him within and inside a grave and tomb, sepulchre and memorial, which was and existed as hewed and cut from out of cliff rock, and rolled a large stone and piece of rock up against the entrance and passage way of the grave and tomb, sepulchre and memorial. Moreover, Miriam of Migdalah and Miriam the *mother* of Yahuwseph were watching and looking at, understanding and perceiving, noticing and beholding, attentively viewing and seeing, ascertaining and

42 - 47

15:24a From Psalm 22:18
15:25a Taking the Hebrew measurement of time - with the times counted from six a.m., when the sun rose

15:32a From the placeholder XΣ

15:34a From the placeholder IΣ

15:34b Quoting, in Aramaic, Psalm 22:1

15:34c From the placeholder OΣ

15:34d From the placeholder OΣ

15:34e From Psalm 22:1

15:37a From the placeholder IΣ

15:39a From the placeholder OY

15:40a Migdalah, incorrectly known as Magdala and means A Tower.

Migdalah was a place on the western shore on the Sea of Galilyah, 3 miles south of Tiberius

15:40b This Miriam was the wife of Kheleph (see Yahuchanon 19:25)

and was quite possible the mother of the Delegate Ya'qob mentioned in Marcus 3:18

15:40c Shalowme, incorrectly known as Salome and means Peaceful.

She was the wife of Zabdiy, and so was the mother of the Delegate's Ya'qob and Yahuchanon, the Son's of Thunder

15:43a Ramathayim, incorrectly known as Arimathea and means Heights. This Ramathayim is identified with the same place as the Prophet Shamu'el came from, in the hill country of Ephraim

14:43b From the placeholder OY

14:43c From the placeholder IY

knowing, discovering and recognising, contemplating and considering the place where He had been set and placed, laid and put.

Chapter 16

The Empty Tomb

1 - 8

Then, when the Sabbath had passed, elapsed and was over, Miriam of Migdalah, and Miriam the *mother* of Ya'qob; and Shalowme, bought and purchased spices, aromatic oils and perfumed salves so that and in order that having come, arisen and appeared, they might anoint Him. And very, exceedingly and extremely early in the morning, on the first day of the week, the One special Sabbath, they come, arise and appear at and upon the grave and tomb, sepulchre and memorial, just as the sun rose and came up, appeared and shone forth, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to themselves, "Who will roll away and move back the large stone and rock for us, from out of the entrance and passage way of the grave and tomb, sepulchre and memorial?" And when they look and glance up, they watch and look at, understand and perceive, notice and behold, attentively view and see, ascertain and know, discover and recognise, contemplate and consider that concerning this, the large stone and rock had been rolled away and rolled back! For the reason that it was and existed as exceedingly and extremely, greatly and very great and large, massive and spacious, grand and vast, high, big and strong. Then, having gone and entered into the grave and tomb, sepulchre and memorial, they saw and recognised, observed and perceived, paid attention to and became acquainted with a young man sitting down and residing, dwelling and sojourning on the right side, clothed and dressed with a long white and brilliant, shining and radiant, clear and plain, bright and gleaming robe thrown around him, and they were greatly disturbed and alarmed, terrified and intensely perplexed, astonished and distressed, astounded and surprised. But nevertheless, he says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Don't be greatly disturbed or alarmed, terrified or intensely perplexed, astonished or distressed, astounded or surprised. You seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find Yahushua; He Who was crucified, being nailed to an upright pole and stake? He was raised and lifted up, awakened and restored, resurrected and made alive again! He is and does not exist here, in this place. Look and behold, see and pay attention to the place and spot, location and position where they laid and set, placed and put Him. But nevertheless, notwithstanding and on the contrary, go off and depart, leave and proceed to go to His disciples and followers, pupils and learners, apprentices and adherents, and also to Petros, saying concerning this, He is going before and going on ahead, leading the way and proceeding on in front of all of you into Galiylah. You will see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate Him there, in that place, just as and exactly as He had told you all." And having come forth and departed, gone and proceed to go out, they fled and took flight, vanished quickly disappeared and ran from the grave and tomb, sepulchre and memorial, for the reason that they had and held, acquired and received, owned and possessed trembling and shaking, quaking and quivering amazement and shock, terror and astonishment; and they said not one thing to anyone, anybody or anything, for the reason that they were afraid and frightened, alarmed and terrified, scared and fearful.

16:2a The Greek literally says, *τη μια των σαββατων*, on the One Sabbath, referring to the Special Sabbath of the Feast of Firstfruits. See Exodus 23:19; 34:26; Numbers 15:18, 19; 28:26; Deuteronomy 26:1, 2

16:6a From the placeholder //N

**You Have Reached
The End Of
The Account
Of The Life
Of Yahushua
By The Delegate
Marcus**

As Translated By: Stephen Walch