Lucus:

The Account of the Life of Yahushua By

Lucus

Version 1

Amplified English

For His Glory, and His Glory Only

The Eyewitness Account of the Delegate Lucus

Chapter 1
Introduction

1 - 4

Inasmuch as and considering that, seeing that and since many numerous and a large amount *of people* have attempted to and tried to, undertaken the task to and put their hand to, endeavoured to and set to work to compile and arrange, order and compose, put together and draw up, note down and record in an orderly fashion an account and narrative, history and detailed description about and concerning, regarding and on account of, because of and with respect to the affairs and events, circumstances and causes, deeds and matters, accomplishments and practices, undertakings and obligations, tasks and acts that have been fully known and completely accomplished, carried through to the end and fulfilled, achieved and totally confirmed, satisfied and brought to full measure within and amongst all of us, just as and exactly as they have been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to us by those who have been eyewitnesses since and from the foundation and building, beginning and original time, and who came to be and exist, arose, appeared and originated as attendants and assistants, servants and officers, deputies and guards of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, I* myself also thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered it to be good, having closely followed after and thoroughly examined, accompanied side by side and carefully attended to, become comprehensively acquainted with and connected to, investigated and pursued, searched after and traced, attained knowledge of and accurately understood all individual and collective things from the beginning and for a long time, to write and inscribe, record and compose an accurate and careful, adequate and exact, thorough and diligent, strict and precise ordered and sequenced, successive and consecutive, connected and point-by-point account *of them* to you, most excellent and noble, honourable and illustrious, mighty and strong Theophilus*, so that, in order that and with the result that you may accurately know and clearly see, perceive and fully understand, recognise, acknowledge and completely comprehend about and concerning, regarding and on account of, because of and with respect to the firm and stable, certain and true, reliable and secure, safe, assured and steadfast words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters which you have been taught and instructed about, informed and reported.

1:3a The *I* here is in reference to Lucus, the Author of this eyewitness account, and also the Author of the *Acts of the Delegates*

1:3b *Theophilus*, an unknown believer to whom *Lucus* has written both this account of *Yahushua* and *the Acts of the Delegates*. *Theophilus* means *The friend of God*

Yahuchanon The Immerser Is Foretold

5 - 17

In, by and with the days and times, ages and seasons of Herod*, King and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans*, it came to be and exist, arose, appeared and originated that there was a certain priest, ZakarYahu* by name and title, character and person, reputation and authority, from out of the work group and division, order and class rotation of AbiYah*. He also had a woman and wife from out of the daughters, progeny and female descendants* of Aharon*, and her name and title, character and person, reputation and authority *was* 'Eliysheba'*. Continuing on, both of them were and existed as righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted before and in the presence of, in the judgement of and in the sight of God*, travelling and journeying, going, proceeding and conducting their lives and behaviour blamelessly, faultlessly and guiltlessly in, by and with all the individual and collective charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions, and righteous and just, upright and virtuous, faultless and guiltless, fair and approved, accepted and established acts and ordinances, commandments and requirements, laws and decrees, statues and deeds of the Sovereign Master*. But a child, offspring or progeny did not exist for them, because and concerning the fact that 'Eliysheba' was and existed as sterile, infertile and barren, and both of them were and existed as advanced in days, being old in, by and with their age. Moreover, it came to be and exist, arose, appeared and originated that in, by and with the time that he was serving as priest before, in the presence of and in the sight of God*, in, by and with the time when his work group and division, order and class rotation was in sequence and rank, order and post, position, arrangement and series, in accordance with and with regards to, in relation to and with respect to the custom and habit, usage and practise, institute and prescription, rite and manner of the priesthood and priestly office, he received and obtained, was chosen and granted, attained and possessed by lot to go and enter into the Sacred Place and Temple of the Sovereign Master* to burn and make the offering of incense. The hour and time of the incense offering came, and all the individual and collective people in the assembly and crowd, multitude and community were and exist outside and in the outer limits, praying, pleading and communicating with the Supreme One. And then a Heavenly messenger and envoy* of Yahuweh* appeared and became visible, visited and was seen, perceived and witnessed, observed and recognised, comprehended and appreciated by him, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised at and from the right hand side of the sacrificial altar of the incense offering. And seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to it shook up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and threw ZakarYahu into disorder, causing him to be anxious and distressed, perplexed and restless, and fear and dread, terror and alarm fell and came, was pressed, thrown and rushed upon and over him. However, the Heavenly messenger and envoy said to him, for his advantage, "Do not fear or be afraid, terrified or alarmed, scared or frightened, ZakarYahu, for the reason and on the account, because of and for the purpose that your prayer and request, petition and plea, need and entreaty was heard and obeyed, listened and paid attention to, attentively answered and has been granted, and your women and wife, 'Eliysheba', shall give birth to and beget a son for you, and you shall call and address, designate and assign his name and title, character and person, reputation and authority as Yahuchanon*. And he shall be and exist as your joy and delight, pleasure and extreme gladness, exultation and means of exuberant rejoicing, and many numerous and large amounts *of people* shall rejoice and be glad, delighted and pleased upon and over his origin and birth, source and lineage, existence and life. For this reason, he shall be and exist as great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding in the presence of and in the sight of, in front of and before Yahuweh*, **"And he may never, ever drink, soak up or absorb wine or beer, fermented drink, alcohol or intoxicating beverage,"** * and he shall be completely filled and imbued with the Set-Apart and Cleansed Spirit*, beginning yet from out of his mother's womb and uterus. And he shall turn around and return, bring back and cause many numerous and a large quantity of the sons, children and offspring of Yisra'el* to come back towards Yahuweh* their God*. And he himself shall go on and go along, proceed and be in advance before and in the presence of, in the judgement of and in the sight of Him, in, by and with the spirit and power and might, ability and capability, force and influence, authority and significance, competence and excellence of 'EliYahu*, such that the hearts, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses of the fathers will turn around and return, go back and be caused to turn towards *their* children, progeny and offspring, and the stubbornly perverse and disobedient, rebellious and unyielding, rigid and inexorable to remain within the thoughtful planning and understanding, prudence and disposition of the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones who are in a right relationship with the Supreme One: a built and constructed, erected and

1:5a *Herod*, the King of *Yahuwdea* appointed by the Roman Emperor *Augustus*. *Herod* reigned in *Yahuwdea* from 35 BCE to 1 BCE. *Herod* means *Heroic*
1:5b *Yahuwdeans*, incorrectly known as *Jews* or *Judeans* and means *Those from the Land of Yahuwdea*, *those that belong to Yahuweh*
1:5c *ZakarYahu*, incorrectly known as *Zechariah* and means *Yahuweh Remembers*
1:5d *AbiYah*, incorrectly known as *Abijah* which means *Yahuweh is My Father*
1:5e *Daughters of Aharon*, as Lucus tells us, is in reference to all those females who are born from *Aharon's* line
1:5f *Aharon*, incorrectly known as *Aaron* and means *Light Bringer*
1:5g *'Eliysheba'*, incorrectly known as *Elisabeth* and means *The oath of God*
1:6a From the placeholder $\overline{\Theta Y}$
1:6b From the placeholder $\overline{KY}$
1:8a From the placeholder $\overline{\Theta Y}$
1:9a From the placeholder $\overline{KY}$
1:11a *Heavenly messenger*, incorrectly referred to as *Angels*, and are other created beings. The *Tanakh* (Old Testament) refers to them as *Mal'ak* meaning *messenger, representative*
1:11b From the placeholder $\overline{KY}$

1:13a *Yahuchanon*, incorrectly known as *John* and means *Yahuweh Has Favoured*

1:15a From the placeholder $\overline{KY}$
1:15b From *Numbers 6:3*
1:15c From the placeholder $\overline{\Pi N \Sigma}$
1:16a *Yisra'el*, incorrectly known as *Israel* and means *Those that strive with God*
1:16b From the placeholder $\overline{KN}$
1:16c From the placeholder $\overline{\Theta N}$
1:17a *'EliYahu*, incorrectly known as *Elijah* and means *Yahuweh is God*

created, prepared and ready-made people and tribe, nation and clan will be prepared and arranged, provided and made for Yahuweh*." But ZakarYahu said to the Heavenly messenger and envoy, "In accordance with and with regards to, in relation to and with respect to what certain thing shall I know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise this? For the reason that I am and exist as an old, aged and elderly man, and my woman and wife is advanced in her days, being old in, by and with her age?" And answering and replying to his question, the Heavenly messenger and envoy said to him, "I am and exist as Gabriy'el*, he who has been presented and shown, brought and placed, set and submitted, made ready 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 in the presence of and in the sight of, in front of, in the judgement of and before God*, and I was sent and dismissed, dispatched, ordered and commissioned with a message and order to go to this appointed place to speak, chat and declare these things to you for your advantage, and to declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration to you. Now behold, look and see! You shall be and exist as silent and dumb, mute and shall not be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to speak, chatter or make audible sounds up until that certain day and time when these things may come to be and exist, arise, appear and originate, for the reason that and because, as a result of and in exchange for the fact that you did not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in my words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, those which shall be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished within and inside their favourable and opportune age and season." And the people and tribe, nation and clan was and existed in their place, anxiously expecting and waiting for, looking for and anticipating the arrival of ZakarYahu, and they marvelled and were astounded, astonished, amazed and surprised at and about his lateness and delay, as he was spending a long time, lingering and tarrying inside and within the Sacred Place and Temple. But nevertheless, when he had gone out and departed, left and proceeded to come out, he was not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to speak, chatter or make audible sounds to them, and they accurately knew and clearly saw, perceived and fully understood, recognised, acknowledged and completely comprehended that concerning this, he had had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to a vision and apparition, revelation and disclosure, uncovering and manifestation of a truth inside and within the Sacred Place and Temple. And he himself was and existed as nodding to and beckoning at, gesturing and making signs and signals to them, and he remained and continued, kept on and endured, lasted and stayed mute, dumb and unable to speak. And it came to be and exist, arise, appear and originate that when and as soon as the days, times and seasons of his priestly service and ministry had been completely fulfilled and come to an end, he went off and departed, left and proceeded to go into his own house and home, dwelling and abode. And after these days, times and seasons, 'Eliysheba', his woman and wife, conceived and became pregnant, and so she concealed, hid and secluded herself for five months, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "Yahuweh* has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed, established and committed this for me in this manner and way, thus and so, in, by and with the days, times and seasons in which He took notice of and considered, regarded and looked upon me with concern, to take away and remove, carry off and eliminate my reproach and shame, disfavour and revile from within and among men and other human beings."

17 (cont) - 25

1:17b From the placeholder *ΚΩ*

1:19a *Gabriy'el*, incorrectly known as *Gabriel* and means *Warrior of God*

1:19b From the placeholder *ΘΥ*

1:25a From the placeholder *ΚΣ*

Yahushua's Birth Foretold

Moreover, in, by and with the sixth month, Gabriy'el, the Heavenly messenger and envoy, was sent and dismissed, dispatched, ordered and commissioned from God* with a message and order to go to the appointed place that was within and inside Galiylah*, to a town and city that was Nazareth* by name and title, character and person, reputation and authority, to the advantage of a virgin who was betrothed and legally pledged to a man, Yahuwseph* by name and title, character and person, reputation and authority, who was from out of the house and family, clan and tribe of David*. And the name and title, character and person, reputation and authority of the virgin was Miriam*. And when he, *Gabriy'el*, had gone out to appear to her for her advantage, he said, "Rejoice and be glad, delighted and pleased, O highly favoured and blessed, graceful and honoured, approved and accepted one! The Sovereign Master* is together with you." Notwithstanding, she was greatly agitated and troubled, disturbed and perplexed, confused and confounded at, on the basis of and because of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and was thoroughly thing about and reasoning, carefully considering and reckoning, resolving and deliberating, pondering and reflecting on it, thinking "Of what sort, kind or manner may this greeting, embrace and salutation be and exist as?!" But the Heavenly messenger and envoy said to her, "Do not fear or be afraid, terrified or alarmed, scared or frightened, Miriam, for the reason that through enquiry and examination, thought and scrutiny, investigation and perception you have found and discovered, observed and recognised, detected and attained favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness in the presence of and in the immediate proximity of, before and from God*. And behold, look and see! You shall conceive and become pregnant within and inside your womb and uterus, and you shall give birth and bear, bring forth and produce a Son, and shall call and address, designate and assign His name and title, character and person, reputation and authority as Yahushua*. He shall be and exist as great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding, and He shall be called and addressed, designated and assigned as the Son of the Most High. And God*, Yahuweh* Himself, shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present Him with the throne, seat and chair of the authority of His forefather, David; and He shall reign, rule and lead as King upon and over the house and family, lineage and kin of Ya'qob* for and on behalf of eternity, for the unbroken ages, seasons and the perpetuity of time; and of His kingdom and royal power, dominion and rule, kingship, reign and authority there shall be and exist no end or conclusion, termination or limit, close or cessation." Continuing on, Miriam said to the Heavenly messenger and envoy, "How and in what manner or way shall this be or exist, since, because and for the reason that I am not knowing, becoming sexually acquainted or having sexual intercourse with a man or husband?" And answering and replying to her question, the Heavenly messenger and envoy said to her, "The Set-Apart and cleansed Spirit* shall come down and arrive, overtake and descend upon you, and the power and might, ability and capability, force and influence, authority and significance, competence and excellence of the Most High shall overshadow, envelope and cover you. Therefore, for this reason and for this purpose, the one being born and begotten, brought forth and delivered shall also be called and addressed, designated and assigned as Set-Apart and Cleansed, the Son* of God*. And so behold, look and see! 'Eliysheba', your relative, even she has conceived and become pregnant with a son in, by and with her old and elderly age,

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1:26a From the placeholder *ΘΥ*
1:26b From the Greek *Galilaia. Galiylah* means *District*
1:26c *Nazareth* means *The Guarded One*
1:27a *Yahuwseph*, incorrectly known as *Joseph* meaning *Yahuweh has increased*
1:27b *David* means *Beloved*
1:27c *Miriam*, incorrectly known as *Mary* and means *Rebellion*
1:28a From the placeholder *ΚΣ*

1:30a From the placeholder *ΘΩ*

1:31a From the placeholder *ΙΝ*

1:32a From the placeholder *ΘΣ*
1:32b From the placeholder *ΚΣ*

1:33a *Ya'qob*, incorrectly known as *Jacob* and means *Heel Holder*

1:35a From the placeholder *ΠΝΑ*

1:35b From the placeholder *ΥΣ*
1:35c From the placeholder *ΘΥ*

37 (cont) - 38

and this is and exists as her sixth month, she who was once called and addressed, designated and assigned as sterile, infertile and barren. Concerning this, not a single individual or collective word or saying, statement or message, proclamation or subject matter, event or affair that comes from the immediate proximity and vicinity of God* shall be unable or incapable, powerless, impossible or unauthorised to be accomplished." And so Miriam said, "Behold, look and see, the slave, servant and attendant girl of Yahuweh*. May it come to be and exist, arise, appear and originate for me according to and with regards to, in relation to and with respect to your word and saying, statement and message, proclamation and subject matter." And so the Heavenly messenger and envoy went off and departed, left and proceeded to go away from her, becoming separate from her.

1:37a From the placeholder *ΘΥ*

1:38a From the placeholder *ΚΥ*

Miriam Visits 'Eliysheba'

39 - 45

Moreover, in, by and with these days, times and seasons, having got up, arisen and stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Miriam pursued her journey and travelled, proceeded and went on her way into the hill country and mountainous regions, to a town and city of Yahuwdea*, and she went into and entered the house and home, dwelling and abode of ZakarYahu, and she greeted and saluted, embraced and welcomed, paid respect to and wished well to 'Eliysheba'. And it came to be and exist, arise, appear and originate that at the time when and as soon as 'Eliysheba' heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to Miriam's greeting and salutation, embrace and welcome, pay of respect and well-wishing, the unborn child, foetus and baby skipped, leapt and jumped for joy within and inside her womb and uterus, and 'Eliysheba' was completely filled and imbued with the Set-Apart and Cleansed Spirit*, and she cried out loudly and exclaimed in a great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding shout, cry and clamour, and she said, "Highly favoured and blessed, graceful and honoured, celebrated and extolled are you within and among women, and highly favoured and blessed, graceful and honoured, celebrated and extolled is the fruit and produce, result and progeny of your womb and uterus! And why and for what reason, how and on what condition does this come to me, that and as a result, for the purpose that and in light of the fact that the mother of my Sovereign Master* should come, arise and appear to me for my advantage?! For the reason that behold, look and see! When and as soon as the sound and utterance of your greeting and salutation, embrace and welcome, pay of respect and well-wishing came into and existed, arose, appeared and originated within my ears, the unborn child, foetus and baby that is within and inside my womb and uterus skipped, leapt and jumped for joy in, by and with exultation, extreme gladness and exuberant rejoicing! And so, blessed and happy, fortunate and good, prosperous and privileged is she who trusts and relies, obeys and places confidence, certainty and guarantee, assurance and dependence in the fact that there shall be and exist a fulfilment and accomplishment, conclusion, perfection and completion of those things which have been spoken, uttered and declared to her from the immediate proximity and vicinity of Yahuweh*!" · And Miriam said,

1:39a *Yahuwdea*, incorrectly known as *Judea* and means *The Land of the Yahuwdeans*, *those that belong to Yahuweh*

1:41a From the placeholder *ΠΝΣ*

1:43a From the placeholder *ΚΥ*

1:45a From the placeholder *ΚΥ*

Miriam's Song

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"Praise and extol, magnify and honour, glorify and highly esteem, laud and
celebrate, make great and exalt the Sovereign Master*, O my soul,
and my spirit did greatly rejoice and was exceedingly glad and delighted,
pleased and actively leaped for joy at, on the basis of and because of God*,
my Deliverer and Preserver, Protector, Saviour and Rescuer,
for concerning this, He has attentively looked at and gazed upon, regarded and observed,
noticed, considered and taken care over the humility and humbleness, insignificance and
low condition of His girl slave, servant and attendant. For this reason, behold, look and see!
From now, at this present moment in time, all the individual and collective generations and ages,
periods of time and descending seasons shall call me highly favoured and blessed,
graceful and honoured, celebrated and extolled,
for concerning this, the Powerful and Mighty, Able and Capable, Forceful and
Influenceable, Authorised and Significant, Competent and Excellent One has made and performed,
accomplished and executed, brought about and undertook, kept and carried out, constructed
and established, manufactured and created, formed and produced, appointed, ordained and
constituted me as great and strong, mighty and powerful, important and prominent, intense,
extraordinary and outstanding, and His name and title, character and person, reputation and authority,
and **'His mercy and kindness, good will and pity, compassion and sympathy
is set-apart and cleansed in the eyes of those who revere, respect and hold Him in awe,
into age after age, generation after generation, for every person in each time period.'** *
Force and power, strength and might He made and performed, accomplished and executed,
brought about and undertook, kept and carried out, constructed and established,
manufactured and created, formed and produced, appointed and ordained, prepared,
constituted and provided in, by and with His arm; He has thoroughly scattered and
dispersed, dissipated, divided and separated the arrogant and proud,
haughty and contemptuous, overbearing and domineering in the senses and understanding,
intelligence and mind, thoughts and impulses, intentions and purposes, notions and
feelings, dispositions and plans, attitudes and opinions, ideas and comprehensions,
judgements and perceptions of their hearts, their circulation of life that controls their desires
and feelings, affections and endeavours, wills and characters, passions and impulses;
He has brought down and lowered, taken down and torn down, destroyed and dismantled,
demolished and overpowered, conquered and eliminated, thrown and cast down,
pulled down and overthrown the rulers and princes, might ones and officers,
ministers and politicians, potentates and chiefs from their thrones, seats and chairs
of authority, and He has lifted up and exalted, elevated and dignified, honoured and
raised the humble and unpretentious, modest and meek, gentile, mild and obedient up on high.
**'Those who were hungry and starving He has completely filled and imbued
with 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 things'** *; and those who have become rich
and wealthy, prosperous and abundant with resources He has sent away and dismissed,
leaving them empty-handed and vain, devoid of anything and without any purpose.
He has helped and come to the aid of, benefitted and laid hold of,
held fast to and embraced, supported and assisted Yisra'el, His servant, child
and attendant, in remembrance of, recalling and being mindful of
His mercy and kindness, good will and pity, compassion and sympathy,
just as and exactly as He spoke, uttered and declared to the advantage of
our forefathers, **'To Abraham* and for his seed, child and offspring for and on
behalf of the entirety of the age, season and the perpetuity of time.'** *

1:46a From the placeholder *ΚΝ*

1:47a From the placeholder *ΘΩ*

1:50a From *Deuteronomy 5:10*; *7:9*; *Psalm 103:17*

1:53a From *Psalm 107:9*

1:55a *Abraham* means *Father of nations*

1:55b From *MiykaYah 7:20*

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And so Miriam remained and abided, endured and lived, lasted and persisted, continued on and stayed together with her, *'Eliysheba'*, for about three months or so, then *Miriam* returned and went back to her own house and home, dwelling and abode.

'Eliysheba' Gives Birth

Now the period, span and set time was completely fulfilled and came to an end for 'Eliysheba' to give birth and bear, bring forth and produce her child, and she gave birth to and begot a son. And her neighbours and relatives and countrymen, fellow citizens and kinsmen heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the news that concerning this, Yahuweh* had praised and extolled, magnified and honoured, glorified and highly esteemed, lauded and celebrated, made great and exalted His mercy and kindness, good will and pity, compassion and sympathy with and to her, and they rejoiced and were glad, delighted and pleased together with her. And it came to be and exist, arose, appeared and originated that in, by and with the eight day, they came, arose and appeared to circumcise the infant and small child, to cut off the foreskin of his penis, and they were about to salute and give, call and address him by the same name and title, character and person, reputation and authority as his father, ZakarYahu, but in answer and reply to this, his mother said, "No! Nevertheless, notwithstanding and on the other hand, he shall certainly be called and addressed, designated and assigned as Yahuchanon." But they said to her concerning this, "There is and exists no one, nobody and not one person from out of your relatives and countrymen, fellow citizens and kinsmen who is called and addressed, designated and assigned by this name and title, character and person, reputation and authority." But anyway, they gestured and made signs, nodded at and beckoned his father, to find out what he wanted and wished, preferred and aimed, intended, willed and desired to call and address, designate and assign his *name* as. And having asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded for a little tablet, he wrote and inscribed, recorded and composed a note on it, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "His name and title, character and person, reputation and authority is and exists as Yahuchanon." And all of them, individually and collectively, marvelled and admired him, were astounded, astonished and amazed, extraordinarily impressed and surprised. Suddenly and instantly, immediately and at that very moment, his mouth was opened, and his tongue also, and he started speaking, uttering and chatting, highly favouring and blessing, exulting and honouring, celebrating and extolling God*. And reverence, awe and respect came to be and existed, arose, appeared and originated upon and over all their individual and collective neighbours, and all these individual and collective words and sayings, statements and messages, proclamations and subject matters, events and affairs were also spoken, uttered and chatted about within and throughout the whole of and the entirety of the hill country and mountainous regions of Yahuwdea, and all those, individually and collectively, who had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to them set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned them within and inside their own heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Then and therefore, accordingly and as a result of this, what shall this infant and child be and exist as?" For the reason that the hand, power and might of Yahuweh* certainly was and existed together with him. · And his father, ZakarYahu, was completely filled and imbued with the Set-Apart and Cleansed Spirit*, and he prophesised, speaking before the occurrence happened and declared the thoughts of the Supreme One before and in the presence of mankind, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out,

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ZakarYahu's Song

1:58a From the placeholder $\overline{K\Sigma}$

1:64a From the placeholder $\overline{\Theta N}$

1:66a From the placeholder $\overline{KY}$

1:67a From the placeholder $\overline{\Pi N O \Sigma}$

"Blessed and worthy to be praised is the God* of Yisra'el! For concerning this, He has
visited and been concerned about, looked after and benefitted, cared for and provided for,
favoured and regarded, helped and aided His people and family, nation and kin,
and has made and performed, accomplished and executed, brought about and undertook,
kept and carried out, constructed and established, manufactured and created, formed
and produced, appointed and ordained, prepared, constituted and provided *their*
ransom and redemption, deliverance, liberation and freedom;
he has also raised and lifted, elevated and brought up a horn and might, power, strength and
courage of deliverance and preservation, salvation and safety for us within and inside
the house and family, clan and tribe of David, His servant, child and attendant,
just as and exactly as He spoke, uttered and declared through the means of, via and by
the mouth of His set-apart and cleansed prophets, the men and women who declared His
thoughts before and in the presence of mankind, since and from eons, ages and times long ago;
Deliverance and preservation, salvation and safety away from our hostile opponents
and accusers, enemies and adversaries, and from out of the hand, power and might of all those,
individually and collectively, who hate and despise, abhor, reject and detest us,
to make and perform, accomplish and execute, practise and bring about,
undertake, keep and carry out, construct and establish, manufacture and create, form
and produce, appoint and ordain, prepare and demonstrate, constitute and provide
mercy and kindness, good will and pity, compassion and sympathy with and to our forefathers,
and to remember, recall and be mindful of His set-apart and cleansed covenant
and agreement, treaty and testament, disposition and arrangement, compact and contract,
that oath, vow and pledge which He swore and confirmed, affirmed,
asserted and promised to our father Abraham, for his advantage, to give and grant,
supply and furnish, bestow and deliver, commit and permit, extend and
present us with the power to be saved and delivered, rescued, drawn and snatched away
from out of the hand, power and might of *our* hostile opponents and accusers
, enemies and adversaries, so we may serve, minister and venerate
Him without fear and boldly, securely and peacefully,
in, by and with dedication and regard for the Torah*, and righteousness and validation,
acceptance, vindication and uprightness, justification and acquittance to His standards and of
being in a proper relationship with Him before and in the presence of, in the judgement of
and in the sight of Him for all our individual and collective days and times, ages and seasons.
And you, infant, child and offspring, you also shall be called and addressed,
designated and assigned as a prophet of the Most High, a man who declares the Supreme One's
thoughts before and in the presence of mankind, for the reason that you shall go before and
precede, lead, herald and advance before and in the presence of, in the judgement of and
in the sight of the Sovereign Master*, to prepare and arrange, provide and make
the necessary preparations ready for His ways and roads, paths, journeys and life,
to give and grant, supply and furnish, bestow and deliver, commit and permit,
extend and present to His people and family, nation and kin the precise and correct
knowledge, perception and discernment, intellectual understanding and insight of

67 - 77

1:68a From the placeholder $\overline{\Theta\Sigma}$

1:75a The Greek word here, *οσιστης* (*hosiotes*), is oddly translated as *holiness* or *holy living* in all but one English translation that I've seen (The *Darby Bible* translates it as "piety", but the *Darby Bible* is based on the *Latin Vulgate*, not on anything *Greek*), but really, the only Greek word that could be (but *shouldn't* be) translated as *holiness* is the Greek *αγιοστης* (*hagiotes*). In Greek literature, *hosiotes* was used in the context of humans making a personal choice to be dedicated to observing someone's commands or ordinances, be it a god, Emperor, or even one's own parents. *Hosiotes* is from the Greek *Hosios* which, in the *LXX* (Greek translation of the *Tanakh*) is only used with regards to those who followed and observed the laws of God in His Torah, so I have translated it as such

1:76a From the placeholder $\overline{KY}$

deliverance and preservation, salvation and safety in, through and by the forgiveness
and pardon, remission and leaving behind, setting aside and disregarding, abandoning and
dismissing, omission and rejection, separation and the release and setting free from their 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,
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 tender, benevolent and affectionate mercy and kindness,
77 (cont) - 79 good will and pity, compassion and sympathy of our God*, in, by and with the time when
the east and rising sun shall visit and be concerned about, look after and benefit, care for and
provide for, favour and regard, help and aid us from out of the highest place in the heavens,
to give light and appear, become visible and show, exhibit and manifest,
shine and magnify those sitting down and dwelling, staying, residing and sojourning within
and inside darkness and gloom, the absence of light and known, and under the shadow,
image and shade of death and separation, to guide, lead and direct our feet for,
on behalf of and in the way and route, road and path, manner and course of peace and
tranquillity, harmony and concord, security and safety, prosperity and freedom,
exemption from chaos, felicity and the assurance of salvation."

1:78a From the placeholder *ΘY*

80 And the small child and infant grew up and increased in power and strength, and was strengthened, caused to increase and became strong in Spirit*, and He was and existed within and inside the forsaken wildernesses and deserts, desolate places and uninhabited wastelands up until the day and time, period and season of his revelation and manifestation, public appearance and presentation, announcement and proclamation to Yisra'el, for its advantage.

1:80a From the placeholder *ΠNI*

Chapter 2
Miriam Gives Birth

1 - 7 Moreover, it came to be and exist, arise, appear and originate in, by and with those certain days, times and seasons, that a principle and decree, ordinance and command, dogma and official judgement went out and departed, came and proceeded to go forth from the immediate proximity and vicinity of Caesar* Augustus*, that all the individuals and collective subjects of the Roman Empire in the inhabited region should be registered and enrolled in a governmental inventory and census. This registration and enrolment in a governmental inventory and census came to be and existed, arose, appeared and originated earlier than, ahead of the time and before Quirinius* was governing and commanding, leading and ruling in Syria*. And everyone, individually and collectively, pursued their journey and travelled, proceeded to go and went to be registered and enrolled in the governmental inventory and census, each person to his home and original town and city. Therefore Yahuwseph also went up and ascended, rose and embarked on the trip to go from the town and city of Nazareth that was in Galiylah, to travel into Yahuwdea, to the town and city of David which is called and addressed, designated and assigned the name of 'Bayith-Lechem*', 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 he was and existed from out of the house and family, clan and tribe, and lineage and descent of David; to be registered and enrolled in the governmental inventory and census together with Miriam, the one who had been pledged and engaged to him, as she was and existed as pregnant, being with child. And it came to be and exist, arise, appear and originate that in, by and with the time that they were and existed there, in that place, the days and period, span and set time for her to give birth and bear, bring forth and produce her child were completely fulfilled and came to an end, and she gave birth to and begot her firstborn Son. And she clothed and wrapped Him up tightly in swaddling cloth, and reclined, laid and placed Him within and inside a feeding trough and manger, for the purpose and on the account, because of and for the reason that there was and existed no place or space, spot or location, position or room for them within and inside the inn and travel lodge.

2:1a *Caesar*, originally the last name of *Iulius Caesar* and later came to be a title referring to the *Roman Emperor*. *Caesar* means *Severed*
2:1b *Augustus*, the first person to be given the title of *Emperor*, after first being adopted by his great uncle, *Iulius Caesar* (*Julius Caesar*). *Caesar* was assassinated in 44 BCE, and Augustus joined forces with *Mark Antony* and *Marcus Aemilius Lepidus* to form the *Second Triumvate*. *Augustus* became the sole ruler of the Roman Empire in 27 BCE. *Augustus* means *Venerable*
2:2a *Quirinius* finally came to govern Syria in 6 CE, after *Herod Archelaus* had been banished. *Quirinius* means *Warrior*
2:2b *Syria* means *Exalted*
2:4a *Bayith-Lechem*, incorrectly known as *Bethlehem* and means *House of Bread*

The Shepherds Are Told

8 - 16 And some shepherds and herdsmen were and existed within and inside the exact same land and country, province, district and region, camping out, living and staying in the open air of the fields, and keeping guard and watching over, carefully protecting and taking care of their flocks by night, through its darkness. Then a Heavenly messenger and envoy of Yahuweh* came upon and stood before, was placed and set, established and presented, appointed and brought to, approached and suddenly appeared to them, and the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of Yahuweh* shone, beamed and radiated around them, and they feared and were afraid, terrified and alarmed, scared and frightened with a great and massive, large and extraordinary, intense and strong, overwhelming and severe, vehement and terrible fear and terror, alarm, panic and dread. And so the Heavenly messenger and envoy said to them, "Do not fear or be afraid, terrified or alarmed, scared or frightened, for the reason that behold, look and see! I am declaring and proclaiming, bringing and telling, announcing and communicating to you a good news, glad tiding and message, proclamation and victorious declaration of great and strong, mighty and powerful, important and prominent, intense, massive and overwhelming, extraordinary and outstanding joy and gladness, happiness and delight which shall be and exist for all the individual and collective people and tribes, clans and nation. For concerning this, a Deliverer and Preserver, Protector, Saviour and Rescuer was given birth to and born for all of you this very day within and inside the town and city of David: He is and exists as the Sovereign Master*, the Messiah*. And this will be your sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent: through enquiry and examination, thought and scrutiny, investigation and perception you shall find and discover, observe and recognise, detect and come to know a new-born child and baby Who has been clothed and wrapped up tightly in swaddling cloth, and reclining and lying, set down, appointed and placed within and inside a feeding trough and manger." And immediately and suddenly, without expectation, a large crowd and numerous multitude, magnificent throng and a huge group of the army and host of heaven came to be and existed, arose, appeared and originated together with the Heavenly messenger and envoy, singing praises of honour and extolling God*, and saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God* within and inside the highest realms! And upon the earth and land, ground and inhabited regions; peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation within and among men and human beings of *His* good will and kindly intent, benevolence and delight, desire and satisfaction, good pleasure and gracious purpose, wish and decree!" Then it came to be and existed, arose, appeared and originated that when, as soon as and after the Heavenly messengers and envoys departed and retired, returned and withdrew from them back into heaven, the abode of the Supreme One, the shepherds and herdsmen began saying and chatting, uttering and declaring to one another for each other's advantage, "Now then and therefore, let us go, journey and travel up to Bayith-Lechem, and let us see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold this certain specific word and saying, statement and message, proclamation and subject matter, event and affair, circumstance and thing that has come to be and exist, arisen, appeared and originated that the Sovereign Master* has made known and declared, revealed and communicated, told and given recognition, imparted and confirmed, impressed and proclaimed to us." And with hurried and hastened,

2:9a From the placeholder *KY*

2:9b From the placeholder *KY*

2:10a From the placeholder *KΣ*
2:10b From the placeholder *XΣ*

2:13a From the placeholder *ΘN*

2:14a From the placeholder *ΘΩ*

2:15a From the placeholder *KΣ*

urgent and zealous, eager and quick speed, they went, arose and appeared *in Bayith-Lechem*, and after diligently searching and seeking, they found and discovered both Miriam and Yahuwseph, and the new-born child and baby reclining and lying, set down, appointed and placed within and inside the feeding trough and manger. Then, after having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *Him*, they made known and declared, revealed and communicated, told and given recognition, imparted and confirmed, impressed and proclaimed about and concerning, regarding and on account of, because of and with respect to the word and saying, statement and message, proclamation and subject matter, event and affair, circumstance and thing that had been spoken, uttered and declared to them about and concerning, regarding and on account of, because of and with respect to this certain specific small child and infant. And everyone, individually and collectively, who had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to it marvelled and admired, were astounded,

16 (cont) - 20

astonished and amazed, extraordinarily impressed and surprised about and concerning, regarding and on account of, because of and with respect to things that were being spoken, uttered and declared to them for their advantage by, under and subject to the shepherds and herdsmen. As for Miriam, she guarded and defended, preserved, watched over and protected all these individual and collective words and sayings, statements and messages, proclamations and subject matters, events and affairs, circumstances and things, keeping them safe and sound, seriously thinking about and considering, pondering about and collecting, storing up and drawing up a conclusion about them within and inside her heart, her circulation of life that controlled her desires and feelings, affections and endeavours, wills and characters, passions and impulses. And the shepherds and herdsmen returned and went back, giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and singing praises of honour and extolling God* on the basis of, for the reason of and because of the fact that all the individual and collective things which they had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to, and had seen and understood, observed and witnessed, known and experienced, recognised and respected, were just as and exactly as they had been spoken, uttered and declared to them for their advantage.

2:20a From the placeholder *ΘΝ*

Yahushua Dedicated At The Temple

Then, at the time when eight days had been completely filled and had arrived, the time to circumcise Him, removing His foreskin, and His name and title, character and person, reputation and authority was called and addressed, designated and assigned as 'Yahushua'*, the one who had been called and addressed, designated and assigned by, under and subject to the power and control of the Heavenly messenger and envoy before and ahead of the time when he was conceived within and inside the womb and uterus. And at the time when the days and period, span and set time of their cleansing according to and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments of the Torah of Moshe* had been completely fulfilled, arrived and came to an end, they led and guided, brought and took Him into Yaruwshalaiym* to present and show, bring and place, set and submit, furnish and offer, yield and dedicate, provide and stand Him upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to Yahuweh*, just as and exactly as it has been written and inscribed, recorded and composed within and inside Yahuweh's* Law, His teachings and precepts, instructions and commandments outlined in the Torah, that concerning this, **"Every individual and collective male who first opens, divides and inaugurates a womb and uterus shall be called and addressed, designated and assigned as set-apart and cleansed to Yahuweh*,"** * and to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a sacrifice, offering and gift in accordance with and with regards to, in relation to and with respect to that which has been said in the Law, the teachings and precepts, instructions and

21 - 28

commandments outlined in the Torah of Yahuweh*, **"A pair of turtle doves or two young doves or pigeons."** * And behold, look and see! A man was and existed within and inside Yaruwshalaiym, Shim'own* by name and title, character and person, reputation and authority, and this man was righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, in a right relationship with the Supreme One, and pious and devout, reverent and scrupulous in observing the Law of the Supreme One, awaiting and anticipating, looking forward to and expecting to receive and accept, take up and welcome the exhortation and encouragement, admonition and consolation, comfort and solace of Yisra'el, and the Set-Apart and Cleansed Spirit* was and existed upon him. And it was and existed that he had been divinely instructed and commanded, admonished and taught, revealed and given a message, declared and petitioned, directed and warned, advised and imparted with divine knowledge by, under and subject to the power and control of the Set-Apart and Cleansed Spirit* that he would not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold death and separation, the separation of the soul from the body, before, ahead of or previous to the time he had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the Anointed One* of Yahuweh*. And through *the influence of* the Spirit*, he went into, arose and appeared within the Sacred Place and Temple in, by and with the same time when the parents of the small child and infant Yahushua* had carried and brought, led and took Him in, so that in accordance with and with regards to, in relation to and with respect to the habit, custom and implied requirement of the Law, the teachings and precepts, instructions and commandments of the Torah, they could do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute what it said about and concerning, regarding and on account of, because of and with respect to Him. And he, *Shim'own*, took hold of and grasped, welcomed, received and accepted Him, *Yahushua*, into his own arms, and he highly favoured and blessed, exulted and honoured, celebrated and extolled God*, and said,

2:21a From the placeholder *ΙΣ*

2:22a *Moshe*, incorrectly known as *Moses* and means *Drawn Out*
2:22b *Yaruwshalaiym*, incorrectly known as *Jerusalem* and means *That which pours out Restitution*
2:22c From the placeholder *ΚΩ*
2:23a From the placeholder *ΚΥ*

2:23b From the placeholder *ΚΩ*
2:23c From *Exodus 13:2*, *12*; *Numbers 3:13*; *8:17*

2:24a From the placeholder *ΚΥ*
2:24b From *Leviticus 5:11*; *12:8*
2:25a *Shim'own*, incorrectly known as *Simon* and means *Heard*

2:25b From the placeholder *ΠΝΑ*

2:26a From the placeholder *ΠΝΣ*

2:26b From the placeholder *ΚΝ*
2:26c From the placeholder *ΚΥ*
2:27a From the placeholder *ΠΝΙ*
2:27b From the placeholder *ΙΝ*

2:28a From the placeholder *ΘΝ*

"Now, at this very moment in time, Sovereign Master and Owner, set free and release,
let go of and dismiss, grant the permission to depart and send away Your slave,
servant and attendant in, by and with peace and tranquillity, harmony and concord,
security and safety, prosperity and freedom, exemption from chaos, felicity and the
assurance of salvation according to and with regards to, in relation to and with respect
to Your word and saying, statement and message, proclamation and subject matter,
for concerning this, my eyes, my organs used for seeing have seen and perceived,
observed and witnessed, known and experienced, recognised and respected, understood,

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comprehended and paid attention to Your deliverance and preservation, salvation and safety,
that which You have prepared and arranged, provided and made the necessary
preparations for in front of and before, in the presence of and in the face
of all the individual and collective peoples and tribes, clans and nations;
a light, radiance and illumination to be a revelation and disclosure, laying bare
and display, uncovering and manifestation *of truth* for and on behalf of the
gentile nations and races, and the glory and splendour, magnificence and
excellence, pre-eminence and dignity, brightness, favour and majesty of Your
people and family, nation and kin, Yisra'el."

And His father and mother were marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed and surprised on the basis of, for the reason of and because of the things being spoke, uttered and declared about and concerning, regarding and on account of, because of and with respect to Him. And Shim'own highly favoured and blessed, exulted and honoured, celebrated and extolled them, and he said to the advantage of Miriam, His mother, "Behold, look and see! This One is set down and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned for and on behalf of the downfall and destruction, collapse, crash and ruin, and the resurrection and restoration, rising up and recovery of many numerous and a large amount of the people within and inside Yisra'el, and to be as a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent that will be continually denounced and spoken against, denied and rejected, disobeyed and reviled, opposed and refused - as for you, a javelin and two-edged sword of pain and sorrow, anguish and distress shall pass and go through, penetrate and pierce your own soul also - so that and therefore, for this reason and for this purpose, the apprehensions and thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings from out of many numerous and large amounts of hearts, circulations of life that control the desires and feelings, affections and endeavours, wills and characters, passions and impulses, may be revealed and disclosed, laid bare and shown, uncovered and manifested." Now, there also was and existed a female prophet who declared the thoughts of the Supreme One before and in the presence of mankind, Khannah*, a daughter of Paniy'el*, from out of the tribe, clan and lineage of 'Asher*. This woman was advanced in her days, being very, very old in, by and with her age. She had lived and continued to exist together with her man and husband for seven years since and from her virginity, and had been a widower by herself up until the time when she was eighty four years old. She did not stand away from or withdraw, remove herself or depart, desert or go away from, resign from or leave the Sacred Place and Temple for very long, servicing and ministering with fasting, going without food and being hungry in dedication, and praying and requesting, petitioning and communicating with the Supreme One during both the daylight hours, and throughout the night. And having come upon and stood, been placed and set, established and presented, appointed and approached, suddenly appeared and been brought there in that same hour and time, she was giving thanks and offering praise to God* in public reply and response, acknowledgement and agreement, confession and profession *to what was said*, and she was speaking, uttering and declaring about and concerning, regarding and on account of, because of and with respect to Him to all those, individually and collectively, who were awaiting and anticipating, looking forward to and expecting to receive and accept, take up and welcome the ransom and redemption, deliverance, liberation and freedom of Yaruwshalaiym. And when, as soon as and after they had completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished the aim, goal and purpose of all the individual and collective things required according to and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments outlined in the Torah of Yahuweh*, they turned around, turned back and returned to Galiylah, into Nazareth, their own town and city. And so the small child and infant grew up and increased in power and strength, and was strengthened, caused to increase and became strong, being completed and filled, perfected and satisfied, caused t abound and furnished, supplied and rendered perfect, filled to the brim and imbued with wisdom and intelligence, knowledge, sophistication and insight, and the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God* was and existed upon Him.

33 - 40

2:36a *Khannah*, incorrectly known as *Hannah* and means *Favour*
2:36b *Paniy'el*, incorrectly known as *Phanuel* and means *Faces God*
2:36c *'Asher*, incorrectly known as *Aser*, and means *Happy*. *'Asher* was the 8th son of *Ya'qob* and the 2nd son of *Zilpah*. *Asher* means *Blessed*

2:38a From the placeholder $\overline{\Theta\Omega}$

2:39a From the placeholder $\overline{KY}$

2:40a From the placeholder $\overline{\Theta Y}$

Yahushua In The Temple At Passover

Now, His parents went and travelled, departed and pursued their journey into Yaruwshalaiym accordingly each year, to the festival celebration and feast of Passover*. And at the time when He had come to be and exist, arise, appear and originate as twelve years of age, in accordance with and with regards to, in relation to and with respect to their custom and habit, usage and practise, institute and prescription, rite and manner, they went up and ascended, rose and embarked on the trip to go to the festival celebration and feast. When the days and period, span and set times *of the feast* had been completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and had finished their aim, goal and purpose, at the time when they were turning back and returning *home*, the boy and pre-pubertal child Yahushua* stayed behind and continued, stood firm and endured, persevered, abided and remained within and inside Yaruwshalaiym, but his parents did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn about or distinguish, judge or think about, comprehend, acknowledge or recognise *that He had stayed*. But nevertheless, having thought and deemed, supposed and considered, held and presumed, imagined and assumed, suggested, regarded and believed that He was and existed among and with their company, associates and group of travellers whom they were journeying with, they went, walked and set out for as long as a day's travel and journey on the road, path and route *home*, and then they were seeking after and searching for, trying to find and discover Him within and among their relatives, family and kin, and those whom they knew well, were acquainted with and were friends with. And when they had not found or discovered, observed or recognised, detected or come to know Him through enquiry and examination, thought and scrutiny, investigation and perception, they turned back towards and returned to Yaruwshalaiym, seeking after and searching for, trying to find and discover Him. And it came to be and exist, arose, appeared and originated that after three days, through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and came to know that He was within and inside the Sacred Place and Temple, sitting down and dwelling, staying, residing and sojourning within the middle and midst of the teachers and instructors who taught through discourses and discussions, and He was hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to them, and He was also asking and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting them to answer questions. Moreover, all those, individually and collectively, who were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to Him, marvelled and admired, were astounded, astonished and amazed, extraordinarily impressed and surprised on the basis of, for the reason of and because of the understanding and knowledge, perception and comprehension, intelligence and reasons, recognitions and concepts, judgements and sense, disposition and thoughtfulness of His responses and answers. And after *His parents* had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to Him, they were amazed and astounded, astonished and overwhelmed, bewildered, shocked and stunned. And His mother said to Him for His advantage, "Child and Son, why and for what reason did You do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint, ordain and constitute this to us in this manner and way, thus and so? Behold, look and see at how distressed and pained, anguished and grieved, tormented and worried Your father and I are, seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find You!" And He said to them, for their advantage, "Why and for what reason, concerning this, would you be seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to

41 - 49

2:41a *Passover*, from the Hebrew *Pesach* meaning *To let sin pass without consequence*

2:43a From the placeholder $\overline{I\Sigma}$

find Me? Should you not have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated that concerning this, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Me to be and exist within and among My Fathers* things, doing His business?" But they themselves did not know or understand, comprehend or perceive, become intelligent or insightful, were not able to assemble all the individual facts into one complete whole and grasp or ascertain their concepts and relationship concerning the word and saying, statement and message, proclamation and subject matter that He spoke, uttered and declared to them. Then He went down and descended together with them and came into and arose and appeared within Nazareth, and He was and existed as subjected and ordered, arranged and governed, set and placed under their power and control. And His mother was carefully keeping and continually recording, treasuring up and guarding, watching over and maintaining all these individual and collective words and sayings, statements and messages, proclamations and subject matters, events and affairs within and inside her heart, her circulation of life that controls her desires and feelings, affections and endeavours, wills and characters, passions and impulses. And Yahushua* progressed and advanced, moved forward and increased, prospered and succeeded in, by and with wisdom and intelligence, knowledge, sophistication and insight, and statue, maturity and age, and favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness together with God* and also with man, the human race.

49 (cont) - 52

2:49a From the placeholder $\overline{\Pi P \Sigma}$

2:52a From the placeholder $\overline{I \Sigma}$
2:52b From the placeholder $\overline{\Theta \Omega}$

Chapter 3
The Way Is Prepared

Moreover, in, by and with the fifteenth year of the government and reign, leadership and rule, authority and political supremacy of Tiberius* Caesar, with Pontius* Pilate* governing and commanding, leading and ruling Yahuwdea, and Herod* as tetrarch* of Galiylah, with Philippos* his brother and fellow brethren as tetrarch of the land and country, province, district and region of Ituraea* and Trachonitis*, and Lysanias* as Tetrarch of Abilene*, upon and during the time of the high and chief priesthood of KhananYahu* and Ka'iafa*, the word and saying, statement and message, proclamation and subject matter of God* came to be and existed, arose, appeared and originated upon Yahuchanon the son of ZakarYahu within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland. And he came into and arose and appeared within all the individual and collective lands and countries, provinces, districts and regions surrounding and around the Yardan*, with the goal to persuade and warn, announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching an immersion and submersion of a changed mind and different way of thinking, an amended life and attitude, reconsidering and feeling of compunction, abhorring of past sins and repentance, for and on behalf the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation *of people* from their sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and their wanderings from the Way and from the state of uprightness, as, like and similar to the way it has been written and recorded, inscribed and composed within and inside the book and roll, written account and record of the words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of Yasha'Yahu* the prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind,

1 - 3

"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.
Each individual and collective ravine and valley, gorge and chasm shall be completed
and filled, and every individual and collective hill and mountain, and knoll, eminence
and mound shall be made and brought low, levelled off and reduce to a plain, decreased
and humbled, and the crooked and warped, bent and curved, twisted and winding places
shall be made to exist as straight and level, and the rough and uneven ways and routes,
roads and paths made smooth, level and flat,
and all individual and collective flesh and every mortal shall see and perceive,
observe and witness, know and experience, recognise and respect,
understand and comprehend, pay attention to and behold
the deliverance and preservation, salvation and safety of God*." *

4 - 6

Then and therefore, accordingly, consequently and these things being so, he was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the crowds and throngs, multitudes and masses *of people* who were going out and departing, travelling and journeying to be immersed and submerged by, under and subject to his power and control, "You who have been born and brought forth, produced and begotten of vipers, snakes and poisonous serpents! Who, which and what has shown and warned you of future things, indicating and teaching, pointing out and directing, proving and setting forth, marking out and explaining, making known and laying out the information to you to escape and flee away, vanish, quickly disappear and seek safety from the wrath and anger, temper and violent emotion, impulsive rage and indignation that is about and inevitable to, determined and intended to, certain and expected to, shall and will come!? Then and therefore, accordingly, consequently and these things being so, make and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare, constitute and provide fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards worthy and deserving, befitting, fitting and suitable of a changed mind and different way of thinking, an amended life and attitude, a reconsideration and feeling of compunction, an abhorrence and repentance of past sins, and do not even begin or start to say or teach, maintain or affirm, direct or exhort, advise or point out this within and inside yourselves, 'We have and hold, acquire and receive, own and possess Abraham as our father, generator and male ancestor!' For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, God* is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to raise up and bring forth, stand and arise, erect and stir up offspring and children, descendants and posterity to Abraham from out of these stones and small rocks. Moreover, the axe is also now already being laid and set, placed and appointed towards the root and origin, cause and source, shoot and foundation of the trees and large bushes. Then and therefore, accordingly, consequently and these things being so, every individual and collective tree and large bush that is not making or performing, accomplishing or executing, practising or bringing about, keeping or carrying out, constructing or establishing, manufacturing or creating, forming or producing, appointing or ordaining, preparing, constituting or providing fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards is being cut down and cut off, eliminated and removed, sundered and

7 - 9

3:1a *Tiberius*, the 2nd Emperor of the Roman Empire. He was adopted by the Emperor *Augustus* after he had married *Tiberius'* mother, *Livia Drusilla*, whose husband, *Tiberius Nero* had been either persuaded/forced by *Augustus* to divorce her. *Tiberius* came to be Emperor after *Augustus'* death in 14CE. He was exiled and died in 37 CE. *Tiberius* means *From the Tiber*
3:1b *Pontius* is the clan/family name of *Pilate*. *Pontius* means *Of the Sea*
3:1c *Pilate* means *Armed with a Spear*
3:1d This *Herod* is *Herod Antipas*, the son of *Herod the Great*. After *Herod the Greats* death, the Romans appointed *Herod Antipas* as tetrarch of *Galiylah* and *Peraea*
3:1e A *Tetrarch* was one of four who would collectively be ruling a kingdom, province or country
3:1f *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*
3:1g *Ituraea* was a mountainous region, northeast of *Yisra'el* and west of *Damascus*. *Ituraea* means *Enclosed*
3:1h *Trachonitis* was a region that was known for its inhabitant of thieves, to the east of *Ituraea* and south of *Damascus*. *Trachonitis* means *A rugged region*
3:1i Not much is known about this *Lysanias*, apart from what is written here. *Lysanias* means *Drives away Sorrow*
3:1j *Abilene* was a region of *Syria* situated between *Lebanon* and *Herman*, 18 miles from *Damascus*. *Abilene* means *A grassy Meadow*
3:2a *KhananYahu*, incorrectly known as *Annas* and means *Yahuweh has favoured*
3:2b *Ka'iafa*, incorrectly known as *Caiaphas* and means *Comely*
3:2c From the placeholder $\overline{\Theta Y}$
3:3a *Yardan*, incorrectly known as *Jordan* and means *The Descender*
3:3b *Yasha'Yahu*, incorrectly known as *Isaiah* and means *Salvation is from Yahuweh*
3:4a From the placeholder $\overline{KY}$
3:6a From the placeholder $\overline{\Theta Y}$
3:6b From *Yasha'Yahu 40:3-5a*

3:8a From the placeholder $\overline{\Theta \Sigma}$

separated, struck down and hewn off, excluded and expelled, exterminated and done away with, and is being thrown and cast, scattered and hurled, propelled and expelled to the blazing fire." And the crowds and throngs, multitudes and masses *of people* were asking him and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting him to answer to this question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Then and therefore, accordingly, consequently and these things being so, what is it that we should do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute?" And answering and replying to their question, he was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, "The person who has and holds, acquires and receives, owns and possesses two tunics and vests, undergarments and shirts, let that person share, give and contribute to the needs of the person who does not have or hold, acquire or receive, own or possess any; and the person who has and holds, acquires and receives, owns and possesses quantities of food do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute likewise and similarly, in the exact same way." Moreover, tax collectors, revenue officers and toll collectors also came, arose and appeared to be immersed and submerged, and they said to him, "Teacher, Master and Instructor: what is it that we should do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute?" And so he said to them for their advantage, "Demand and collect, receive and take nothing more, greater or in excess, beyond, more than or larger than that which you have been arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed to collect." Furthermore, there were also those who were performing military service and working as soldiers who were asking him and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting him to answer to this question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "What is it that we also should do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute?" And so he said to them, "Do not shake or terrify, agitate or intimidate anyone in order to take their money or property, nor make false charges or falsely accuse, oppress or cheat, extort or calumniate, attack or blackmail, harass or defraud someone, and be satisfied and content with your sufficient and adequate pay and wages, salaries and allowance." Continuing on, all the individual and collective people, nation and populace were anxiously expecting and waiting for, looking for and anticipating, 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, about and concerning, regarding and on account of, because of and with respect to Yahuchanon, whether he may possibly be and exist as the Anointed One*. Yahuchanon answered and replied to all of them, individually and collectively, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Indeed, truly and surely, I immerse and submerge you in, by and with water, but nevertheless, Someone who is much stronger and mightier, greater, more powerful and exhibits many more excellences than I is coming and arising, showing Himself and appearing, becoming known and arriving in the public view, 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. He Himself shall immerse and submerge you in, by and with the Set-Apart and Cleansed Spirit* and fire. His winnowing shovel and fork is within and inside His hand and grasp, power and control, to thoroughly cleanse, separate and purge His threshing floor, and to gather and draw, collect and assemble, bring and join together His wheat and grain into His storehouse, granary and barn. But nevertheless, He will burn down, destroy and completely consume the chaff, husks and straw with inextinguishable and unquenchable, ceaseless and endless blazing fire." Then and therefore, accordingly, consequently and these things being so, he was indeed, truly and surely using many numerous and a large amount of other, different and diverse exhortations and encouragements, admonishments and consolations, entreaties and instructions, addresses and teachings, declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration to the people, nation and populace. But nevertheless, when Herod the Tetrarch had been continuously refuted and admonished, rebuked and reproved, exposed and corrected, reprehended and chided, chastened and convicted, brought to light and shown and convicted to be at fault and in the wrong by his, *Yahuchanon's* power and authority about and concerning, regarding and on account of, because of and with respect to Herodias*, the woman and wife of his blood-brother and fellow brethren, and also about and concerning, regarding and on account of, because of and with respect to all the 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 which he did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted, Herod also added and gathered, put on and joined this upon all of those individual and collective things: he even shut and locked up, put and confined Yahuchanon within and inside prison and jail, under the watchful eye of guards. However, at the time when it came to be and existed, arose, appeared and originated that all the individual and collective people, nation and populace were immersed and submerged, Yahushua* had also been immersed and submerged, and when He was praying and communicating with the Supreme One, heaven, the abode of the Supreme One, was opened, and the Set-Apart and Cleansed Spirit* came down and descended upon Him, in the visible and outward bodily appearance and form, figure and shape as, like and similar to that of a dove, and a sound, tone and voice came to be and existed, arose, appeared and originated as coming from out of heaven, the abode of the Supreme One, "You are and existed as My Son, the Beloved and Esteemed, Dearly loved and Highly regarded One; in, by and with You I am well pleased and delighted, have taken pleasure in and considered to be good, Whom I have willingly determined and decided, preferred and favourably chosen."

9 (cont) - 22

The Genealogy of Yahushua

23 - 27

And this Yahushua*, being and existing about and near to, close to and around thirty years old, was and existed as the Son (as and like it was thought and deemed, supposed and considered, held and presumed, imagined and assumed, suggested, regarded and believed) of Yahuwseph,
of Eliy*, of MattithYah*, of Leviy*,
of Melekiy*, of Yanah*, of Yahuwseph*,
of MattithYah*, of Amowts*, of Nachuwm*,
of 'AtsalYahu *, of Nogah*, of Ma'at*,
of MattithYah, of Shim'iy*, of Yahuwseph*,
of Yahuwdah*, of Yahuchanon*, of Re'shah*,

3:15a From the placeholder $\overline{X\Sigma}$
3:16a From the placeholder $\overline{\Pi N I}$
3:19a *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*
3:21a From the placeholder $\overline{IY}$
3:22a From the placeholder $\overline{\Pi NA}$
3:23a From the placeholder $\overline{I\Sigma}$
3:23b *'Eliy*, incorrectly known as *Heli* and means *Ascension*
3:24a *MattithYah*, incorrectly known as *Matthat* and means *Gift of Yahuweh*
3:24b *Leviy*, incorrectly known as *Levi* and means *Joined*
3:24c *Melekiy*, incorrectly known as *Melchi* and means *My King*
3:24d *Yanah*, incorrectly known as *Jannai* and means *Flourishing*
3:24e *Yahuwseph*, incorrectly known as *Joseph* and means *Yahuweh has Added*
3:25a *MattithYah*, incorrectly known as *Mattathias* and means *Gift of Yahuweh*
3:25b *Amowts*, incorrectly known as *Amos* and means *Strong*
3:25c *Nachuwm*, incorrectly known as *Nahum* and means *Comfort*
3:25d *'AtsalYahu*, incorrectly known as *Esli* and means *Yahuweh has Set-Apart*
3:25e *Nogah*, incorrectly known as *Nagge* and means *Brightness*
3:26a *Ma'at*, incorrectly known as *Maath* and means *Small*
3:26b *Shim'iy*, incorrectly known as *Semein* and means *Renowned*
3:26v *Yahuwseph*, incorrectly known as *Josech* and means *Yahuweh has Added*
3:26d *Yahuwdah*, incorrectly known as *Joda* and means *Belongs to Yahuweh*
3:27a *Yahuchanon*, incorrectly known as *Joanan* and means *Yahuweh has Favoured*
3:27b *Re'shah*, incorrectly known as *Rhesa* and means *Head*
3:27c *Zarubbabel*, incorrectly known as *Zerubbabel* and means *Sown in Babylon*
3:27d *Sha'altiy'el*, incorrectly known as *Shealtiel* and means *I have asked God*
3:27e *NeriYahu*, incorrectly known as *Neri* and means *Lamp of Yahuweh*
3:28a *'Iddiy*, incorrectly known as *Addi* and means *Ornament*
3:28b *Qecem*, incorrectly known as *Cosam* and means *Divine*
3:28c *'Almowdad*, incorrectly known as *Elmadam* and means *Unmeasured*
3:28d *'Er* means *Awake*
3:29a *Yahushua*, incorrectly known as *Joshua* and means *Yahuweh is Salvation*
3:29b *'Eliy'ezer*, incorrectly known as *Eliezer* and means *God Helps*
3:29c *Yowram*, incorrectly known as *Jorim* and means *Yahuweh is Exalted*
3:30a *Shim'own*, incorrectly known as *Simeon* and means *Heard*
3:30d *Yahuchanon*, incorrectly known as *Jonam* and means *Yahuweh has Favoured*
3:30e *'Eliyaqiym*, incorrectly known as *Eliakim* and means *God raises Up*
3:31a *Melea* means *Cared*
3:31b *Manah*, incorrectly known as *Menna* and means *Portioned*
3:31c *MattithYah*, incorrectly known as *Mattatha* and means *Gift of Yahuweh*
3:31d *Nathan* means *Giver*
3:32a *Yishay*, incorrectly known as *Jesse* and means *I possess*
3:32b *Owbed*, incorrectly known as *Obed* and means *Servant of Edom*
3:32c *Boaz* means *Fleetness*
3:32d *Shelach*, incorrectly known as *Sala* and means *Sprout*
3:32e *Nachshown*, incorrectly known as *Nashon* and means *Enchanter*
3:33a *Ammiynadab*, incorrectly known as *Amminadab* and means *My kinsmen are Noble*
3:33b *Ram*, incorrectly known as *Admin* and means *Exalted*
3:33c *Chetsrown*, incorrectly known as *Hezron* and means *Surrounded*
3:33d *Perets*, incorrectly known as *Perez* and means *Breach*
3:34a *Yitschaq*, incorrectly known as *Isaac* and means *He Laughs*
3:34b *Terach*, incorrectly known as *Terah* and means *Station*
3:34c *Nachowr*, incorrectly known as *Nahor* and means *Snorting*

of Zarubbabel*, of Sha'altiy'el*, of NeriYahu*,
of Melekiy*, of 'Iddiy*, of Qecem*,
of 'Almowdad*, of 'Er*, of Yahushua*,
of 'Eliy'ezer*, of Yowram*, of MattithYah*,
of Leviy*, of Shim'own*, of Yahuwdah*,
of Yahuwseph*, of Yahuchanon*, of 'Eliyaqiym*,
of Melea*, of Manah*, of MattithYah*,
of Nathan*, of David, of Yishay*,
of Owbed*, of Boaz*, of Shelach*,
of Nachshown*, of Ammiynadab*,
of Ram*, of Chetsrown*, of Perets*,
of Yahuwdah*, of Ya'qob*, of Yitschaq*,
of Abraham*, of Terach*, of Nachowr*,
of Saruwg*, of Ra'uw*, of Peleg*,
of 'Eber*, of Shelach*, of Qeynan*,
of 'Arpakshad*, of Shem*,
of Noakh*, of Lemek*, of Mathuwshelach*,
of Khanowk*, of Yered*, of Mahalal'el*,
of Qeynan*, of 'Enowsh*, of Sheth*, of 'Adam*, of God*.

27 (cont) - 38

3:35a *Saruwg*, incorrectly known as *Serug* and means *Branch*
3:35b *Ra'uw*, incorrectly known as *Reu* and means *Friend*
3:35c *Peleg* means *Canal*
3:35d *'Eber* means *The region Beyond*
3:35e *Shelach*, incorrectly known as *Shelah* and means *Sprout*
3:36a *Qeynan*, incorrectly known as *Cainan* and means *Possession*
3:36b *'Arpakshad*, incorrectly known as *Arphaxad* and means *Cursed*
3:36c *Shem* means *Name*
3:36d *Noakh*, incorrectly known as *Noah* and means *Rest*
3:36e *Lemek*, incorrectly known as *Lamech* and means *Powerful*
3:37a *Mathuwshelach*, incorrectly known as *Methuselah* and means *Man of the Dart* **3:37b** *Khanowk*, incorrectly known as *Enoch* and means *Dedicated* **3:37c** *Yered*, incorrectly known as *Jared* and means *Descent* **3:37d** *Mahalal'el*, incorrectly known as *Mahalaleel* and means *Praise of God*
3:38a *'Enowsh*, incorrectly known as *Enos* and means *Man*
3:38b *Sheth*, incorrectly known as *Seth* and means *Compensation*
3:38c *Adam* means *Man*

Chapter 4

Yahushua's Testing

1 - 13

Continuing on, Yahushua*, completely filled and imbued, perfect and solid, whole, abounding and thoroughly endowed with the Set-Apart and Cleansed Spirit* turned back, returned and turned away from the Yardan and was taken and led, guided and directed in, by and with the Spirit* into the forsaken wilderness and desert, desolate place and uninhabited wasteland, being put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain His genuineness, behavioural response and character for forty days and periods of time by, under and subject to the power and control of the devil, the false accuser and slanderer. But He did not eat, devour or consume a single thing in or throughout those days and periods of time, and when He had 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 them, He hungered and desired food to eat and consume. And so the devil, the false accuser and slanderer, said to Him, "If and whether You are and exist as the Son* of God*, speak to this certain specific stone and rock, so that and in order that it may come to be and exist, arise, appear and turn into a loaf of bread." But Yahushua* answered and replied to him for his advantage, "It has been written and recorded, inscribed and composed, that concerning this, **'Man and humanity shall not live or breathe, remain alive or sustain life, be blessed or enjoy real life by bread alone and by itself.'*** " Then, bringing and leading, carrying and taking Him up, he, *the devil*, showed and gave evidence of, exhibited, proved and made known to Him all the individual and collective kingdoms and royal powers, dominions and rules, kingships, reigns and authorities in the inhabited earth and regions, lands and empires of the world in and through a single point, moment and instant period of time, and the devil, the false accuser and slanderer, said to Him, "All of these certain specific individual and collective ruling and prevailing, powerful and controlling leaders and rulers, authorities, magistrates, and officials who have religious, political and governmental I shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to You, and their glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty also, for concerning this, they have been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to me, and to whoever I want or wish, prefer or aim, intend, will or desire to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present them to. Then and therefore, accordingly, consequently and these things being so, if and whether You may fall and collapse, bow down and become prostrate on the ground and kneel down before me, paying homage, showing reverence and expressing utmost respect to me in my presence and in front of me, everything, individually and collectively, shall be and exist as Yours." And answering and replying to him, Yahushua* said, "It has been written and recorded, inscribed and composed, **'You shall fall and collapse, bow down and become prostrate on the ground, and *shall* kneel down before and pay homage, show reverence and express uttermost respect to Yahuweh* your God* and serve and minister, help and attend, assist and wait upon Him only.'*** " But nevertheless, he, *the devil*, took and led, guided and directed Him into Yaruwshalaiym, and he stood Him upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised upon the wing and tip, edge and apex, summit and pinnacle of the Sacred Place and Temple, and he said to Him, "If and whether You are and exist as the Son* of God*, throw and cast, scatter and hurl, propel and fling Yourself down from here, from this place; for the reason that it has been written and inscribed, recorded and composed that concerning this, **'He will order and command, commission and direct, ordain and make, charge and accomplish, enjoin and authorise His heavenly messengers and envoys about and concerning, regarding and on account of, because of and with respect to You, to carefully guard and protect, preserve and keep You safe,'** * and that concerning this, **'upon their hands and grasp, power and control, they shall raise and elevate, carry and sustain, lift and bear You, so that You might never stumble or dash, strike, hit or beat Your foot against a stone or rock.'** * " And answering and replying to him, Yahushua* said concerning this, "It has been said, **'You shall not test or tempt, try to trap, snare or try to prove the power and character of Yahuweh* your God*.'** * " And when the devil, the false accuser and slanderer had 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 every individual and collective trial and trouble that tested and objectively examined, scrutinized and enticed Him, *Yahushua*, to prove, determine and ascertain His genuineness, behavioural response and character, he stood away from and withdrew, remove himself and departed, deserted and went away from, resigned from and left Him up until the time when there was a more opportune and favourable season, period and occasion.

4:1a From the placeholder *ΙΣ*
4:1b From the placeholder *ΠΝΟΣ*
4:1c From the placeholder *ΠΝΙ*
4:3a From the placeholder *ΥΣ*
4:3b From the placeholder *ΘΥ*
4:4a From the placeholder *ΙΣ*
4:4b From *Deuteronomy 8:3*
4:8a From the placeholder *ΙΣ*
4:8b From the placeholder *ΚΝ*
4:8c From the placeholder *ΘΝ*
4:8d From *Deuteronomy 6:13*; *10:20*
4:9a From the placeholder *ΥΣ*
4:9b From the placeholder *ΘΥ*
4:10a From *Psalm 91:11*
4:11a From *Psalm 91:12*
4:12a From the placeholder *ΙΣ*
4:12b From the placeholder *ΚΝ*
4:12c From the placeholder *ΘΝ*
4:12d From *Deuteronomy 6:16*

Yahushua In The Synagogue

14 - 16

And so Yahushua* turned around, returned and turned back to Galiylah in, by and with the power and might, ability and capability, force and influence, authority and significance, competence and excellence of the Spirit*, and the fame and information, news and report, word and message about and concerning, regarding and on account of, because of and with respect to Him went out and departed, proceeded and travelled throughout the whole of and the entirety of the surrounding lands and countries, provinces, districts and regions. And He Himself was teaching, explaining and instructing through discourses and discussions within and inside their synagogues, their gatherings and assemblies, congregations and places of meeting, being given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty by everyone, individually and collectively. And so He came into and arose and appeared within Nazareth, the place where He had been and existed when He was being brought up and nurtured, taken care of and educated as a child. And in accordance with and with regards to, in relation to and with respect to His normal custom and familiar and usual habit, He went into and entered,

4:14a From the placeholder *ΙΣ*
4:14b From the placeholder *ΠΝΟΣ*

16 (cont) - 17

arose and appeared within the synagogue, the gathering and assembly, congregation and place of meeting, in and on the Shabbat day, and He was caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to read out loud so that they could accurately know, recognise and acknowledge what was being said. And He was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended, presented and handed the small book, roll and scroll of the prophet Yasha'Yahu, the man who declared the thoughts of the Supreme One in the presence of and before mankind. And having unrolled and opened the small book, roll and scroll, through enquiry and examination, thought and scrutiny, investigation and perception, He found and discovered, observed and recognised, detected and attained the place and space, spot and location, position and area where this which had been written and recorded, inscribed and composed was and existed,

18 - 19

"Yahuweh's* Spirit* is upon Me, on account of and for the reason of,
because of, for the sake of and with regards to fact that He has anointed
Me, assigning Me to this special task: to declare and proclaim, bring and
tell, announce and communicate the good news, glad tiding and message,
proclamation and victorious declaration to the poor and lowly, afflicted
and destitute, helpless, powerless and needy ones;
He sent and dismissed, dispatched, ordered and commissioned Me
to announce and declare, publicly pronounce and publish, openly preach
and teach the forgiveness and letting off, leaving behind and setting aside,
ignoring and disregarding, giving up and dismissing, omission and release,
neglecting and separation from bondage and imprisonment, liberating
and delivering, freeing and pardoning to the captives and prisoners
who are in moral and spiritual bondage, and to restore sight and the
ability to see to the blind and clouded in vision, to recover
knowledge for the ignorant and stupid;
to send and dismiss, dispatch, order and commission those who
have been crushed and separated, broken down and oppressed,
downtrodden and shattered, bruised and grieved into liberty and
freedom, deliverance and forgiveness, letting them off and setting
them aside, giving them up and dismissing, omitting and releasing,
neglecting and separating them from bondage and imprisonment;
to announce and declare, publicly pronounce and publish, openly
preach and teach the pleasing and acceptable, favourable,
welcoming and appropriate year of Yahuweh*. " *

4:18a From the placeholder *KY*
4:18b From the placeholder *INA*

4:19a From the placeholder *KY*
4:18-19 From *Yasha'Yahu 61:1-2*

Then having rolled up and closed the small book, roll and scroll, He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it back to the attendant, servant and assistant, *and* He sat down and dwelt, stayed, resided and sojourned. And the eyes of everyone, individually and collectively, who were within and inside the synagogue, the gathering and assembly, congregation and place of meeting were and existed as staring at and looking intently, gazing and completely fixed on Him. Then He began and started to say and teach, maintain and affirm, direct and exhort, advise and point out to them for their advantage concerning this, "Today, this very day, this certain specific writing in Scripture has been completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished in, by and with your ears and hearing, understanding, perception and knowledge." And everyone, individually and collectively, were speaking well of and approving Him, declaring and confirming His goodness, testifying and bearing witness to the truth, giving a good report about Him, and they were also marvelling and admiring, astounded, astonished and amazed, extraordinarily impressed and surprised on the basis of, for the reason of and because of the words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness that were coming and travelling, departing and proceeding forth from out of His mouth, and they were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Is He not and does He not exist as the Son of Yahuwseph?" But He said to them for their advantage, "You all shall certainly and truly, indeed and assuredly, by all means and no doubt speak this certain specific parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to Me, 'Physician and doctor, willingly serve, heal and cure Yourself! As we heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the news that many things had come to be and existed, arose, appeared and originated inside and within Kapharnakhuwm*, then also do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute them here, in this place, within and inside Your own country, homeland and fatherland!' "

20 - 29

Continuing on, He 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 that concerning this, not one and not a single prophet, a man or women who declares the thoughts of the Supreme One before and in the presence of mankind is and exists as pleasing or acceptable, favourable, welcoming or appropriate within or inside his *or her* own country, homeland and fatherland. Moreover, on the basis of, for the reason of and because of this real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere, honest and fact of truth, I say and teach, maintain and affirm, direct and exhort, advise and point out to you, in, by and with the days and times, ages and seasons of 'EliYahu, during and throughout the three years and six months when the sky and all things visible in it was shut, locked and closed, at the same time as a great and massive, large and extraordinary, intense and strong, overwhelming and severe, vehement and terrible prolonged famine and pandemic hunger came to be and exist, arose, appeared and originated upon, over and covering all the individual and collective land and region, territory and area, there were and existed many numerous and a large amount of widows, women whose husbands had died, and men whose wives had died, within and inside Yisra'el. Yet it was not to the advantage of just any one of them that 'EliYahu was sent and dispatched, instructed and appointed, discharged and dismissed, conducted and asked to go, except to Tsaraphath*, *in the land* of Tsiydown*, to the advantage of a female widow *there*. And during and throughout 'Eliysha'* the prophet's *time*, the man who also declared the thoughts of the Supreme One before and in the presence of mankind, there were and existed many numerous and a large amount of lepers within and inside Yisra'el, and it wasn't just any of them that were cleaned and cleansed, purified and freed, being made acceptable to the Supreme One, except Na`aman* the Syrian*." And all those, individually and collectively, who were within and inside the synagogue, the gathering and assembly, congregation and place of meeting, were completely filled and imbued with anger and fury, hostility and intense rage when hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to these things. And having stood upright and firm,

4:23a *Kapharnakhuwm*, incorrectly known as *Capernaum* and means *Village Of Comfort*

4:26a *Tsaraphath*, incorrectly known as *Zarephath*, a Phoenician town between Tsor and Tsiydown. *Tsaraphath* means *Smelting*
4:26b *Tsiydown*, incorrectly known as *Sidon* and means *Hunting*. *Tsiydown* was a Phoenician city on the Mediterranean coast north of the city *Tsor*.
4:27a *'Eliysha'*, incorrectly known as *Elisha* and means *God is Salvation*
4:27b *Na'aman*, incorrectly known as *Naaman* and means *Pleasantness*
4:27c *Syrian*, a person from *Syria*

29 (cont) - 30

steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, they threw Him out and expelled, 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 of the town and city, and they took and led, guided and directed Him up to the brow and precipice, crag and overhanging cliff of the hill and mountain upon which their town and city had been built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made, so that and therefore, for this reason and as a result of this, they could hurl, throw and cast Him headlong down the cliff. But nevertheless, He Himself just passed and went through, penetrated and proceeded to go straight through their middle and midst, *and* went on His way and left, travelled and pursued His own journey.

Yahushua Heals

31 - 41

And He went down, came into and arrived within Kapharnakhuwm, a town and small city of Galiylah, and on the Shabbat, He was and existed as teaching, explaining and instructing them through discourses and discussions, and they were amazed and astounded, astonished and overwhelmed, bewildered and shocked because of, on account of and on the basis of His teachings, explanations and instructions that He produced with His discourses and discussions, for concerning this, His word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter was and existed in, by and with power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and entrusted with the right, permission and strength to teach them. And within and inside the synagogue, the gathering and assembly, congregation and place of meeting, there was and existed a man who had and held, acquired and received, owned and possessed the spirit of an unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious demon, a fallen messenger and envoy, and it shouted and cried, screamed and howled, yelled out and exclaimed in a great and mighty, powerful and strong, intense and violent sound, tone and voice, "Ha! What is it that You want with us, Yahushua* of Nazareth?! Have You come, arisen and appeared 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 exhorting, advising and directing, affirming 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 having cast and hurled, thrown and flung him into their midst and middle, the demon, the fallen messenger and envoy went out and disembarked, left and proceeded to go from out of him, without having hurt or weakened, impeded, harmed or injured him. And astonishment and amazement, wonderment and admiration came to be and existed, arose, appeared and originated upon and over all of them, individually and collectively, and they were talking and conferring, discussing and speaking with each other for their advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out "Of what kind is this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, that concerning this, He charges and enjoins, commands, orders and instructs the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits in, by and with authority and freedom, liberty and the right, permission and strength to do so, and power and might, ability and capability, force and influence, authority and significance, competence and excellence, and they come out and disembark, leave and proceed to go away!?" And the report and news, information and rumour about and concerning, regarding and on account of, because of and with respect to Him went forth and departed, proceeded, left and was issued into each individual and collective place and space, spot and location, district and territory, region and land of the surrounding lands and countries, provinces, districts and regions. Continuing on, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to become separated from the synagogue, the gathering and assembly, congregation and place of meeting, he went into and entered, came and arose within the house and home, dwelling and abode of Shim'own*. But nevertheless, Shim'own's mother-in-law was and existed as being constrained and oppressed, held and distressed, afflicted and suffering from a great and massive, large and extraordinary, intense and strong, overwhelming and severe, vehement and terrible fever and high temperature, and so they asked and requested, entreated and questioned, beseeched and enquired Him and concerning, regarding and on account of, because of and with respect to her. And having come upon and stood before, placed and set, established and presented, appointed and brought to, approached and appeared over and above her, He rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced the fever and high temperature, and it left her behind and set her aside, ignored and disregarded her, abandoned and left her, gave her up and dismissed, omitted and rejected, neglected and separated itself from her, becoming liberated and set free from its bondage and imprisonment. And having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised suddenly and instantly, immediately and at that very moment, she began to serve and aid, support and take care of, wait on and minister to them. Moreover, at the time when the sun was setting and going down, everyone, individually and collectively, who had and held, acquired and received, owned and possessed any person who was sick and weak, ill and feeble with various and diverse, intricate and complex, difficult and abstruse, manifold and unstable, foreign and alien, new, unknown and unheard of sicknesses and severe illnesses, bodily suffering and physical distresses, took and led, guided and directed them to Him for His advantage. And having laid and set, placed and put His hands on each and every single one of them, He willingly served, healed and cured them. Not only that, but demons, the fallen messengers and envoys, were also coming out from and departed, leaving and proceeding to go from many numerous and a large amount *of people*, becoming separated from them, crying out loud and shouting, screaming and yelling loudly, exclaiming and shrieking, and saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that concerning this, "You are and exist as the Son of God*!" And He was rebuking and admonishing, rating and chiding, reproving and censuring, punishing and warning, charging, evaluating and denouncing *them*, not suffering or letting, allowing or permitting them to speak, chatter or babble, for concerning this, they had seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that He was and existed as the Anointed Messiah*.

4:34a From the placeholder *ΪΥ*

4:34b From the placeholder *ΘΥ*
4:35a From the placeholder *ΪΣ*

4:38a *Shim'own*, incorrectly known as *Simon* and means *Heard*

4:41a From the placeholder *ΘΥ*

4:41b From the placeholder *ΧΝ*

Yahushua Continues On

42 - 43

And when daylight had come to be and exist, arose, appeared and originated, He went out and left, departed and proceeded to journey and travel, go and move into a forsaken wilderness and desert, desolate and uninhabited wasteland, place and space, spot and location, district and territory, region and land. And the crowds and multitudes, throngs and masses of people were diligently seeking and striving after, craving and wishing, desiring and demanding, requiring and enquiring to find Him, and they came up to and arose and appeared to Him, and they were holding Him back and detaining, restraining and hindering, suppressing and quashing Him, withholding and stifling, preventing, confining and stopping Him, so He could not journey or travel, leave or depart from them, becoming separated from them. But

43 (cont) - 44

nevertheless, He said to them for their advantage, that concerning this, "It is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Me to also declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration of the kingdom and royal power, dominion and rule, kingship, reign and authority of God* to other and different towns and cities, for concerning this, it is on the basis of, for the reason of and because of this that I was sent and dismissed, dispatched, ordered and commissioned to this appointed place." And so He was announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching with the goal to persuade and warn throughout the Yahuwdean synagogues, the gatherings and assemblies, congregations and places of meeting.

4:43a From the placeholder $\overline{\Theta Y}$

Chapter 5

First Disciples

1 - 11

And it came to be and exist, arose, appeared and originated that when He was and existed standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised at, by and alongside the Lake and inland sea of Khinnareth*, in, by and with the crowd and multitude, throng and mass *of people* urgently pressing and pushing around Him, and hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God*. Then He saw and recognised, observed and perceived, paid attention to and became acquainted with two boats and floating vessels idly stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised at, by and alongside the lake and inland sea, but nevertheless, the professional fishermen had disembarked and left, got out of and come down from them, becoming separated from them, washing their fishing nets. And so, having gone and entered, embarked and stepped into one of the boats and floating vessels, which was and existed as Shim'own's, He asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded for him to push it out a little, small and short distance from the earth and land, ground and inhabited region, becoming separate from it. And so, having sat down and dwelt, stayed, resided and sojourned *there*, He was teaching, explaining and instructing the crowds and multitudes, throngs and masses *of people* through discourses and discussions from out of the boat and floating vessel. Then, just as, when and as soon as He stopped and ceased from speaking, chatting and talking, He said to Shim'own for his advantage, "Put out to the deeper and lower places, and let down and loosen, slacken and relax, lower and gradually release your fishing nets for and on behalf of a catch, draught and haul of fish." But answering and replying *to Him* Shim'own said, "Master and Teacher: having laboured and toiled, worked hard and strove, struggled and become weary throughout and during the whole of and the entire night we received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted not a single thing. But nevertheless, on the basis of, because of and upon Your word and saying, statement and message, proclamation and subject matter, I shall let down and loosen, slacken and relax, lower and gradually release the fishing nets." And so, having done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established this certain specific thing, they had shut up, enclosed and encircled a great and large, mighty and powerful, intense, extraordinary and numerous quantity and multitude of fish, and as a result they were tearing and breaking, bursting and rending their fishing nets! So they gestured, signalled and nodded to their sharers and partakers, participators and companions, partners and fellow workers who were within and inside the other and different boat and floating vessel, so they would come, arise and appear to help join in capturing and assist in seizing, taking and come to the aid of collecting them, *the fish*. And so they came, arose and appeared, and completely and fully filled both of the boats and floating vessels, so that and therefore, for this reason and as a result of this, they were starting to sink and plunge down into the depths! Moreover, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, Shim'own Petros* fell down before and prostrated himself in front of Yahushua's* knees, expressing reverence and respect to Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Get away and leave, depart and proceed to go from me, becoming separated from me, Sovereign Master*, for concerning this, I am and exist as a sinful and erroneous man who has missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness!" For this reason, astonishment and amazement, wonderment and admiration had encircled, seized and encircled him and all of those, individually and collectively, who were together with him on the basis of, for the reason of and because of the catch, draught and haul of fish that they had help join in to capture and assisted in seizing, taking and came to aid in collecting, and likewise and similarly, in the exact same way, *it had happened* to Ya'qob* and Yahuchanon*, the sons of Zabdiy*, who were and existed as partners and associates, comrades, companions and fellow participants of Shim'own. But Yahushua* said to Shim'own, for his advantage, "Do not fear or be afraid, terrified or alarmed, scared or frightened. From now on, from this present moment in time, you shall be and exist as capturing and catching men and other human beings!" And having led and brought the boats and floating vessels upon the earth and land, ground and inhabited region, they left every individual and collective thing behind and set them aside, ignored them disregarded, abandoned and left them destitute, gave them up and dismissed, omitted and rejected, neglected and separated themselves from them, *and* they accompanied and followed after, obeyed and joined themselves to Him.

5:1a *Khinnareth*, incorrectly known as *Gennesaret* and means *Harps*

5:1b From the placeholder $\overline{\Theta Y}$

5:8a *Petros*, incorrectly known as *Peter* and means *A pebble*
5:8b From the placeholder $\overline{IY}$

5:8c From the placeholder $\overline{KE}$

5:10a *Ya'qob*, incorrectly known as *James* and means *Holder Of The Heel*
5:10b *Yahuchanon*, incorrectly known as *John* and means *Yahuweh has Favoured*. This *Yahuchanon* is different to *Yahuchanon The Immerser*
5:10c *Zabdiy*, incorrectly known as *Zebedee* and means *Endowment*
5:10d From the placeholder $\overline{IC}$

A Leper Spreads The Word

12 - 14

And it came to be and exist, arose, appeared and originated that at the time when He was and existed within and inside one of the towns and cities that behold, look and see! A man fully and completely covered with leprosy, an infectious and inflammatory skin disease. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to Yahushua*, he fell and plunged down, descended and prostrated himself upon his face, asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Sovereign Master*, if or whether you may want or wish, prefer or aim, intend, will or 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 having stretched out His hand, He touched and took hold of, clung to and fastened Himself to him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "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 infectious and inflammatory skin disease went off and departed, withdrew and passed away, ceased to exist and left him, becoming separated from him. But He Himself strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded him, "Say nothing to no one and nobody, but nevertheless, notwithstanding and on the contrary, having gone away and departed, withdrawn and left, 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, just as and exactly as what Moshe commanded and appointed, prescribed

5:12a From the placeholder $\overline{IN}$

5:12b From the placeholder $\overline{KE}$

14 (cont) - 16

and ordered, instructed and assigned, determined and enjoined to be as a testimony and witness, evidence, proof and confirmation to them." Nevertheless, the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter about and concerning, regarding and on account of, because of and with respect to Him was spreading around and travelling everywhere all the more to a much larger and greater degree, and many numerous and a large amount of crowds and multitudes, throngs and masses *of people* were coming, gathering and assembling together to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to *Him*, and to be willing served, healed and cured of their weaknesses and frailties, feeblenesses and inadequacies, illnesses and sicknesses, to have them separated from them. And He was and existed as constantly withdrawing and retreating to go in forsaken wildernesses and deserts, desolate places and uninhabited wastelands and pray and communicate with the Supreme One.

Paralytic Healed

And it came to be and exist, arose, appeared and originated that in, by and with one day, that as He Himself was and existed as teaching, explaining and instructing through discourses and discussions, Pharisees* and teachers and interpreters of the Torah were and existed *there* also, sitting down and dwelling, staying, residing and sojourning, who had come, arisen and appeared to be *there* from out of all the individual and collective small town and village of Galiylah, and Yahuwdea, and Yaruwshalaiym. And the power and might, ability and capability, force and influence, authority and significance, competence and excellence of Yahuweh* was and existed present for and on behalf of Him to heal and cure, restore and make *people* whole. And behold, look and see! Men bringing and carrying, moving and fetching, driving and presenting a paralytic, a disabled person who was and existed as unable to walk, upon a straw-filled mattress, couch and pallet, and they were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a way to bring and lead, carry and drag him in, and to set and place, put and establish, appoint and ordain, fix and provide, designate, assign and lay him before and in the presence of, in the judgement of and in the sight of Him. When, after much enquiry and examination, thought and scrutiny, investigation and perception, they did not find or discover, observe or recognise, detect or come to know what sort of way or how they could bring or lead, carry or drag him through and via the crowd and multitude, throng and mass *of people*, they went up and ascended, rose and climbed upon the housetop and roof, *and* they let him down and lowered him through and via the ceramic and clay roof tiles, together with the couch and stretcher, mat and pallet, into the midst and middle *of the crowd*, in the presence of and in the sight of, in front of and before Yahushua*. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, He said, "Friend: your sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and your wandering from the Way and from the state of uprightness have been 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 the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the Pharisees began and started to thoroughly think about and reason, carefully consider and reckon, resolve and deliberate, ponder and reflect *about this*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out "Who is this and what does this Man exist as, He Who speaks, utters and declares blasphemies and lies, malicious slanders and abusive speeches, injurious reproaches and vilifications, personal mockeries and insults, reviling and defamatory statements! 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 God* alone and by Himself?!" However, having accurately known and clearly seen, perceived and fully understood, recognised, acknowledged and completely comprehended their apprehensions and thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings, Yahushua* answered and replied, saying to them for their advantage, "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, '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,' or to say, 'Get up and stand, awaken and arise, and walk around and go about'? Notwithstanding, so that and in order that you may see and perceive, observe and witness, know and pay attention to, recognise and respect, understand and notice, 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, privilege and freedom, liberty and the right, permission and strength 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 upon the earth and ground, land and inhabited reasons..." He said 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, and having lifted up and elevate, carried, picked up and raised your couch and stretcher, mat and pallet, go away and travel, journey and proceed to move into your own house and home, dwelling and abode." And suddenly and instantly, immediately and at that very moment, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before and in the presence of, in the judgement of and in the sight of them, he lifted up and elevate, carried, picked up and raised that which he was lying down and reclining upon, going away and departing, withdrawing and leaving to go to his own house and home, dwelling and abode, giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*. And amazement and great astonishment received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted everyone, individually and collectively, and they gave glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*, and they were completely filled and imbued with reverence, awe and respect, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "We have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to remarkable and unbelievable, unexpected and uncommon, incredible and wonderful things this very day!"

17 - 26

5:17a *Pharisees*, a Yahuwdean 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

5:17b From the placeholder $\overline{KY}$

5:19a From the placeholder $\overline{IY}$

5:21a From the placeholder $\overline{\Theta\Sigma}$

5:22a From the placeholder $\overline{I\Sigma}$

5:24a From the placeholder $\overline{Y\Sigma}$

5:24b From the placeholder $\overline{ANOY}$

5:25a From the placeholder $\overline{\Theta N}$

5:26a From the placeholder $\overline{\Theta N}$

Leviy Is Called

And after these certain specific things, He went out and departed, left and proceed to go and He watched and looked at, saw and paid attention to a tax collector, revenue officer and toll collector, Leviy* by name and title, character and person, reputation and authority, sitting down and dwelling, seated and residing at the toll house and revenue office, the tax collectors booth, and He said to him, "Accompany and follow after, obey and join yourself to Me." And having left every individual and collective thing behind, setting them aside and abandoning them, departing from and ceasing to care for them, after being caused to get up, arise and stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, he was accompanying and following after, obeying and joining himself to Him. And so Leviy made a great and large, massive and huge, important and prominent, intense, extraordinary and outstanding feast, banquet and reception for Him within and inside his own house and home, dwelling and abode, and there was and existed a great and large, mighty and powerful, intense, extraordinary and numerous crowd and multitude, throng and mass of tax collectors, revenue officers and toll collectors, and other and different people who were and existed together with them, lying down and reclining *on the floor*. But the Pharisees and their clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars were grumbling and complaining, murmuring and muttering to His disciples and followers, pupils and learners, apprentices and adherents, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "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 you eat, devour and consume *food*, and drink, soak up ad absorb *liquid* together with the tax collectors, revenue officers and toll 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 answering and replying to the question, Yahushua* said to him, *the person who had asked*, "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, arisen or appeared to call and address, summon and invite righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted persons, but nevertheless, notwithstanding and on the contrary, *I have come to call* 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 to a change of mind and different way of thinking, amend their life and attitude, reconsider and feel compunction, abhor their past sins and to repent."

27 - 32

5:27-31a See also *MattithYah 9:9-13*; *Marcus 2:13-17*
5:27a *Leviy*, known as *Levi* and means *Joined*. This *Leviy* is the same as the *MattithYah* of *MattithYah 9:9*

5:31a From the placeholder *ΙΣ*

A Fasting Question

Moreover, they also said to Him, "The disciples and followers, pupils and learners, apprentices and adherents of Yahuchanon* vigorously and diligently fast, abstaining from food for religious purposes frequently, often and numerous times, and they also do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute prayers and requests, petitions and pleas to the Supreme One, and it is likewise and similarly, in the exact same way with those of the Pharisees; but nevertheless, Yours continually eat, devour and consume *food*, and drink, soak up ad absorb *liquid*." But in reply, Yahushua* said to them for their advantage, "Are you powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to make and force the sons of the bridal chamber, the bridegrooms guests, to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute fasts, to abstain from food for religious purposes whilst the bridegroom is and exists together with them? But nevertheless, the days, times and season shall come, arise and appear. Indeed, at the time when the bridegroom may be taken away and lifted up, carried off and removed from their presence, becoming separate from them. Then, at that time, they will fast, abstaining from food in, by and with those certain specific days, times and seasons." Continuing on, He was also saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to them for their advantage, concerning this, "No one, nobody and nothing, having split and torn, divided and separated, cleaved and rend a piece and patch from new and fresh, recent, renewed and superior garments and clothes, cloaks and mantles, casts or throws, puts or places, lays or sows it upon old and obsolete, worn out and ancient, dated and aged garments and clothes, cloaks and mantles. Indeed, even if they do, the new and fresh, recent, renewed and superior one shall be split and torn, divided and separated, cleaved and rend, and the piece and patch from the new and fresh, recent, renewed and superior *garment* shall not agree with or match, fit or correspond with the old and obsolete, worn out and ancient, dated and aged one. 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. Indeed, even if they do, the wine will tear and rip, burst and break the wineskins and leather bags, and *the wine* itself shall be poured out and spilled, scattered and shed, and the wineskins and leather bags shall be destroyed and ruined, annihilated and rendered useless, lost and abolished, wasted and caused to perish and pass away. But nevertheless, notwithstanding and on the contrary, new and fresh, recent, renewed and superior wine must be thrown and put, placed and poured into a new and fresh, recent, renewed and superior wineskin and leather bag. Also, no one, nobody and nothing who drinks, absorbs and soaks up what is old and obsolete, worn out and ancient, dated and aged wants or wishes, prefers or aims, intends, wills or desires *to have* what is new and fresh, recent, renewed and superior, for the reason that that person says and teaches, maintains and affirms, directs and exhorts, advises and points out, "The old and obsolete, worn out and ancient, dated and aged is and exists as virtuous and pleasant, good and kind, benevolent and useful, gentle and gracious."

33 - 39

5:33-39a See also *MattithYah 9:14-17*; *Marcus 2:18-22*
5:33a Referring to *Yahuchanon The Immerser*

5:34a From the placeholder *ΙΣ*

Chapter 6

Teaching About The Shabbat

And it came to be and exist, arose, appeared and originated that on a Shabbat day, He was travelling, passing and journeying through and via some sown fields that had standing crops of grain, and his disciples and followers, pupils and learners, apprentices and adherents were picking, plucking off and eating the heads of grain and the ears of corn, rubbing and threshing them out in their hands. And some certain ones among the Pharisees said, "Why and for what reason do you do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute what is not possible or free, permitted or lawful to do on the Shabbat day!" And answering and replying to their question, Yahushua* said to them for their advantage, "Have you never publicly 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 at the time when he was hungry, in need of food and nourishment, and those who were together with him? He went into and entered, came and arose within the house and home, dwelling and abode of God*, and having received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the bread and loaves of deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation*, he ate, devoured and consumed them, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended

1 - 4

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

6:3a Note that what the disciples were doing was *not* "unlawful" to do on the Shabbat
6:3a From the placeholder *ΙΣ*

6:4a From the placeholder *ΘΥ*

6:4b For this story see *1 Shamu'el* (*Samuel*) *21:1-6*

4 (cont) - 5

and presented them to those who were together with him, that which is not possible or free, permitted or lawful for them to eat, devour or consume, except for the priests only and alone?" And so He was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, "The Son of Man* is and exists as the Sovereign Master* of the Shabbat."

*Moreover, it came to be and exist, arose, appeared and originated that in and on another and different Shabbat day, He went into and entered, arose and appeared within the synagogue, the gathering and assembly, congregation and place of meeting and was teaching, explaining and instructing through discourses and discussions. And there was and existed a man there, in that place, and his right hand was and existed as withered and shrunken, dried up and shrivelled. But nevertheless, the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and 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 in and on the Shabbat day, so that and in order that through enquiry and examination, thought and scrutiny, investigation and perception they would find and discover, observe and recognise, detect and come to have a reason to accuse and condemn, speak and bring charges against Him. But nevertheless, as He Himself had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to their apprehensions and thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings, He then said to the man who had and held, acquired and received, owned and possessed the withered and shrunken, dried up and shrivelled hand, "Get up and stand, awaken and arise, and stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within our midst and in the middle *of the room*. And having been caused to get up, arise and stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, he *came and* stood upright and firm, steadfast and established, fixed and unmoveable, upheld and

6 - 11

sustained, maintained and authorised *in their midst*. And so Yahushua* said to them for their advantage, "I ask all of you and desire to know, demand and address, enquire and examine, interrogate and request all of you to answer to this question; what is possible and free, permitted and lawful to do on the Shabbat day: 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, 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 it useless, wasting and slaying it, causing it to perish and pass away?" And having looked, gazed and glanced around at all of them, individually and collectively, He said to him, "Stretch and hold out your hand." And so the man did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted *what he was asked*, and his hand was restored and returned to health, brought and sent back to, reinstated and re-established, becoming whole again. But nevertheless, they themselves were completely filled and consumed with maddening rage and irrational fury, unreasonable anger and senseless displeasure, and they were discussing, conversing and talking with one another about what they should do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint, ordain and constitute to Yahushua*.

6:5a From the placeholder *ΑΝΟΥ*
6:5b From the placeholder *ΚΣ*
6:6-11a See also *MattithYah 12:9-14*; *Marcus 3:1-6*
6:9a From the placeholder *ΙΣ*
6:11a From the placeholder *ΙΥ*
6:12-16a See also *MattithYah 10:1-4*; *Marcus 3:16-19*
6:12a From the placeholder *ΘΥ*

The Twelve Delegates

And it came to be and exist, arise, appear and originated within and inside these certain specific days that He Himself went out and departed, left and proceeded to go to a hill a mountain to pray and communicate with the Supreme One, and He was and existed continually through the night in, by and with the prayer and communication with God*. And at the time when daylight came to be and existed, arose, appeared and originated, He called out to and addressed, spoke to and summoned, pronounced and uttered to His disciples and followers, pupils and learners, apprentices and adherents, and having called and selected, chosen, invited and summoned twelve of them into a relationship, He also gave them the

12 - 16

name and title, character and person, reputation and authority of "delegates and emissaries, teachers and ambassadors, messengers and persons who are sent forth with the orders of the Supreme One": Shim'own, whom he also gave the name and title, character and person, reputation and authority of 'Petros', and Andreas*, his brother and fellow brethren; and also Ya'qob, and Yahuchanon; and Philippos*, and Bar-Talmay*; and MattithYah*, and Ta'owm*; and Ya'qob, *the son* of Kheleph*, and Shim'own, the one called and addressed, designated and assigned as the "Zealot and Enthusiast, Nationalist and Eager"*; and Yahuwdah* *the son* of Ya'qob, and Yahuwdah of Qariyowth*, he who came to be and exist, arose, appeared and originated as a betrayer and traitor, one who abandons and leaves a person behind and alone.

6:14a *Andreas*, incorrectly known as *Andrew* and means *Manly*
6:14b *Philippos*, incorrectly known as *Philip* and means *Lover Of Horses*
6:14c *Bar-Talmay*, incorrectly known as *Bartholomew* and means *Son of Talmay, the Furrowed*
6:15a *MattithYah*, or *MattithYahu*, incorrectly known as *Matthew* and means *Gift of Yahuweh*
6:15b *Ta'owm*, incorrectly known as *Thomas*, an Aramaic name meaning *Twin*
6:15c 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*)
6:15d Also known as *Shim'own the Canaanite* (See *MattithYah 10:4*; *Marcus 3:18*
6:15e *Yahuwdah*, incorrectly known as *Judas* and means *Belongs to Yahuweh*. Also known as *Thaddaeus* which means *Courageous* (See *MattithYah 10:3*; *Marcus 3:18*)
6:16a *Qariyowth*, incorrectly known as either *Iscariot* or *Kerioth*, and means *A Man from the City of Qariyowth, the collective*
6:17a *Tsor*, also called *Tyre* and means *A Rock*. *Tsor* was a Phoenician city on the Mediterranean coast

Blessings And Woe's

And having come down and descended, He stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised upon a flat and level, even and plain place and space, spot and location, position and area together with them and with many numerous and a large crowd and multitude, throng and mass of His disciples and followers, pupils and learners, apprentices and adherents, and a great many and numerous quantity and multitude of the common people and populace from all of Yahuwdea, and Yaruwshalaiym, and the seacoast of Tsor* and Tsiydown, who came, arose and appeared to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to him, and to be healed and cured, made whole, repaired and freed from their sicknesses and severe illnesses, bodily suffering and physical distresses, having them separated from them. And those being oppressed and afflicted, troubled and disturbed, pressured or were suffering from unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits were being willingly served

17 - 20

and healed, cured and restored to health. And every individual and collective person in the crowd and multitude, throng and mass *of people* was seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to touch and take hold of, cling to and fasten themselves to Him, for concerning this, miraculous powers and wonders, mighty deeds and supernatural capabilities were going out and travelling, proceeding and coming from His immediate proximity and vicinity, and was healing and curing, making whole, repairing and freeing every individual and collective person *from their illnesses*. And having raised and lifted up His eyes, His organs used for seeing towards His disciples and followers, pupils and learners, apprentices and adherents, He Himself was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out,

21

"Blessed and happy, fortunate and good, prosperous and privileged are the poor, lowly and needy in spirit, for concerning this yours is and exists the kingdom and royal power,

dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One.

21 (cont) ‘Blessed and happy, fortunate and good, prosperous and privileged are those who are poor, hungering and longing for, strongly desiring and ardently craving, eagerly seeking and thirsting for nourishment and support now, at this present time, for concerning this, all of you shall be fed and filled, fulfilled and satisfied.

‘Blessed and happy, fortunate and good, prosperous and privileged are those who are weeping and crying, wailing and lamenting now, at this present time, for concerning this, all of you shall find the occasion to laugh and be merry, smile and be amused.

22 ‘Blessed and happy, fortunate and good, prosperous and privileged are and exist all of you at the time when men and human beings may hate and despise, abhor, reject and detest all of you, and at the time when they may mark you off with boundaries and cut all of you off, drive all of you out and exclude all of you, cast all of you out and sever contact with all of you, considering all you to be wicked and abominable, banish and get rid of all of you, and may insult and reproach, revile and disfavour *all of you*, and 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 your name and title, character and person, reputation and authority as if and like it was 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 on account of and for the reason of, because of, for the sake of and with regards to the Son of Man*.

6:22a From the placeholder *ANOY*

23 ‘Rejoice and be glad, delighted and please in, by and with that certain specific day and time, age and season, and skip, leap and jump for joy, for the reason that behold, look and see! Your wage and reward, compensation and recompense is and exists and great in size and numerous within and inside heaven, the abode of the Supreme One, for the reason that in accordance with and with regards to, in relation to and with respect to this, their forefathers and ancestors were doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting the exact same thing to the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind.

24 ‘Regardless and nevertheless, however and in spite of this, alas, woe and how horrible and dreadful are all of you who are rich and wealthy, overflowing and abounding in possessions and resources, for concerning this, all of you have received and been paid your full and sufficient share of exhortation and encouragement, admonition and consolation, comfort and solace.

25 ‘Alas, woe and how horrible and dreadful are those who have been well fed and become completely satisfied with food and desire now, at this present time, for concerning this all of you shall go hungry and ardently crave true nourishment.

‘Alas, woe and how horrible and dreadful are those of you who are laughing and being merry now, at this present time, for concerning this, all of you shall grieve and show remorse, lament and mourn, be sad and be in emotional pain, and weep and cry, wail and lament.

26 ‘Alas, woe and how horrible and dreadful are all of you at the time when all individual and collective men and human beings may speak 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 of all of you, for the reason that in accordance with and with regards to, in relation to and with respect to this, they were doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting the exact same thing to the false prophets, those who falsely professed to declare the thoughts of the Supreme One before and in the presence of mankind.

Love Your Enemies

27 - 32 ‘But nevertheless, notwithstanding and on the contrary, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you who are hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to *me*: 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 those who are your opponent and accuser, enemy and adversary; do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable things to those who hate and despise, abhor, reject and detest all of you; bless and give thanks, praise and extol, celebrate and bestow favour to those who curse and pronounce doom to all of you; pray and request, petition and plead about and concerning, regarding and on account of, because of and with respect to those who are mistreating and insulting, slandering and reviling, abusing and threatening, despising and insolently opposing, vexatiously treating, speaking disparagingly of and falsely accusing all of you. To those striking and beating, smiting and wounding, harming and injuring you on the cheek, reach out and offer, show and give, present and hold out your other and different one also; and the person who is lifting up and elevating, carrying ad picking up, raising and taking your clothes and garments, cloaks and mantles from you, separating them from you, do not hinder or prevent, forbid or deny, refuse or restrain, withhold or stop them from *taking* your shirt as well. To every individual and collective person who asks and begs, calls for and craves, desires and requires, inquires and requests, demands and pleads of all of you, give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present; and from the person who lifts and elevates, carries and picks up, raises and takes your things, do not ask for or require, desire or recall, claim for or demand them back. And just as and exactly as all of you want and wish, prefer and aim, intend, will and desire that men and human beings may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute to all of you, do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute to them likewise and similarly, in the exact same way. Also, if and whether you may 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 those who dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, are loyal to and greatly adore all of you, of what kind, sort or nature is and does your goodwill and benefit, favour and credit, thanks and recompense, reward and glory exist as? Affirming and confirming this, even 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 dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, are loyal to and greatly adore those who dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, are loyal to and greatly adore them. And for this reason, if and whether you may 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 to those who 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 to all of you, of what kind, sort or nature is and does your goodwill and benefit, favour and credit, thanks and recompense, reward and glory exist as? Even 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 do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute the exact same thing. Also, if and whether you may borrow or lend or loan money from those whom all of you hope and expect with full confidence and trust to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit, of what kind, sort or nature is your goodwill and benefit, favour and credit, thanks and recompense, reward and glory? Even 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 borrow, lend and loan money to *other* 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, so that, in order that and with the result that they may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit back and recover the equal and same amount. Regardless and nevertheless, however and in spite of this, all of you are 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 your hostile opponents and accusers, enemies and adversaries, and 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, and borrow, lend and loan money, hoping and expecting to receive and gain nothing in return, and all of your wage and reward, compensation and recompense shall be and exist as great and large in size and numerous in amount, and all of you shall be and exist as sons and children of the Most Highest, for concerning this, He Himself is and exists as virtuous and pleasant, good and kind, benevolent and useful, gentle and gracious upon and to the ungracious and unthankful, ungrateful and unpleasant, and the 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. Come to be and exist, arise, appear and originate as merciful, sympathetic and compassionate, just as and exactly as your Father is and exists as merciful, sympathetic and compassionate.

32 (cont) - 36

Separating Another

‘Also, do not separate and sunder, make distinctions between people and dispute, debate and take issue, discriminate and determine the destination of people’s souls, bring contention and differentiation, make a decision and evaluation, assessment and judgement, and you may not be separated and sundered, made distinctions between and disputed, debated and taken issue with, discriminated and have your destination determined, contented and differentiated, decided and evaluated, assessed and judged. And do not sit in the judgement seat in order to decide and determine, decree, ordain and pass condemnation and punishment, and so all of you may never, ever have someone sit in the judgement seat in order to decide and determine, decree, ordain and pass condemnation and punishment on you. 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 *people of their sins*, and all of you shall *have your sins* 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. Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, and it shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to all of you. 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 measure, container and vessel: pressed down, squeezed and compacted, thoroughly shaken, waved and rocked to and fro, overflowing, running over and being poured out beyond measure shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented into all of your individual hands. For this reason, with the measure and determined extent, portion and limit, standard and rule you use to measure and determine extents, portions and limits, standards and rules, it shall be repaid, requited and measured back against all of you.” And He also told them another parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, “Is it possible that a mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent person has the power and might, ability and capability, force and influence, authority and significance, competence and excellence to lead and instruct, teach and guide the mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent, those who are slow to understand and incapable of comprehending? Shall not both of them probably fall down and tumble, collapse and plunge into a pitch and ditch, well and cistern, hole and trench? A disciple and follower, pupil and learner, apprentice and adherent is not and does not exist over or greater than, beyond or above the teacher, master or instructor, but nevertheless, when each individual and collective *disciple* has been fully rendered and prepared, strengthened and perfected, completed and equipped, put in order and arranged, made adequate and established, instructed and taught, he *or she* shall be and exist as, like and similar to his *or her* teacher, master and instructor. Why and for what reason 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 the speck and splinter, chaff, woodchip and particle within and inside your brother and fellow brethren’s eye, and yet you don’t perceive or observe, understand or attentively consider, fix your gaze or mind upon, notice or envisage, think about or contemplate, study, examine or reflect upon the plank and beam, log and shaft within and inside your

37 - 41

41 (cont) - 42

own eye? How and in what manner or way are you powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough say and teach, maintain and affirm, direct and exhort, advise and point out to your brother and fellow brethren, 'Brother and fellow brethren: allow and permit, tolerate and let me, so that I 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 speck and splinter, chaff, woodchip and particle that is within and inside your eye?,' *when* all of you yourselves 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 the plank and beam, log and shaft that is within and inside your own eye!? Hypocrite and actor, pretender and dissembler, duplicator and insincere, false and pretentious, fraudulent and counterfeit person! Firstly and chiefly, principally and most importantly, 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 plank and beam, log and shaft from out of your own eye, and then, at that time, you shall clearly and distinctly 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 in order 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 speck and splinter, chaff, woodchip and particle from out of your brother and fellow brethren's eye!

Tree's And Their Fruit

43 - 45

'Affirming and confirming this, there is and exists no 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 tree and large bush that is making and performing, accomplishing and executing, practising and bringing about, keeping and carrying out, constructing and establishing, manufacturing and creating, forming and producing, appointing and ordaining, undertaking and preparing, constituting and providing bad and evil, unwholesome and corrupt, putrid and rotten, useless and unfit, harmful and worthless, dangerous and decayed fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards, nor again, anew and furthermore, a bad and evil, unwholesome and corrupt, putrid and rotten, useless and unfit, harmful and worthless, dangerous and decayed tree and large bush that is making and performing, accomplishing and executing, practising and bringing about, keeping and carrying out, constructing and establishing, manufacturing and creating, forming and producing, appointing and ordaining, undertaking and preparing, constituting and providing 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 fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards. For this reason, all of you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise each and every tree and large bush from out its own individual fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards. Affirming and confirming this, they do not gather or get, pick or collect figs from out of thorns, thistles and brambles; neither do they gather, harvest or pick clusters and bunches of grapes from out of thorn and bramble bushes. 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 man and human being brings forth and produced, presents and promotes, displays and passes on 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 things from out of 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 treasure, riches and wealth of *his or her* heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses; and the 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 person brings forth and produces, presents and promotes, displays and passes on 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 from out of that which is 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 Affirming and explaining this, from out of the abundance and surplus, excess, residue and overflow of the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses one's mouth speaks and chatters, utters and declares.

6:43-45a See also *MattithYah 12:34-37*

The Two Builders

46 - 48

'Why and for what reason do you call and address, invite and summon me as "Sovereign Master*, Sovereign Master*," but you do not do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute what I say and teach, maintain and affirm, direct and exhort, advise and point out? Every individual and collective person who is coming, arising and appearing to Me for their advantage, and hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to My words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, and doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting them also, I shall show and give an example of, indicate and teach, point out and direct, prove and set forth, mark out and explain, make known and lay out the information regarding what that person is and exists like and resembles, is compared and equal to: that person is and exists like and resembles, is compared and equal to a man building and preparing, setting up and planting, establishing and confirming, founding and constructing, erecting and making a house and home, dwelling and abode, who dug, and deepened and hollowed out, and set down and placed, stood and established, appointed and ordained, fixed and provided, designated, assigned and laid a fundamental basis and foundation upon the solid bedrock. And at the time when a river, torrent and flood had come to be and exist, arose, appeared and originated, the river, torrent and flood broke vehemently, dashed and burst against that certain specific house and home, dwelling and abode, but it was not physically strong or mighty, great or powerful, able or capable, competent or robust enough to shake or distress, unsettle or sway, agitate or cause it to totter, 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 been 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 built up and established, founded and thoroughly grounded,

6:46-49a See also *MattithYah 7:24-27*
6:46a From the placeholder *KE*
6:46b From the placeholder *KE*

rooted and set firm, becoming immovable and steadfast, solid, strengthened and permanent. But nevertheless, the person who has heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *My words* but has not done or performed, accomplished or executed, practised or brought about, undertaken, kept or carried out, constructed or established *them*, that person is and exists like and resembles, is compared and equal to a man who had built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made the house and home, dwelling and abode upon the earth and land, ground and region without and separate from, independent of and apart from a fundamental basis and foundation, to which the river, torrent and flood broke vehemently, dashed and burst against, and it fell down and tumbled, collapsed and plunged, perished and disappeared, came to an end and became a ruin immediately and straightaway, and the destruction and ruin, fall and collapse, fracture, wreck and rupture of that certain specific house and home, dwelling and abode came to be and exist, arose, appeared and originated as great and mighty, powerful and strong, intense and violent, large and overwhelming."

48 (cont) - 49

Chapter 7

The Trust Of A Centurion

When and after He had completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished all His individual and collective words and sayings, statements and messages, proclamations and subject matters, events and affairs within the ears and hearing of the people, nation and populace, He went into and arose, entered and appeared within Kapharnakhuwm. Now, a certain centurion*, a captain, commander and soldier in the Roman Army, had a slave, servant and attendant who was and existed as very honoured and respected, esteemed and precious, valued and highly prised, distinguished and considered worthy by him, who had and held, acquired and received, owned and possessed a sickness and severe illnesses, bodily suffering and physical distress, who was about to and inevitable to, determined and intended to, certain and expected to, destined and going to die and perish, having his soul separated from his body. But nevertheless, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to reports about and concerning, regarding and on account of, because of and with respect to Yahushua*, he sent and dismissed, dispatched, ordered and commissioned presbyters and elders of the Yahuwdeans to Him for his advantage, asking and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting Him so that and therefore, for this reason and for this purpose, having come, arisen and appeared, He may thoroughly deliver and preserve, save and keep his slave, servant and attendant from danger and destruction, ruin and annihilation, making him well and healthy again. And those that made this public appearance and arrived, came forth and became present to Yahushua* for *the centurion's* advantage, were diligently and earnestly, urgently and seriously, zealously and vigorously 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 concerning this, "He is and exists as worthy and deserving, befitting, fitting and suitable that You shall cause and supply, show and hold out, keep and render, display and exhibit this thing for him, for the reason that he dearly loves and welcomes, entertains, looks fondly upon and cherishes our race, nation and people with strong affection and highly esteems with great favour, goodwill and benevolence, is loyal and greatly adores, and he himself built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made the synagogue, the gathering and assembly, congregation and place of meeting for us." And so Yahushua* went travelling and going, proceeding and leaving on His journey together with then. But nevertheless, by the time when He was already not that far off or a far distance away from, held off, absent or distant from the house and home, dwelling and abode, the centurion, the captain, commander and soldier in the Roman Army sent and dismissed, dispatched, ordered and commissioned some friends, close companions and associates to go to Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out "Sovereign Master*: do not annoy or harass, bother or trouble Yourself, for the reason that I am not and do not exist as worthy enough or sufficient, adequate or satisfactory, qualified or competent enough to have it so that and in order that You may come into and arise, appear and enter under or below my house roof. Therefore, for this reason and for this purpose, I also did not consider, deem or regard myself worthy or appropriate, fitting or deserving, suitable or valuable enough to come, arise or appear to You for my advantage. But nevertheless, notwithstanding and on the contrary, *merely* say a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and my servant and slave boy will be healed and cured, restored and made whole. For this reason, I also am and exist as a man and human being that is ordered and stationed, appointed and ordained, arranged and assigned, established and instituted, posted and prescribed, placed and settled, imposed and determined under and subject to *another's* power and might, ability and capability, force and influence, authority and significance, right and dominion, permission and jurisdiction, having and holding, acquiring and receiving, owning and possessing soldiers under me and subject to my power and control, and I say and teach, maintain and affirm, direct and exhort, advise and point out to this certain one, 'Go and depart to travel and pursue your journey,' and he goes and departs to travel and pursue his journey. And to another, 'Come, arise and appear,' and he comes, arises and appears. And to my slave, servant and attendant, 'Do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this thing,' and he does and performs, accomplishes and executes, practises and brings it about, undertakes and creates, keeps and carries it out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes it." But nevertheless, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this statement, Yahushua* marvelled and admired him, was astounded, astonished and amazed, extraordinarily impressed and surprised by him, and having turned Himself around to the crowd and multitude, throng and mass *of people* going along and accompanying, following and travelling behind Him, He said, "I say and teach, maintain and affirm, direct and exhort, advise and point out to you; through enquiry and examination, thought and scrutiny, investigation and perception I have not found or discovered, observed or recognised, detected or come to know such trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence of such great quality as this within and inside Yisra'el." And when those that had been sent and dismissed, dispatched, ordered and commissioned had turned round to go back and returned to go into the house and home, dwelling and abode, through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and came to know that the slave, servant and attendant was strong and mighty, powerful, well and healthy.

1 - 10

7:1-10a See also *MattithYah 8:5-13*

7:2a *Centurion*, a transliteration of a *Latin* word that means *A ruler of a Hundred*

7:3a From the placeholder *ĪY*

7:4a From the placeholder *ĪN*

7:6a From the placeholder *ĪΣ*

7:6b From the placeholder *ĪKE*

7:9a From the placeholder *ĪΣ*

The Dead Son

And it came to be and exist, arise, appear and originate that in and on the next day, He, *Yahushua*, travelled and went, proceeded and left to go on a journey into the town and city called and addressed, designated and assigned as Na'ah*, and His disciples and followers, pupils and learners, apprentices and adherents, and a large and numerous crowd and multitude, throng and mass *of people* were travelling and going, proceeding and on the journey together with Him. Now, just as and at the time when He also neared and came close to the gate and door of the town and city, behold, look and see! A person who had died and perished, who had his soul separated from his body, was being carried out in order to be buried; the

11 - 12

7:11a *Na'ah*, incorrectly known as *Nain* and means *Beauty*

one and only unique son of his mother, and she was and existed as a widow, a woman whose husband had died. And a large and considerably extensive, sufficient and great crowd and multitude, throng and mass *of people* from the town and city was and existed together with her. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to her, the Sovereign Master* was moved with compassion and felt sympathy, expressing mercy and pity upon her, and He said to her, "Do not weep or cry, wail or lament in sorrow." And having approached and come, turned and drawn near, He touched and took hold of, grabbed and fastened Himself to the bier, coffin and funeral couch whilst those carrying and bearing, sustaining, holding up and supporting *it* stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. And He said, "Young man, I say and teach, maintain and affirm, direct and exhort, advise and point out to you: get up and stand, awaken and arise, be raised and be recalled back from the dead!" Then the dead and lifeless, inanimate and deceased *man* sat up, and he began and started to speak, chatter and babble. And then He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented him back to his mother. Moreover, fear and dread, terror and alarm, reverence and awe received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted everyone, individually and collectively, and they were giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "A great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding Prophet, a man who declares the thoughts of the Supreme One in the presence of and before mankind was raised up and brought forth, stood up, awakened and appeared in, by and with us!" and that "God* has visited and is concerned about, looked after and benefited, cared for and provided for, favoured and regarded, helped and aided His people, nation and family!" Then this certain message and statement, declaration and news, mandate and matter, fame and report about and concerning, regarding and on account of, because of and with respect to Him went out and departed, left and proceeded to be spread about within and inside the whole of and the entirety of Yahuwdea and throughout all of the individual and collective surrounding land and country, province, district and region.

12 (cont) - 17

7:13a From the placeholder $\overline{K\Sigma}$

7:16a From the placeholder $\overline{\Theta N}$

7:16b From the placeholder $\overline{\Theta\Sigma}$

Yahushua And Yahuchanon The Immerser

*After this, the disciples and followers, pupils and learners, apprentices and adherents of Yahuchanon *the Immerser* publicly told and informed, proclaimed and declared, confessed and professed, reported and recited to him about and concerning, regarding and on account of, because of and with respect to all these individual and collective things. And having called out to and summoned, invited and addressed a certain two people from his disciples and followers, pupils and learners, apprentices and adherents, Yahuchanon sent and dispatched, instructed and appointed, discharged and dismissed *them* to the Sovereign Master* for his advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Are You and do You exist as the One Who is coming, arising and appearing, or do we anxiously expect and wait for, look for and anticipate the arrival of another and different one of the same kind?" And having made their public appearance and arrived, came forth and became present, the men said to Him for his advantage, "Yahuchanon the Immerser and Submerger sent and dismissed, dispatched, ordered and commissioned us with a message and order to go to this appointed place to You for his advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Are You and do You exist as the One Who is coming, arising and appearing, or do we anxiously expect and wait for, look for and anticipate the arrival of another and different one of the same kind?" In, by and with that certain specific hour and time, He willingly served and healed, cured and restored to health many numerous and a large amount *of people* from sicknesses and severe illnesses, bodily suffering and physical distresses, and scourges and diseases, afflictions, plaques and ailments, and 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 spirits, having them separated from them, and He graciously and freely bestowed, favourably granted and kindly gave many numerous and a large amount of physically blind people the ability to perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, be aware of and see *with their eyes*. And answering and replying to their question, He said to them, "Having pursued your journey and travelling, proceeding and going on your way, publicly tell and inform, proclaim and declare, confess and profess, report and recite to Yahuchanon what all of you saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld, and heard and attended to, considered and listened to, **'The blind, both physically and spiritually, are able to see, receive their sight back and have their eyes healed of their blindness;'** * the lame and crippled, maimed and infirm are walking around and going about; lepers are cleaned and cleansed, purified, freed and made acceptable to the Supreme One; and **'the deaf ones, those that are unable to hear with their ears, can hear and attend, consider and understand, comprehend and perceive, pay attention and listen again,'** * **'the dead and lifeless, inanimate and deceased ones, both physically and spiritually, are raised and lifted up, awakened and restored back to life;'** * **'the poor and lowly, afflicted and destitute, helpless, powerless and needy ones are being declared and proclaimed, brought and told, announced and communicated the good news, glad tiding and message, proclamation and victorious declaration.'** * *Tell him* also, 'Blessed and happy, fortunate and good, prosperous and privileged are those who are not offended or caused to be led into sin and error, tripped up or enticed to fall away or be displeasured, displeased or made to stumble and fall in, by and with Me.' " Moreover, when the messengers and envoys of Yahuchanon had gone off and departed, left and proceeded to go away, He, *Yahushua*, began and started to say and teach, maintain and affirm, direct and exhort, advise and point out to the crowd and multitudes, throngs and masses *of people* about and concerning, regarding and on account of, because of and with respect to Yahuchanon, "What did you come out and depart, proceed and go into the forsaken wilderness and desert, desolate place and uninhabited wasteland to see and behold, gaze at and view attentively, contemplate, visit and perceive? A reed, stalk and stem being shaken and disturbed, caused to tremble and waver, totter and quake, rock to and fro and be agitated, distressed and upset by and under the power and control of a strong tempestuous wind and gale? But nevertheless, notwithstanding and on the contrary, what did you did you come out and depart, proceed and go to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate? A man* having been clothed and dressed, adorned and covered, enrobed and wrapped in, by and with soft and delicate, luxurious and gentle clothes and garments, apparel and raiment's? Behold, look and see! Those within and inside glorious and splendorous, bright, magnificent and excellent, pre-eminent and dignified, graceful and majestic clothes and garments, apparel and raiment's and those who possess and have a soft living and revelling, carousal and indulgence, luxuriousness and wantonness, daintiness and insolence, delicacy and fastidiousness, effeminate existence and intemperate lifestyle at their disposal are and exist within and inside the royal and kingly palaces. But nevertheless,

18 - 26

7:18-35 See also *MattithYah 11:1-19*

7:19a From the placeholder $\overline{KN}$

7:22a A reference to *Yasha'Yahu 35:5a*

7:22b A reference to *Yasha'Yahu 35:5b*

7:22c A reference to *Yasha'Yahu 26:19*

7:22d A reference to *Yasha'Yahu 61:1*

7:25a From the placeholder $\overline{ANON}$

26 (cont) notwithstanding and on the contrary, what did you come out and depart, proceed and go to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate? A prophet; A man who declares the thoughts of the Supreme One in the presence of and before mankind? Yes, certainly and indeed! I say and teach, maintain and affirm, direct and exhort, advise and point out to you - and even more abundant and excellent, exceptional and superior, greater and extraordinary than a prophet, a person who declares the thoughts of the Supreme One in the presence of and before mankind! This is and exists as the one about and concerning, regarding and on account of, because of and with respect to whom it has been written and inscribed, recorded and composed,

27

'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
in the presence of and in the sight of, in front of, ahead of and before You.' *

7:27a An allusion to *Mal'akiy 3:1*

28 - 31 I say and teach, maintain and affirm, direct and exhort, advise and point out to you; within and among those who were born, begotten and brought forth from a woman, not a single one of them is and exists as greater or larger, mightier or more powerful, important or prominent, extraordinary or outstanding than Yahuchanon. Yet nevertheless, the smallest and littlest, most unimportant and insignificant in influence, rank and honour within and inside the kingdom and royal power, dominion and rule, kingship, reign and authority of God* is and exists as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than him." (And everyone, individually and collectively, in the people, nation and populace who heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, even the tax collectors, revenue officers and toll collectors, showed and made, rendered and exhibited, pronounced and declared God* to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, having being immersed and submerged in the immersion and submersion of Yahuchanon. But nevertheless, the Pharisees and the lawyers, the interpreters of the Oral Law and advisers, having not been immersed or submerged by, under or subject to him, set aside and disregarded, ignored and annulled, invalidated and condemned, broke and revoked, denied and despised, abrogated and abolished, made void and got rid of, insulted and offended, rejected and refused to recognise and accept the validity of the deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim of God* for and on behalf of themselves.) "Then and therefore, accordingly, consequently and these things being so, to what shall I liken and resemble, compare and equal the men and human beings of this generation, those very much like each other in endowments, pursuits and character? And to what are they and do they exist like and resemble, compare and equal? They are and exist like and resemble, are compared and equal to small and little boys and girls who sit down and dwell, stay, reside and sojourn within and inside the plaza's and marketplaces, forums and public squares, calling out to and addressing, speaking to and summoning, pronouncing and uttering to one another, who say and teach, maintain and affirm, direct and exhort, advise and point out,

7:28a From the placeholder $\overline{\Theta Y}$

7:29a From the placeholder $\overline{\Theta N}$

7:30a From the placeholder $\overline{\Theta Y}$

32

" 'We played the flute for you, and you did not dance or leap;
We sang a dirge, a lamenting and mourning,
wailing, bewailing and deploring song, and you did not
grieve or mourn, lament or beat your breasts in mourning' "

33 - 35 Affirming and explaining this, Yahuchanon the Immerser and Submerger has come, arisen and appeared neither eating, devouring or consuming loaves of bread nor drinking, absorbing or soaking up wine, and all of you say and teach, maintain and affirm, direct and exhort, advise and point out, 'He has and holds, acquires and receives, owns and possesses a demon, a fallen messenger and envoy!' The Son of Man* has come, arisen and appeared eating, devouring and consuming food, and drinking, absorbing and soaking up *wine*, and all of you say and teach, maintain and affirm, direct and exhort, advise and point out, 'Behold, look and see! That Man* is a glutton, an excessive and intemperate eater, and He is also a drunkard, drinking too much wine; a friend, close companion and associate of tax collectors, revenue officers and toll collectors, and of 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.' Well, wisdom and intelligence, knowledge and insight was shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One from all of her individual and collective children and offspring."

7:34a From the placeholder $\overline{ANOY}$

7:34b From the placeholder $\overline{ANO\Sigma}$

<u>The Prostitute</u>

36 - 41 Continuing on, a certain person of the Pharisees asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded with Him so that and in order that He would eat, devour and consume *a meal* together with him. And having gone into and arisen, entered and appeared within the house and house, dwelling and abode of the Pharisee, He sat down and reclined *in order to eat the meal*. And behold, look and see! A woman who was and existed as a sinner, who had 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 within and inside that town and city, provided and brought, carried and took a alabaster jar, flask and bottle of perfume ointment *there*, when she accurately knew and clearly saw, perceived and fully understood, recognised, completely comprehended and acknowledged that concerning this, He was sat and reclining within and inside the house and home, dwelling and abode of the Pharisee. And having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised after and behind Him, weeping and crying, wailing and lamenting at, beside and next to His feet. She began and started to wet and moisten His feet with *her* tears, and with the hairs of her head she was wiping dry and affectionately, fervently and tenderly kissing His feet, and she was anointing *Him* with the perfume ointment. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, the Pharisee and who called and addressed, summoned and invited Him spoke within and inside himself, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "If and whether this certain Man was and existed as a Prophet, someone who declared the thoughts of the Supreme One in the presence of and before mankind, He would accurately know and clearly see, perceive and fully understand, recognise, completely comprehend and acknowledge who and of what kind, sort and nature this woman who has touched and taken hold of, clung to and fastened herself to Him is - for concerning this, she is and exists as a sinner, someone who had 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." But having spoken up in answer and reply, Yahushua* said this to him, for his advantage, "Shim'own*, I have and hold, acquired and received, own and possess a certain thing to tell you." "Tell me, Teacher, Master and Instructor," he said and affirmed, asserted and declared. *Yahushua said this*, "Two

7:40a From the placeholder $\overline{I\Sigma}$
7:40b *Shim'own*, incorrectly known as *Simon* and means *Heard*

people were and existed as debtors and owed money to a certain moneylender and creditor. One owed him five hundred denarii* that he had to pay back and account for, render back and was indebted to give back to him, and the other and different one *owed him only* fifty. As neither of them did not have or hold, acquire or receive, own or possess the means to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender and hand *the money back* over to him, he graciously and freely bestowed, favourably granted and kindly gave them both forgiveness *for the debt*. Then and therefore, accordingly, consequently and these things being so, which one of them shall 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 him much more to a greater and higher degree?" Answering and replying, Shim'own said, "I assume and suppose, think and take it that concerning this, it would be the one he graciously and freely bestowed, favourably granted and kindly gave forgiveness to much more to a greater and higher degree." And so He, *Yahushua*, said to him, "You have separated and sundered between the facts, made a distinction and determined, decided and evaluated, assessed and judged properly and correctly, rightly and genuinely, uprightly and justly." And having turned around to establish a friendly relationship with the woman, He said and affirmed, asserted and declared His thoughts to Shim'own, "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 this certain specific woman? I came into and arose, entered and appeared within your house and home, dwelling and abode. You did not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present any water to Me to put on My feet. But nevertheless, this woman wet and moistened My feet with her tears, and she wiped *them* dry with her strands of hair. You did not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present a greeting kiss to Me, but nevertheless, since and from the time when I came into and arose, entered and appeared, she has not left or stopped, ceased or desisted, left a gap or delayed from affectionately, fervently and tenderly kissing My feet. You did not anoint or smear My head with olive oil. But nevertheless, this woman anointed and smeared My feet with perfume ointment. On behalf of this account and reason, purpose and cause, I say and teach, maintain and affirm, direct and exhort, advise and point out to you, her many numerous and large amount of 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 have been 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 her, for concerning this, she has dearly loved and welcomed, entertained and looked fondly upon cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored to a great and large, massive and huge, important and prominent, intense, extraordinary and outstanding degree. Moreover, someone who has been forgiven and let off, pardoned and let go, left in peace and freed, liberated and left alone a little, small and insignificant amount, *only* dearly loves and welcomes, entertains, looks fondly upon and cherishes with strong affection and highly esteems with great favour, goodwill and benevolence, is loyal and greatly adores a little, small and insignificant amount. And so He said to her, "Your sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and your wandering from the Way and from the state of uprightness have been 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." And those who were sat down and reclining together began and started to say and teach, maintain and affirm, direct and exhort, advise and point out within and inside themselves "Who and what is This and does This Man exist as? He also forgives and leaves off, leaves behind and sets aside, ignores and disregards, abandons and leaves destitute, gives up and dismisses, omits and rejects, pardons and separates, cancels and frees 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!" Continuing on, He said to the woman, for her advantage, "Your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* has delivered and preserved, saved and rescued you from danger and destruction, ruin and annihilation. Go and travel, leave and proceed on your journey with peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation."

7:41a *Denarii*, the plural of *denarius* was equal to the *drachma*, a normal days pay. *Denarius* means *Containing Ten*

41 (cont) - 50

Chapter 8
Parable of the Sower

1 - 8

And it came to be and exist, arose, appeared and originated after this that He Himself was also going, passing and travelling through one town, city and village, small town and country town after another, announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching with the goal to persuade and warn, and declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration of the kingdom and royal power, dominion and rule, kingship, reign and authority of God*, and the twelve that were together with him, and some certain women as well, who were and existed as ones who had been willingly served, healed and cured from 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 spirits, and from weaknesses and frailties, feeblenesses and inadequacies, illnesses and sicknesses, having them separated from them: Miriam* who was called and addressed, designated and assigned as "The Migdalene*," from whom seven demons, fallen messengers and envoys had come out and departed, disembarked and left; and Yahuchana*, the women and wife of Kuza*, the steward and foreman, manager and governor, trustee and administrator of Herod's *household*; and Shuwshannah*; plus many numerous and a large amount of other and different ones; these women were serving and supporting, aiding and taking care of, waiting on and ministering to them from out of their own possessions and wealth, goods and property. Moreover, when a numerous and large crowd and multitude, throng and mass of people were coming and gathering together, and *people* from each and every one of those cities and towns who were travelling and journeying, arriving and coming towards Him for their advantage, He spoke through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, "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 in, by and with his sowing, scattering and dispersing of seed, that which indeed, truly and surely fell, descended and dropped on and along the way, road and path, was also walked over, trampled and tread down, and the birds and flying creatures of the sky and all things visible within it ate them up and consumed them, devoured and destroyed them. And others and different *seed* fell, descended and dropped upon rocky and stony ground and soil, but when it had shot forth, sprung up and sprouted, it withered and shrivelled, dried up and became useless 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 way to get any moisture from the soil. And other and different *seed* fell, descended and dropped within the middle and midst of the thorns, thistles and weeds, and having shot forth, sprung up and sprouted together with *the seed*, they choked, throttled and suffocated them. But another and different *seed* fell, descended and dropped into good and pleasant, excellent and

8:1-8a See also *MattithYah 13:1-9*; *Marcus 4:1-9*

8:1a From the placeholder $\overline{\Theta Y}$

8:2a *Miriam*, incorrectly known as *Mary* and means *Rebellion*
8:2b *The Migdalene* indicates that this *Miriam* is from the town of *Migdalah*, incorrectly known as *Magdala* and means *A Tower*. *Migdalah* was a place on the western shore on the Sea of Galiylah, 3 miles south of *Tiberius*
8:3a *Yahuchana*, incorrectly known as *Joanna*, and is the feminine form of *Yahuchanon* and means *Yahuweh has Favoured*
8:3b *Kuza*, incorrectly known as *Chuza* and means *The Seer*
8:3c *Shuwshannah*, incorrectly known as *Susanna* and means *A Lily*

8 (cont)

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 having shot forth, sprung up and sprouted, they made and performed, accomplished and executed, brought about and undertook, kept and carried out, constructed and established, manufactured and created, formed and produced, appointed and ordained, prepared, constituted and provided fruit and produce, a crop and outcome a hundredfold." After saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out these things, He sounded out and said, spoke in a loud voice and cried out loud, "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."

Explanation And Purpose Of Parables

Then, after this, His disciples and followers, pupils and learners, apprentices and adherents were asking him and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting Him to answer what the intent of this parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype was and existed as. And so He said, "It has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to all of you to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise the secrets, mysteries and the hidden purpose of the kingdom and royal power, dominion and rule, kingship, reign and authority of God*, but nevertheless, to the rest of those that remain, *they only get told* 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

8:10a From the placeholder ΘΥ

9 - 10

> **'In perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing their attention to and facing, being aware and taking note, they may not perceive or examine, mentally discern or observe, discover or see, consider or behold, pay close attention or notice, direct their attention to or face, become aware or take note, and in hearing and attending to, considering and listening, comprehending and perceiving, they may 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.' ***

8:10b From *Yasha'Yahu 6:9-10*

'Nevertheless, this is and exists as the intent of this parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype: the seed is and exists as the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God*. And those on and along the way, road and path are and exist as those, after having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to it, the devil, the false accuser and slanderer then comes, arises and appears and lifts up and elevates, carries and picks up, raises and removes the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter from their heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, separating it from them, so that and in order that they may not be delivered or preserved, saved or rescued from danger and destruction, ruin and annihilation, as they did not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence *in the Supreme One*. Moreover, those upon the rocky and stony ground and soil are those who, at the time when they may hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, they welcome and embrace, favourably accept and receive, take and grasp, approve of and endure it together with joy and gladness, happiness and delight. But these *people* do not have or hold, acquire or receive, own or possess any sort of root or foundation, who trust and rely, obey and place confidence, certainty and guarantee assurance and dependence *in the Supreme One* for a period of time, occasion and season, but in, by and with a period of time, occasion and season of trial and trouble that tests and objectively examines, scrutinizes and entices them to prove, determine and ascertain their genuineness, behavioural response and character, they shrink back and withdraw, remove themselves and depart, desert and go away, resign and leave. Moreover, those who fell, descended and dropped into the thorns, thistles and weeds, these are and exist as those who have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *the word*, but as they go on and travel, pursue and continue on their way and journey, they are choked and throttled, suffocated and crushed, crowded and overwhelmed, taken over, oppressed and strangled by, under and subject to the power and control of the anxieties and worries, cares and distractions, grievances, solicitudes and concerns, and riches and resources, possessions and wealth, and lustful pleasures and desires, passions and unsanctified carnality, sensual cravings and malicious favours of life and existence, and so do not bear, produce or provide any fruit, works or results to completion. But nevertheless, those within and inside the 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 earth and soil, ground and land, these are and exist as those who, after having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, they hold fast to it and detain, retain and keep it secure, firmly possess and embrace, seize and contain it within and inside 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, and distinguished and satisfactory, dependable and pure, right, perfect and fitting heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, and so they bear and produce fruit, results and effects in, by and with consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience.

8:11a From the placeholder ΘΥ

11 - 15

The Lamp And Jar

'Moreover, no one, nobody and nothing, having set fire to, ignited and lit a lamp covers, hides or veils it with a jar or dish, jug or container, or set it down and place, stand and establish, appoint and ordain, fix and provide, designate and assign it underneath and below a bed or couch; rather, instead and on the contrary, he *or she* sets it down and places, stands and establishes, appoints and ordains, fixes and provides, designates and assigns it upon a lampstand and candlestick. For this reason, nothing is or exists as secret or covered, hidden or private, unknown or concealed which shall not come to be or exist, arise, appear or originate as being made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified and made plain, nor is

8:16-18 See also *Marcus 4:21-25*

16 - 17

17 (cont) - 18

anything kept secret or hidden away, concealed, obscured or stored up which many never be known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised, and may come to be and exist, arise, appear and originate as being evident and visible, publicly known and distinguishable, apparent and recognisable, open and known, clearly and plainly seen. Then and therefore, accordingly, consequently and these things being so, 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 how and in what way and manner all of you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen. For this reason, as much as one has and holds, acquires and receives, owns and possesses, it shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him *or her*, and whoever may not have or hold, acquire or receive, own or possess, even what he *or she* thinks or presumes, supposes or regards, deems or judges, decides, believes or considers they have and hold, acquire and receive, own and possess shall be lifted up and carried off, elevated, taken away and removed, becoming separated from him or her."

Yahushua's True Brethren

19 - 21

Continuing on, His mother and brothers and fellow brethren arrived, approached and came to Him for their advantage, but they were not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to come near to, join or meet together with Him through the midst of the crowd and throng, multitude and mass *of people*. But nevertheless, it was publicly told and informed, proclaimed and declared, confessed and professed, reported and recited to Him, "Your mother and brothers and fellow brethren are stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised outside and on the other side of the door, wanting and wishing, preferring and aiming, intending, willing and desiring to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold You." And in answer and reply, He said to him for his advantage, "These *people* are and exist as My mother, and My brothers and fellow brethren, those hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God*, and doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting it."

8:19-21a See also *MattithYah 12:46-50*; *Marcus 3:31-35*

8:21a From the placeholder *ΘΥ*

The Storm Is Calmed

22 - 25

And it came to be and exist, arose, appeared and originate in, by and with one of the days and times that as His disciples and followers, pupils and learners, apprentices and adherents went up and ascended to get into a boat and floating vessel, He also said to them, for their advantage, "Let's go and pass, travel and journey to the other side and the opposite shore of the lake and inland sea." And so they were brought and led, carried and put out to sea. But nevertheless, as they were sailing, travelling via the boat and on their voyage, He fell asleep. But a tempestuous wind and gale, storm and fierce gust, squall and whirlwind came down and descended onto the lake and inland sea, and they were being swamped, having the boat becoming filled with water, and were in grave danger and jeopardy, peril and risk. And having come to and approached, turned and drawn near, they woke Him up and raised, stirred Him up, agitated and rendering Him active, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Master and Teacher! Master and Teacher! We are being destroyed and ruined, annihilated and rendered useless, lost and abolished, wasted and caused to perish and pass away!" But nevertheless, 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, storm and fierce gust, and the large swells and waves of the water; they then stopped and ceased from moving, and a calm and tranquillity, stillness and quiet came to be and exist, arose, appeared and originated. But nevertheless, He said to them, "Where and in what place is all of your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence?" And being afraid and frightened, alarmed and terrified, scared and fearful, they marvelled and admired Him, were astounded, astonished and amazed, extraordinarily impressed and surprised, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to one another for each other's advantage, "Then and therefore, accordingly and consequently, Who is this man? For concerning this, He even charges and enjoins, commands, orders and instructs the storms and fierce gusts, squalls and whirlwinds, and the waters as well!"

8:22-25a See also *MattithYah 8:23-27*; *Marcus 4:35-41*

The Demon Possessed Man

26 - 30

Then they sailed down towards the shore, into the land and country, province, district and region of the Girgashiy's*, which is and exists across *the lake* from and opposite Galiylah. But nevertheless, as He went out and departed, left and proceeded to go onto the earth and land, ground and inhabited region, He met and encountered, came face to face with and opposed a certain specific man from out of the town and city who had and held, acquired and received, owned and possessed demons, several fallen messengers and envoys, and who had not put on or dressed himself with clothes and garments, apparel and raiment's for quite some and a considerable length of time, and he was not staying or remaining, abiding or sojourning, dwelling, living or lodging within or inside a house or home, dwelling or abode, but nevertheless, notwithstanding and on the contrary, *he was living* within and inside the tombs, graves and sepulchres. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to Yahushua*, he fell down before and prostrated himself in front of Him, expressing reference and respect to Him, shouting and crying, screaming and howling, yelling out and exclaiming, and in a great and mighty, powerful and strong, intense and violent sound, tone and voice he said, "What is it that You want with us, Son of the Highest and Most Exalted God*? I ask and beg, beseech and plead to, express desire and request, petition, require and implore You: 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 strictly enjoining and ordering, dividing and separating, defining and charging, admonishing and commanding the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit*, the demon, fallen messenger and envoy, to go out from and disembark, leave and come out of the man*, separating itself from him. For the reason that many numerous and a large amount of times, periods and occasions, it had violently and suddenly seized, caught and taken hold of him, and so he was tied and bound up in chains and bonds, and ankle shackles and fetters, and was also closely guarded and watched over, protected and kept in custody, but tearing and breaking, bursting and rending the chains and bands, bonds and fetters, he was constantly being driven and urged, impelled and forced to go into the forsaken wildernesses and deserts, desolate places and uninhabited wastelands by, under and subject to the power and control of the demon, the fallen messenger and envoy. But nevertheless, Yahushua* asked and desired to know, demanded and questioned, enquired and examined, interrogated and requested of him, *the demon*, "What is and what does your name and title, character and person, reputation and authority exist as?" And so he said, "Legion!" For concerning this, many numerous and a large amount of demons, fallen messengers and

8:26-39a See also *MattithYah 8:28-34*; *Marcus 5:1-20*
8:26a *Girgashiy*, incorrectly known as *Gerasenes* or *Gadarenes* and means *Dwelling on Clay*

8:28a From the placeholder *ΙΝ*

8:28b From the placeholder *ΘΥ*

8:29a From the placeholder *ΠΝΙ*
8:29b From the placeholder *ΑΝΟΥ*

8:30a From the placeholder *ΙΣ*

envoys had gone into, moved into and entered into him. But they were also exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him, so that and in order that He would not charge or enjoin, command, order or instruct them to go off and withdraw, depart and pass away into the abyss, the bottomless pit. Now there, in that place, was and existed a large enough and considerable herd and drove of young pigs and swine's, feeding, nourishing and grazing on the hill and mountain. And so they exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched Him, so that and in order that He would permit, let and allow him to go into and enter those certain specific *swine's*, and so they turned *to go in them*. Continuing on, having gone out from and left, disembarked and depart from the man, forsaking him and separating themselves from him, the demons, the fallen messenger and envoys went into and arose, came and entered into the young pigs and swine's, and the herd and drove violently rushed and stampeded, impelled and incited, hastened and urged, darted and stormed headlong down the steep slope and overhanging bank, precipice and cliff into the lake, and were choked and throttled, suffocated and drowned. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to what had come to be and exist, arose, appeared and originated, the herdsmen that were feeding and pasturing, tending to and nourishing, supporting and keeping an eye on them, *the swine*, whilst they grazed, they fled and took flight, vanished and quickly disappeared, ran and slipped away, and they publicly 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 so they went out and departed, left and proceeded to go to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and pay attention to what had come to be and exist, arose, appeared and originated. And so they came and departed, went and proceeded to go towards Yahushua*, and through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and came to know the man*, from whom the demons, the fallen messengers and envoys had come out and departed, left and disembarked, sitting down and dwelling, staying, residing and sojourning beside and at Yahushua's* feet, having been 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. Moreover, those who had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *what had happened*, publicly told and informed, proclaimed and declared, confessed and professed, reported and recited the news to them about how and in what manner and way the man who was demon-possessed had been delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation. But all the individual and collective members of the multitude and crowd, throng and community, group and populace, number, quantity and amount of people of the lands and countries, provinces, districts and regions surrounding Girgashiy asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded for Him to go away and departed, withdraw from and leave them, becoming separate from them, for concerning this, they were overcome and held in, surrounded and seized, gripped by and enclosed in a great and strong, mighty and powerful, important and prominent, intense and extraordinary, massive and overwhelming, large and severe, vehement and terrible fear and terror, alarm, panic and dread. And so, after He had got into, entered and embarked on the boat and floating vessel, they turned around and returned back. But nevertheless, the man from whom the demons, the fallen messengers and envoys and gone out and disembarked, left and came out from was asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring Him *to let him* be and exist together with Him. But nevertheless, He set him free and released him, let him go and dismiss him, grant him the permission to depart and sent him away, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out "Return and go back to your own house and home, dwelling and abode, and tell and relate, narrate and fully describe, recount and inform, provide information and give a detailed account of how much and as much as what God* has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted for you." And he went off and departed, left and proceeded to go on his journey throughout the whole of and the entire town and city announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching all that and as much as what Yahushua* did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted for him.

30 (cont) - 39

8:35a From the placeholder *ĪHN*

8:35b From the placeholder *ĀNON*

8:35c From the placeholder *ĪY*

8:39a From the placeholder *ŌΣ*

8:39b From the placeholder *ĪΣ*

The Daughter And The Woman

Moreover, when Yahushua* had come back and returned, the crowd and multitude, throng and mass *of people* thoroughly welcomed and embraced, favourably accepted and received, grasped and took Him back, for the reason that all of them, individually and collectively, were and existed as anxiously expecting and waiting for, looking for and expectantly anticipating His arrival. And behold, look and see! A man, who was Ya'iyr* by name and title, character and person, reputation and authority, came, arose and appeared, and this man was and existed presently as a ruler and prince, commander and chief, leader and governor of the synagogue, the gathering and assembly, congregation and place of meeting, and having fallen and plunged down, descended and prostrated himself upon his face beside and at Yahushua's* feet, he was exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him to come into and arise, appear within and enter his own house and home, dwelling and abode, for concerning this, his one and only unique daughter, who was and existed about and around twelve years old, was also dying and perishing. But nevertheless, at the time when He was going off and departing, leaving and proceeding on His journey, the crowds and multitudes, throngs and masses *of people* were pressing and pushing Him. And a woman who had existed in, by and with a flow and issue of life-blood, a haemorrhage, for and about twelve years, who had not been strong or mighty, great or powerful, competent or robust, able or capable to be willingly served, healed or cured by anyone, anybody or anything, having approached and come, turned and drawn near, she touched and took hold of, grabbed and fastened herself to the hem and border, fringe and edge, tip and tassels of His garments and clothes, mantle and cloak from behind. And suddenly and instantly, immediately and at that very moment, the spring and fountain, well and source, issue and flow of her blood, her haemorrhage, stood still, ceased and stopped. Then Yahushua* said, "Who was the person who has touched and taken hold of, grabbed and fastened themselves to Me?" When all of them, individually and collectively, were denying and refusing, rejecting and abnegating, abjuring and disregarding, renouncing and declining it, Petros said, "Master and Teacher: the crowds and multitudes, throngs and masses *of people* are pressing and pushing around You, and are also squeezing and crushing You!" But nevertheless, Yahushua* said, "Someone has touched and taken hold of, grabbed and fastened themselves to Me, for the reason that I knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that miraculous power and might, ability and capability, force and influence, energy and supernatural capability has gone out of and disembarked, left and proceeded to come forth from Me, becoming separate

40 - 46

8:40-56a See also *MattithYah 9:18-26*; *Marcus 5:22-43*

8:40a From the placeholder *ĪN*

8:41a *Ya'iyr*, incorrectly known as *Jairus* and means *He Enlightens*

8:41b From the placeholder *ĪY*

8:45a From the placeholder *ĪΣ*

8:46a From the placeholder *ĪΣ*

from Me." So, when the woman had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to fact that concerning this, she did not escape notice or remain hidden, be unaware of or ignored, go unnoticed or unknown, move secretly or escape *His* knowledge, detection or sight, she came, arose and appeared, trembling, quaking and shaking in fear. And having fallen down before and prostrated herself at His feet, expressing reference and respect to Him, she publicly told and informed, proclaimed and declared, confessed and professed, reported and recited before and in the presence of, in the judgement of and in the sight of all the individual and collective people, crowd and populace 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 cause and matter, reason and ground she had touched and taken hold of, grabbed and fastened herself to Him, and how, in what manner and way she had been healed and cured, restored and made whole suddenly and instantly, immediately and at that very moment. But nevertheless, He, *Yahushua*, 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 your journey with peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation." Whilst He was yet and still speaking, uttering and declaring, a certain person from the immediate proximity and vicinity of the synagogue president's and chief's, leader's and ruler's *house* comes, arise and appears 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. Do not annoy or harass, bother or trouble the Teacher, Instructor and Master any longer, any more or any further." But nevertheless, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, Yahushua* answered and replied to him, "Do not fear or be afraid, terrified or alarmed, scared or frightened. Only and merely trust and rely, obey and place confidence, certainty and guarantee assurance and dependence *in the Supreme One*, and she shall be delivered and preserved, saved and kept you from danger and destruction, ruin and annihilation." And so, having gone to, arisen and appeared at the house and home, dwelling and abode, He hindered and did not allow, let or permit anyone else to go into or arise, enter and or within it together with Him, except Petros, and Yahuchanon and Ya'qob, and the small child's and offspring's father and mother. Moreover, everyone, individually and collectively, were weeping and crying, lamenting and grieving, beating their breasts in mourning over her. But nevertheless, He said, "Do not weep or cry, lament or grieve. She has not died or perished, having her soul separated from her body, but nevertheless, notwithstanding and on the contrary, she sleeps." And so they were laughing at and ridiculing, scornfully mocking, jeering at and deriding Him, as they saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that concerning this, she had definitely died and perished, having her soul separated from her body. But nevertheless, when He took hold of and gasped, seized and took possession of, obtained and attained her hand, He sounded out and said, spoke in a loud voice and cried out loud, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Child and damsel, arise and awaken, get up and stand up, be restored and lifted up!" And so her spirit returned and came back, and suddenly and instantly, immediately and at that very moment, she was caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. Then He arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed that she should be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented with something to eat, devour and consume. And her parents were altered and changed, confused and astounded, amazed and astonished. But nevertheless, He strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded them to not say anything to anybody about what had come to be and existed, arose, appeared and originated.

46 (cont) - 56

8:50a From the placeholder *ΪΣ*

Chapter 9
The Twelve Sent Out

Continuing on, having called together and summoned, invited and assembled the Twelve, 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, and privilege and freedom, liberty and they were entrusted with the right, permission and strength upon and over demons, the fallen messengers and envoys, and to willingly serve, heal and cure sicknesses and severe illnesses, bodily suffering and physical distresses. He also sent and dismissed, dispatched, ordered and commissioned them with the appointment to announce and declare, publicly pronounce and publish, openly preach and teach the kingdom and royal power, dominion and rule, kingship, reign and authority of God* with the goal to persuade and warn, and to also heal and cure, restore and make *people* whole, and He said to them for their advantage, "Take and lift up, carry and bear nothing for and on behalf of the trip and journey, way, road and path, neither staffs, rods or walking sticks, nor a knapsack, pouch or bag, nor bread to eat, consume or devour, nor any silver money or coins, neither have or hold, acquire or receive, own or possess two tunics or vests, undergarments or shirts. And in whatever house and home, dwelling and abode all of you many choose to go into or arise, enter or appear within, remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge there, in that place, and from there, from that place and point, come out and depart, go forth and proceed to leave. And as many as and regarding those who may not welcome or embrace, favourably receive or accept, take or grasp, approve of or endure any of you all, going out from and leaving, departing from and proceeding to come forth from that certain specific city and town, becoming separate from it, shake loose, stomp off and free the raised cloud of dust from your feet, separating it from them, for and as a testimony and witness, evidence, proof and confirmation over and against them." And going out from and leaving, departing from and proceeding to come forth, they were going and passing, travelling and journeying throughout the villages, small towns and country areas declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration, and willingly serving, healing and curing *people* everywhere, in all places and in every direction.

9:1-6a See also *MattithYah 10:5-14*; *Marcus 6:7-13*

9:2a From the placeholder *ΘΥ*

1 - 6

Herod Hears Of Yahushua

Now, when Herod the Tetrarch had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to all the individual and collective things that had come to be and exist, arise, appear and originate, he was perplexed and at a loss, bewildered and in great doubt and hesitation, 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 was being said and taught, maintained and affirmed, directed and called, advised and pointed out by some certain people, that concerning this, Yahuchanon had been raised and lifted up, awakened and restored back from out of death and lifelessness, inanimateness and the land of the deceased, and by some others that concerning this, 'EliYahu had become visible and radiant, exposed to the eyes and viewable, shining and revealed, exhibited and disclosed, manifested and clearly seen, known and illuminated, recognised, apparent and had appeared, but nevertheless, other and different *people*

7 - 8

8 (cont) - 9

were saying that concerning this, a prophet who declares the thoughts of the Supreme One before and in the presence of mankind, one of the Ancients, forefathers and older persons had been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, restored and recalled *back from the dead*. However, Herod said, "I beheaded, decapitated and cut off the head of Yahuchanon! But now, who is this person and what does He exist as, He whom I hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to such things of this kind *being spoken* about and concerning, regarding and on account of, because of and with respect to?" And so he was seeking after and wishing to, wanting and demanding, endeavouring to obtain and striving to, looking to and desiring to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Him.

5000 Fed

10 - 17

Then, having returned and come back, the delegates and emissaries, teachers and ambassadors, messengers and persons sent forth with His orders told and related, narrated and fully described, recounted and informed, provided the information and gave a detailed account to Him regarding how many and the numerous things that they did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted. And having taken them and associated Himself with them as their companion, He withdrew and retreated privately and without anyone else knowing, into a town and city that was called and addressed, designated and assigned as "Bayith-Tsayad*." However, when the crowds and multitudes, throngs and masses *of people* knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised this, they accompanied and followed after, obeyed and joined themselves to Him. So, having thoroughly welcomed and embraced, favourably accepted and received, grasped and taken them in hospitality, He was speaking, chatting and declaring to them about and concerning, regarding and on account of, because of and with respect to the kingdom and royal power, dominion and rule, kingship, reign and authority of God*, and those that had and held, acquired and received, own and possessed a need, want and necessity to be willingly served, healed and cured, He was healing and curing, restoring and making them whole. But nevertheless, when the daylight began and started to bow, drawing the day to a close and coming to its end, having come to, arisen and appeared to Him, the Twelve said, "Set free and release, let go of and dismiss, grant the permission to depart and send away the crowds and multitudes, throngs and masses *of people*, so that and in order that having pursued their journey and travelled, left and proceeded to go into the surrounding and nearby villages, small and country towns, and lands and farms, they may halt and find a lodge so they can sleep, and so through enquiry and examination, thought and scrutiny, investigation and perception they may find and discover, observe and recognise, detect and come to know about somewhere to get food, supplies and provisions, for concerning this, here, in this place, we are and exist within and inside a forsaken and deserted, desolate and uninhabited place and territory, district and land, region and area." But nevertheless, He said to them for their advantage, "You give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to them *something* to eat, devour and consume." But nevertheless, they said, "There is and exists nothing more or greater in quantity for us than five loaves of bread and two fish, except and unless, perchance, having pursued our journey and travelled, left and proceeded to go, we may buy and purchase food for and on behalf of all these individual and collective people, crowd and populace?" For the reason that there was and existed about and nearly five thousand men. However, He said to His disciples and followers, pupils and learners, apprentices and adherents for their advantage, "Sit them down and cause them to recline on the floor in groups, rows and parties of up to fifty." So they did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted it in this manner and way, thus and so, and they caused all of them, individually and collectively, to sit down and recline on the floor. Then, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the fives loaves of bread and the two fish, 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 over them, and He broke them 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 to entrust and commit, present and place, deposit and give over, set and deliver, apply and employ *the pieces* to the crowd and multitude, throng and mass *of people*. And so all of them, individually and collectively, ate, devour and consumed *them*, and 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 full of the surplus and excess, abundant and residue, remaining and left over broken pieces and fragments, left-over bites and crumbs.

9:10-17a See also *MattithYah 14:13-21*; *Marcus 6:32-44*; *Yahuchanon* (*John*) *6:1-13*

9:10a *Bayith-Tsayad*, incorrectly known as *Bethsaida* and means *House of Fish* or *House of the Hunter*

9:11a From the placeholder $\overline{\Theta Y}$

Petros' Declaration

18 - 23

And it came to be and exist, arose, appeared and originated at a time when He was and existed as praying and requesting, petitioning and communicating with the Supreme One alone and by Himself, the disciples and followers, pupils and learners, apprentices and adherents were together with Him, and He asked and requested, entreated and questioned, enquired and beseeched them to answer this following question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Whom do the crowds and multitudes, throngs and masses *of people* say and teach, maintain and affirm, direct and exhort, advise and point out who I am and exist as?" And those that answered and replied to the question said, "Yahuchanon the Immerser and Submerger; and others and different ones say 'EliYahu; and others and different ones *say* concerning this, a prophet who declares the thoughts of the Supreme One before and in the presence of mankind, one of the Ancients, forefathers and older persons has been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, being restored and recalled *back from the dead*." Moreover, He said to them, "On the other hand, Who or What do you say and teach, maintain and affirm, direct and exhort, advise and point out I am and exist as?" And answering and replying to the question, Petros said, "The Anointed One* of God*." But nevertheless, having strictly rebuked and admonished, rated and chided, reproved and censured, warned, evaluated and charged them, He strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded them to say and teach, maintain and affirm, direct and exhort, advise and point out this to no one, nobody and nothing, having said 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 and from 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 on the third day." Moreover, He was also saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to everyone,

9:18-20a See also *MattithYah 16:13-28*; *Marcus 8:27-38*

9:20a From the placeholder $\overline{XN}$
9:20b From the placeholder $\overline{\Theta Y}$

9:22a From the placeholder $\overline{ANOY}$

9:22b *The Sanhedrin* was basically a council in Yaruwshalaiym compromised of all the high ranking officials, scribes, Sadducees and Pharisees at that time

23 (cont) - 27

individually and collectively, for their advantage, ""If or whether someone wants or wishes, prefers or aims, intends, wills or desires to come, arise and appear with, after and behind 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, pole, cross and patibulum* accordingly each and every day, and then let them 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 shall 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 may 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 Me, he or she shall 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 a man or other human being get, having gained or acquired, gotten or won over the whole of the world and cosmos, the entire realm of man, but nevertheless, has had their very self utterly destroyed and deprived, killed and brought to nothing, died and perished, cease to exist and entirely abolished, put out of the way and rendered useless, demolished, wasted and vanish completely, or has lost and damaged, forfeited and ruined themselves? 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, this person the Son* of Man* shall be ashamed and embarrassed of, 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 His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and that of the Father*, and that of the Set-Apart and Cleansed Heavenly messengers and envoys. Moreover, really and truly, actually and most certainly I say and teach, maintain and affirm, direct and exhort, advise and point out to all of 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 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*."

9:23a From the placeholder *ΣΤΡΝ*

9:26a From the placeholder *ΥΣ*
9:26b From the placeholder *ΑΝΟΥ*

9:26c From the placeholder *ΠΡΣ*

9:27a From the placeholder *ΘΥ*

28 - 36

The Transfiguration

Now, it came to be and exist, arose, appeared and originate that about and around eight days after these words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, having taken along and brought, led aside and accepted, received and ascertained Petros, and Ya'qob, and Yahuchanon, associating with and acknowledging them as His companions, joining them to Himself, He went up to and ascended the hill and mountain to pray and communicate with the Supreme One. And it came to be and exist, arose, appeared and originated in, by and with His prayers and communication with the Supreme One, the visible and outward appearance and form, figure and shape of His face *was* different and of a different nature, class and kind, and His clothes and garments, apparel and raiment's *were* a glistening and shining, radiant and glittering, flashing and gleaming white light. And behold, look and see! Two men were talking, speaking and chatting together with Him. They were and existed as Moshe and 'EliYahu, who, having been made able to be seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and beheld in, by and through glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out about His way out and exodus, departure, end and death which He was about to and inevitable to, determined and intended to, certain and expected to, destined and going to complete and fulfil, perfect and celebrate, execute and carry out, finish and conclude, ratify and satisfy, realise and effect, perform and accomplish inside and within Yaruwshalaiym*. However, Petros and those that were together with him were and existed as weighed down and overburdened, heavy and troubled with sleep. But nevertheless, when they had been thoroughly wakened, they saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and that of the two men that were standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised together with Him. And it came to be and exist, arose, appeared and originated that as and at the time they were being thoroughly separated from and being caused to leave, depart and go away from Him, Petros said to Yahushua*, "Master and 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 we should 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 'EliYahu!" (Having not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld what he says and teaches, maintains and affirms, directs and exhorts, advises and points out.) And as he was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out these things, a cloud and mist came to be and exist, arose, appeared and originated, and it was starting to overshadow and cover, envelop and conceal them, and they feared and were afraid, terrified and alarmed, scared and frightened at the time when they went into and arose, entered and appeared within the cloud and mist. Then a sound, tone and voice came to be and exist, arose, appeared and originated from out of the cloud and mist, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "This is and exists as My Son*, the Called and Selected, Chosen, Invited and Summoned. Hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Him." And at and with the time when the sound, tone and voice came to be and exist, arose, appeared and originated, through enquiry and examination, thought and scrutiny, investigation and perception Yahushua* was found and discovered, observed and recognised, detected and attained alone and by Himself. But they themselves kept still and were silent, quiet and concealed *their words*, and they publicly told and informed, proclaimed and declared, confessed and professed, reported and recited nothing about what they had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to anyone, anybody or anything in, by and throughout those certain specific days and times, periods and occasions.

9:28-36a See also *MattithYah 17:1-8*; *Marcus 9:2-8*

9:31a From the placeholder *ΙΛΗΜ*

9:33a From the placeholder *ΙΝ*

9:35a From the placeholder *ΥΣ*

9:36a From the placeholder *ΙΣ*

The Demon Possessed Boy

37 - 45

And it came to be and exist, arose, appeared and originated that on the next day, when they had gone down and descended from the hill and mountain, a large and numerous crowd and multitude, throng and mass *of people* met with and encountered Him. And behold, look and see! A man from the crowd and multitude, throng and mass *of people* cried and called, exulted and proclaimed, exclaimed and shouted out loud, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Teacher, Master and Instructor! I ask and beg, beseech and plead to, express desire and request, petition, require and implore You to 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 a look at my son, for concerning this, he is and exists as my one and only, and behold, look and see! A spirit takes hold of and seizes, apprehends and obtains, gains and possesses, grasps and wins, attains and receives, overpowers and gains control over him, and immediately and suddenly, without expectation, it shouts and cries, screams and howls, yells out and exclaims, and convulses him and throws him into a fit, distorts him and pulls him to and fro, together with foaming and frothing *at the mouth*. It also scarcely and hardly goes away from or leaves, withdraws, deserts or abandons him, becoming separate from him, causing him to be shattered and broken, bruised and crushed, smashed and overcome with weakness. And so I asked and begged, beseeched and pleaded to, expressed desire and requested, petition, required and implored Your disciples and followers, pupils and learners, apprentices and adherents so that and with the result that they would 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 mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do so." But nevertheless, in answer and reply, Yahushua* said, "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 all of you for your advantage and how long shall I patiently endure and put up with, bear and sustain, accept and hold all of you up? Bring and carry, lead and guide, move and fetch your son over here, to this place!" Yet and still, coming towards, arising and appearing in His view, the demon, the fallen messenger and envoy threw him into a fit, dashed and hurled him to the ground, and convulsed him, distorted him and pulled him to and fro. But nevertheless, Yahushua* strictly rebuked and admonished, rated and chided, reproved and censured, warned, evaluated and charged the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit, the demon, and so healed and cured, made whole, repaired and freed the young boy, and then He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed him over and back to his father. And everyone, individually and collectively, was amazed and astounded, astonished and overwhelmed, bewildered and shocked on the basis of, for the reason of and on account of the greatness and majesty, magnificence and visible splendour, importance and prominent power, glory and grandeur of God*. And when everyone, individually and collectively, were marvelling and admiring Him, being astounded, astonished and amazed, extraordinarily impressed and surprised on the basis of, for the reason of and on account of all the individual and collective things that He was doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting, He said to His disciples and followers, pupils and learners, apprentices and adherents for their advantage, "All of you are to set down and place, stand and establish, appoint and ordain, fix and provide, designate and assign these certain specific words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters inside and within your own ears, understanding and comprehension. For the reason that the Son* of Man* is about to and inevitable to, determined and intended to, certain and expected to, destined and going to be 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 men and other human beings." But nevertheless, they did not know or recognise, understand or become aware of the meaning of this certain 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 *its meaning* was and existed as being kept secret and covered up, hidden and private, unknown, concealed and disguised from them, with the result and purpose that they did not notice or understand, grasp or discern, perceive or apprehend, learn or acknowledge it, 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 to answer about and concerning, regarding and on account of, because of and with respect to this certain word and saying, statement and message, proclamation and subject matter, event and circumstance.

9:37-45a See also *MattithYah 17:14-19, 22-23*; *Marcus 9:14-28 30-32*

9:41a From the placeholder $\overline{I\Sigma}$

9:42a From the placeholder $\overline{I\Sigma}$

9:43a From the placeholder $\overline{\Theta Y}$

9:44a From the placeholder $\overline{Y\Sigma}$
9:44b From the placeholder $\overline{ANOY}$

The Greatest

46 - 49

So, after this, contentious apprehensions and thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings came into and arose, entered and appeared within and among them, about which one of them may be and exist as the greatest and strongest, mightiest and most powerful, most important and prominent, intense, extraordinary and outstanding. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the apprehensions and thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings of their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, Yahushua* took possession of and attained, seized and laid hold of, grasped and firmly grabbed a small and young child, standing him upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised by, at and along His side. And He said to them, "Whoever may welcome and embrace, favourably accept and receive, grasp and endure this small and young child on the basis of, for the reason of and on account of My name and title, character and person, reputation and authority, that person welcomes and embraces, favourably accepts and receives, grasps and endures Me. And whoever may welcome and embrace, favourably accept and receive, grasp and endure Me, that person welcomes and embraces, favourably accepts and receives, grasps and endures He Who has sent and dismissed, dispatched, ordered and commissioned Me. For this reason, the person who continually exists and takes the initiative to begin to be the smallest and littlest, most unimportant and insignificant in influence, rank and honour within and among all of you, individually and collectively, that person is and exists as great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding in influence, rank and honour." Moreover, answering and replying, Yahuchanon said, "Master and Teacher: we saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and beheld a certain person 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

9:46-50a See also *MattithYah 18:1-5*; *Marcus 9:33-40*

9:47a From the placeholder $\overline{I\Sigma}$

49 (cont) - 50

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 does not accompany or follow after, obey or join himself *to You* together with us." But nevertheless, Yahushua* said to him for his advantage, "Don't hinder or prevent, forbid or deny, refuse or restrain, withhold or stop *him*! For the reason that whoever is not and does not exists as against or contrary to all of you, that person 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 all of you."

9:50a From the placeholder *IΣ*

A Shomarown Village's Rejection

51 - 56

Moreover, it came to be and exist, arose, appeared and originated in, by and with the days and time, period and occasion leading to His being taken up and received, lifted up, dying and ascension were running out and coming to an end, being fulfilled and approaching, He then made up His mind and firmly decided to set, permanently establish and fix His eyes, gaze and face to pursue the journey and travel, proceed and go towards and into Yaruwshalaiym*. And He also sent and dismissed, dispatched, ordered and commissioned messengers and envoys *to go* before and ahead of His face, appearance and presence. And having pursued the journey and travelled, proceeded and gone *on their way*, they went into and arose, entered and appeared within a village and small country town of the Shomarown's*, so as to make sure they prepared and arranged, provided and made it properly for Him. But they did not welcome or embrace, favourably receive or accept, take or grasp, approve of or endure Him, for concerning this, His face and countenance was and existed *as set to* pursue the journey and travel, proceed and go towards and into Yaruwshalaiym*. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *this*, the disciples and followers, pupils and learners, apprentices and adherents Ya'qob and Yahuchanon said, "Sovereign Master*, do You want and wish, prefer and aim, intend, will and desire that we should command **'Blazing fire to come down and descend from out of heaven, the vaulted expanse of the sky and all things visible in it, and consume and ruin, destroy and burn them up, disposing and getting rid of them causing them to perish'*** ?" But nevertheless, having turned around, He strictly rebuked and admonished, rated and chided, reproved and censured, warned, evaluated and charged them. And so they pursued the journey and travelled, proceeded and went into another and different village and small country town.

9:51a From the placeholder *IΛHM*
9:52a *Shomarown*, incorrectly known as *Samaritan* and is referring to the people who came from the 10 tribes that encompassed the north of Yisra'el, but who were taken captive by the Assyrians. The *Shomarown's* were hated by the *Yahuwdeans* as the *Shomarown's* married Gentiles, and not other members of the tribes of Yisra'el
9:53a From the placeholder *IΛHM*
9:54a From the placeholder *KE*

9:54b From *2 Kings 1:10, 12*

57 - 62

And as they were pursuing the journey and travelling, proceeding and going on the way and route, road and path, a certain person said to Him for their advantage, "I will accompany and follow after, obey and join myself to You wherever You may go off and depart, leave and proceed to go." Yet Yahushua* said to him, "The foxes, the sly and crafty, cunning, malicious and wicked men have and hold, acquire and receive, own and possess holes and dens, burrows and lairs, and the birds and winged animals of the vaulted expanse of the sky with everything in it setup nests, dwelling places and abodes, but nevertheless, the Son* of Man* does not have or hold, acquire or receive, own or possess anyplace where He can lay and recline, incline and bow His head to have any rest." Then He said to another and different person for their advantage, "Accompany and follow after, obey and join yourself to Me." But nevertheless, he said, "Sovereign Master*: permit, let and allow me, having gone off and departed, left and proceed to go, to firstly and chiefly, principally and most importantly, bury and entomb my father, giving him a proper burial and putting him into the grave." But nevertheless, He said to him, "Leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate yourself from the dead and lifeless, inanimate and deceased, letting them go to bury and entomb their own dead and lifeless, inanimate and deceased, giving them a proper burial and putting them into the grave. On the other hand, you, having gone off and departed, left and proceeded onwards, proclaim and announce, certify and make known, declare and publish, report and teach the kingdom and royal power, dominion and rule, kingship, reign and authority of God*." Moreover, another and different person also said, "I will accompany and follow after, obey and join myself to You, Sovereign Master*; but nevertheless, firstly and chiefly, principally and most importantly, permit, let and allow me to bid farewell and say goodbye to those who are within and among my house, family and kin." However, Yahushua* said, "No one, nobody and nothing who has thrown or placed, put or cast, seized or laid the hand onto a plough and perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing their attention to and facing, being aware and taking a look towards the things behind is or exists as fit or useful, suitable or valuable, well-suited or fitting to be within or inside the kingdom and royal power, dominion and rule, kingship, reign and authority God*."

9:57-62a See also *MattithYah 8:18-22*
9:58a From the placeholder *IΣ*
9:58b From the placeholder *YΣ*
9:58c From the placeholder *ANOY*
9:59a From the placeholder *KE*
9:60a From the placeholder *ΘY*
9:61a From the placeholder *KE*
9:62a From the placeholder *IΣ*
9:62b From the placeholder *ΘY*

Chapter 10
The Seventy Two

1 - 7

Continuing on, after these things, the Sovereign Master* elected and appointed, lifted up and made known, commissions and disclosed, revealed and marked out, instituted and gave a specific task to another and different set of seventy-two *disciples*, and He sent and dismissed, dispatched, ordered and commissioned them *to go* two by two before and ahead of His face, appearance and presence, into every individual and collective town and city, and place and space, spot and location, district and territory, region and land where He Himself was about to and inevitable to, determined and intended to, certain and expected to, destined and going to go, arise and appear. Moreover, He was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, for their advantage, "Indeed, the harvest and gathering, outcome and crop is great and large, massive and extraordinary, important and mighty, spacious and wide, long and splendid, grand and vast, high and strong, big and extensive, but nevertheless, the workers and labourers are little, small and few in number. Then and therefore, accordingly, consequently and these things being so, ask and beg, beseech and plead to, express desire and request, petition, require and implore the Sovereign Master* of the harvest and gathering, outcome and crop, so that in this manner and way, He may throw and thrust out, bring and send, cast and command workers and labourers to go out into His harvest, crop and gathering. Go and depart, leave, withdraw and be on your way! Behold, look and see, I am sending and dismissing, dispatching, ordering and commissioning all of you as, like and similar to lambs among and in the middle and midst of wolves, cruel and greedy, rapacious and destructive men. Do not carry or endure, bear or raise, lift or take a moneybag or pouch, nor a knapsack or carrier-bag, nor any sandals bound under your feet, and do not greet or salute, joyfully embrace or welcome, accept or receive anyone, anybody or anything accordingly throughout the whole of the way and route, road, path and journey. Moreover, whatever house and home, dwelling and abode all of you may go into or arise, enter or appear within; firstly and chiefly, principally and most importantly, say and teach, maintain and affirm, direct and exhort, advise and point out, "Peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation to this certain house and home, dwelling and abode." And if a son, child and offspring of peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation may be and exist there, in that place, your peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation shall rest upon and remain, settle upon and fix its abode upon that person. On the other hand, otherwise, and in case there isn't *someone*, it shall bend, turn back and return upon all of you again. Continuing on, you are

10:1a From the placeholder *KΣ*
10:2a From the placeholder *KY*

to remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside that exact same house and home, dwelling and abode, eating, devouring and consuming *food*, and drinking, soaking up and absorbing *liquid* alongside and beside them. For this reason, the workman and labourer is worthy and deserving, befitting, fitting and suitable of his wage and pay, reward and recompense. You are not to be constantly departing, going or moving from out of *one* house and home, dwelling and abode into *another* house and home, dwelling and abode. Also, whatever town and city that all of you may go into and arise, enter and appear within that may welcome and embrace, favourably accept and receive, take and grasp, approve of and endure any of you, eat, devour and consume the things that are being entrusted and committed, presented and placed, deposited and given over, set and delivered, applied and put before all of you, and also willing serve and heal, cure and restore the sick and weak, ill and feeble ones that are within and inside it back to health, whilst saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, 'The kingdom and royal power, dominion and rule, kingship, reign and authority of God* has neared and come close, at hand and imminent upon and over all of you.' But nevertheless whatever town and city that all of you may go into and arise, enter and appear within that may not welcome or embrace, favourably accept or receive, take or grasp, approve of or endure any of you, having gone out and departed, left and proceeded to go into its broad, wide and main streets, say, 'Even the raised cloud of blowing dust that has held fast and clung to, stuck and cleaved to, joined and glued to our feet from out of your town and city, we are shaking and wiping off against all of you. Regardless and nevertheless, however and in spite of this, know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise this specific thing: that concerning this, the kingdom and royal power, dominion and rule, kingship, reign and authority of God* has neared and come close, at hand and imminent.' I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, it shall be and exist as more bearable, endurable and tolerable for Sodom* in, by and with That certain specific Day*, than for that certain specific town and city.

7 (cont) - 12

10:9a From the placeholder $\overline{\Theta Y}$

10:11a From the placeholder $\overline{\Theta Y}$
10:12a *Sodom* means *Place of Burning*. See *Genesis 18:16-19:29*
10:12b Also known as *The Day of Yahuweh*. See *Yahu'el* (*Joel*) *1:15*, *2:1*, *11*, *3:14*; *Yasha'Yahu 13:6*, *9*

Yahushua Denounces Cities

'Alas, woe and how horrible and dreadful are you Chorazin*! Alas, woe and how horrible and dreadful are you Bayith-Tsayad*! For concerning this, if the miraculous powers and wonders, mighty deeds and supernatural capabilities that came to be and exist, arose, appeared and originated within and inside you had come to be and exist, arise, appear and originate in Tsor and Tsiydown, they would have changed their minds and thought differently, amended their life and attitude, reconsidered and felt compunction, abhorred their past sins and repented long ago and in time past, sitting down and dwelling, staying, residing and sojourning in, by and with sackcloth and ashes. Regardless and nevertheless, however and in spite of this: it shall be and exist as more bearable, endurable and tolerable for Tsor and Tsiydown in, by and with the evaluation and separation, judgement, condemnation and punishment *of the Supreme One* than for you! And you, Kapharnakhuwm, will you be lifted up and exalted, elevated and dignified, honoured and raised up as high and as far as heaven, the abode of the Supreme One?! No! You will be cast down and shall go down, come down and brought down, fall and descend as low as and as far as the abode of the dead*! The person who is hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to all of you hears and attends to, considers and understands, perceives and comprehends, pays attention to and listens to Me; and the person who is setting all of you aside and disregarding, ignoring and annulling, invalidating and condemning, breaking and revoking, denying and despising, abrogating and abolishing, making void and getting rid of, insulting and offending, rejecting and refusing to recognise and accept the validity of all of you sets aside and disregards, ignores and annuls, invalidates and condemns, breaks and revokes, denies and despises, abrogates and abolishes, makes void and gets rid of, insults and offends, rejects and refuses to recognise and accept the validity of Me. Moreover, the person who is setting Me aside and disregarding, ignoring and annulling, invalidating and condemning, breaking and revoking, denying and despising, abrogating and abolishing, making void and getting rid of, insulting and offending, rejecting and refusing to recognise and accept the validity of Me sets aside and disregards, ignores and annuls, invalidates and condemns, breaks and revokes, denies and despises, abrogates and abolishes, makes void and gets rid of, insults and offends, rejects and refuses to recognise and accept the validity of He who sent and dismissed, dispatched, ordered and commissioned Me."

13 - 16

10:13-16a See also *MattithYah 11:20-24*
10:13a *Chorazin* means *A furnace of Smoke*
10:13b *Bayith-Tsayad*, incorrectly known as *Bethsaida* and means *House of Fish* or *House of the Hunter*

10:15a *The abode of the dead*, incorrectly called *Hell* and means *The place of Darkness, Obscurity and the invisible*. In Greek this is the word αδης/*Hades*, which is synonymous with the Hebrew שאול/*She'ol* and is the main term for the realm of the dead.

The Father Extolled

And the seventy-two turned around, returned and came back together with joy and gladness, happiness and delight, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Sovereign Master*! Even the demons, the fallen messengers and envoys are subject to and submit to, becoming ordered, arranged and governed, set and placed under our power and control in, by and through Your name and title, character and person, reputation and authority!" And He said to them, "I was watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and saw, ascertained and knew, discovered and recognised, contemplated and considered Shatan*, the adversary and slanderer, when he fell down and tumbled, collapsed and plunged, was thrust down and cast from out of heaven, the abode of the Supreme One, as, like and similar to lightning. Behold, look and see! I have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to all of you the power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and entrusted all of you with the right, permission and strength to walk over and trample upon, tread and step upon, conquer and subdue snakes, serpents and vipers*, and scorpions, and upon and over all the individual and collective power and might, ability and capability, force and influence, authority and significance, competence and excellence of the hostile opponent and accuser, enemy and adversary; and no one, nobody and nothing may ever be able to do anything wrong or hurt, injure, damage or harm any of you. Regardless and nevertheless, however and in spite of this, do not rejoice or be glad, delighted or pleased in, by or with this certain thing, that concerning this, the spirits envoys are subject to and submit to, becoming ordered, arranged and governed, set and placed under your power and control; but nevertheless, rejoice and be glad, delighted and pleased that concerning this, all of your names and titles, characters and persons, reputations and authorities have been written and inscribed, recorded and composed within and inside the heavens, the abode of the Supreme One." In that exact same hour and time, He rejoiced exceedingly, actively leaped for joy and exulted in the Set-Apart and Cleansed Spirit*, and said, "I confess and profess, openly acknowledge and admit, honour, celebrate and give praise to You, O Father*, Sovereign Master* of the heavens, Your abode, and of the earth and land, ground and inhabited regions. For concerning this, You concealed and covered, hid, kept secret and separated these unknown things from the wise and learned, skilful and clever, cultivated and experienced, and also from the intelligent and prudent, united and comprehendible, sagacious and insightful, reasonable and discernible, and you revealed and disclosed, laid bare and showed, uncovered and manifested them to minors and babes, the untaught and unskilled, childish, simple and inexperienced. Yes and verily, truly and assuredly, O Father, for concerning this manner and way, thus and so, it came to be and exist, arose, appeared and originated as a good will and kindly intent, benevolence and delight, desire and satisfaction, good pleasure and gracious purpose, wish and decree in the presence of and in the sight of, in front of and before You. All individual and collective

17 - 22

10:17a From the placeholder $\overline{KE}$

10:18a *Shatan* is from the Hebrew *Shatan* and means *Adversary*

10:19a Scripturally, *snakes* are representative of *Demons*

10:21a From the placeholder $\overline{\Gamma\Pi N\Gamma}$
10:21b From the placeholder $\overline{\Pi P}$
10:21c From the placeholder $\overline{KE}$

things have been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me under and subject to the power and control of My Father*, and no one, nobody and nothing knows or understands, perceives or realises, notices or discerns, discovers or observes, experiences or ascertains, learns about or distinguishes, judges or thinks about, comprehends, acknowledges or recognises Who the Son* is and exists, except and apart from the Father*; and Who the Father* is and exists except and apart from the Son*, and to whoever the Son may deliberately plan and intend, desire and want, will and wish, choose and prefer to reveal and disclose, lay bare and show, uncover and manifest *it* to." Then, having turned around and established a close relationship with the disciples and followers, pupils and learners, apprentices and adherents alone and by Himself, He said, "Blessed and happy, fortunate and good, prosperous and privileged are those eyes perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing their attention to and facing, being aware and taking note of what all of 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. I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, many numerous and large amounts of prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, and Kings and leaders, commanders and princes, rulers, chiefs and monarchs wanted and wished, preferred and aimed, intended, willed and desired to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that which all of you perceive and examine, mentally discern and observe, discover and see, consider and behold, pay close attention to and notice, direct your attention to and face, become aware of and take note, and yet they didn't perceive or examine, discern or observe, discover or understand, consider or contemplate, pay close attention to or notice, direct their attention to or face, be aware of or take note of it, and to also hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen about Me that which you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to, and yet they didn't hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to it."

10:22a From the placeholder $\overline{\Pi P \Sigma}$

10:22b From the placeholder $\overline{Y \Sigma}$
10:22c From the placeholder $\overline{\Pi P}$
10:22d From the placeholder $\overline{\Pi P}$
10:22e From the placeholder $\overline{Y \Sigma}$

22 (cont) - 24

The Parable Of The Good Shomarown

After this, behold, look and see! A certain lawyer, an interpreter of the Oral Law and adviser was caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, testing and tempting, trying to trap, snare and trying to prove His power and character, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Teacher, Master and Instructor: what is it that, after doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting it, I shall inherit and obtain, gain possession of, receive and acquire eternal, everlasting and never ending life and continued existence?" So He said to him for his advantage, "What is it that has been written and inscribed, recorded and composed within and inside the Law, the teachings and precepts, instructions and commandments of the Torah? How and in what manner or way do you read it and accurately know, recognise and acknowledge what it says?" Then, answering and replying to the question, he said, "**'You will dearly love and welcome, entertain, look fondly upon and cherish Yahuweh* your God* 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; in, by and with the entirety and whole of your soul, and in, by and with the entirety and whole of your power and might, strength and force, and in, by and with 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 your neighbour and fellow human being as, like and similar *to the way you love* yourself.'***" Then He said to him, "You have answered and replied to the question properly and correctly, rightly and genuinely, uprightly and justly. Do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this that you have said, and you shall live and have continued existence." But nevertheless, wanting and wishing, preferring and aiming, intending, willing and desiring to show and make, render and exhibit, pronounce and declare himself to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, he said to Yahushua* for his own advantage, "But, who is and exists as my neighbour?" Taking up the discourse, Yahushua* said in answer and reply, "A certain specific man went down and came from Yaruwshalaiym* to go into Yariychuw*, but he ran into and fell into the hands, power and control of robbers and bandits, highwaymen and plunderers, being encompassed by freebooters and brigands, pirates and buccaneers. And having stripped and taken off, unclothed and remove his garments, and having attacked, assaulted and inflicted blows and wounds, bruises and injuries, they went away and departed, withdrew and proceeded to go on their journey, having omitted and set him aside, ignored and disregarded, abandoned and left him destitute, given up and dismissed, rejected him and left him behind half dead, on the verge of dying. However, coincidently and by chance, accidentally and by a stroke of luck, a certain priest and religious official went down and came in and through that certain specific way and road, path and route, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to him, he passed by and went on his way on the opposite side. But nevertheless, a Leviyte*, having likewise, similarly and in the exact same way, come, arisen and appeared down, along and through that place and space, spot and location, district and territory, region and area, and also having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to him, he passed by and went on his way on the opposite side. But nevertheless, a certain specific Shomarown travelling on his journey came, arose and appeared by and alongside, upon and near him, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *him*, he was moved with compassion and felt sympathy, expressing mercy and pity *upon him*, and, having come near and turned towards, approached and drawn near, he wrapped and bound his wounds with bandages, pouring on olive oil and wine. Then, having mounted and put him upon his own beast of burden, his donkey, he took and led, guided and directed him to an inn, public house and lodge, and he took care of and looked after him there. Then, on the morrow, the day after, having taken and brought out, pulled and drawn out two denarii, he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *them* to the inn keeper, lodge manager and host, and said, 'Take care of and look after him; and whatever you may spend besides or in addition, extra or beyond *this*, I myself shall repay and give back, restore and requite, deliver, recompense and reimburse you at the time when I return and come back here.' Which one of these three do you think or presume, suppose or regard, deem or judge, decide, believe or consider came to be and existed, arose, appeared and originate as the neighbour of the person who ran into and fell into the hands, power and control of robbers and bandits, highwaymen and plunderers, being encompassed by freebooters and

10:27a From the placeholder $\overline{KN}$
10:27b From the placeholder $\overline{\Theta N}$

10:27c From a conjunction of *Deuteronomy 6:5*, *Leviticus 19:18*

10:29a From the placeholder $\overline{IN}$
10:30a From the placeholder $\overline{I\Sigma}$
10:30b From the placeholder $\overline{I\Lambda HM}$
10:30c *Yariychuw*, incorrectly known as *Jericho* and means *Moon City*

10:32a *Leviyte*, incorrectly known as *Levite* and means *Joined*

25 - 37

37 (cont)

brigands, pirates and buccaneers?" And so he said to Him, "The one who did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted mercy and kindness, good will and pity, compassion and sympathy together with him." And so Yahushua* said to Him, "Go and travel, journey and be on your way, and do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute likewise and similarly, in the exact same way."

10:37a From the placeholder *ΪΣ*

Miriam And Martha

38 - 42

Then, at the time when they themselves went and travelled, journeyed and continued on their way, He went into and entered, appeared within and entered a certain specific village and small country town. Moreover, a certain specific woman, Martha* by name and title, character and person, reputation and authority, welcomed and received Him as a guest, letting Him lodge in her own home. There also was and existed a sister to this woman, called and addressed, designated and assigned as Miriam*, and she, having sat down and dwelt, stayed, resided and sojourned alongside, beside and at Yahushua's* feet, was hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to His word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. On the other hand, however, Martha was being drawn away and distracted, anxious and too busily concerned and preoccupied with regard to and by many numerous and a large amount of chores of hospitality, service and preparation for food and meals. But nevertheless, having come and stood before, placed and set, established and presented, appointed and brought near, approached and appeared, she said, "Sovereign Master*, does it not matter or are you not cared or interested, worried or concerned that concerning this, my sister has left me behind and set me aside, abandoned and departed from me, ceasing to care that I am serving and waiting, providing and supplying everyone's needs alone and by myself? Then and therefore, accordingly, consequently and these things being so, tell her so that and in order that she may join in helping, aiding and assisting me." But nevertheless, answering and replying to the question, the Sovereign Master* said to her, "Martha, Martha. You are worried and earnest, concerned, anxious and troubled, and in uproar and disturbed, upset and distracted about and concerning, regarding and on account of, because of and with respect to many numerous and a large amount *of things*. However, there is and exists only one thing that has need, want and necessity of it. For this reason, Miriam has selected and chosen, preferred and picked 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 part, share and portion, which shall not be taken away or removed, carried off or eliminated from her."

10:38a *Martha* means *Mistress*

10:39a *Miriam*, incorrectly known as *Mary* and means *Rebellion*
10:39b From the placeholder *ΪΥ*

10:40a From the placeholder *ΚΕ*

10:41a From the placeholder *ΚΣ*

Chapter 11
Praying

1 - 4

And it came to be and exist, arose, appeared and originated that as He was and existed praying and communicating with the Supreme One within a certain place and space, spot and location, district and territory, region and land, just as, when and as soon as He stopped and ceased *praying*, some certain ones among the disciples and followers, pupils and learners, apprentices and adherents said to Him for their advantage, "Sovereign Master*: teach, instruct and explain to us through discourses and discussions how to pray and communicate with the Supreme One, just as and exactly as Yahuchanon also taught, instructed and explained through discourses and discussions to his own disciples and followers, pupils and learners, apprentices and adherents." And so He said to them, "At the time when and whenever any of you pray and communicate with the Supreme One, say and teach, maintain and affirm, direct and exhort, advise and point out,

"Father, hallowed and sanctified is Your name and title, character and person,
reputation and authority; let Your kingdom and royal power, dominion and
rule, kingship, reign and authority come, arise and appear.
Give and grant, supply and furnish, bestow and deliver, commit and permit,
extend and present to us our sufficient and sustaining bread each and every day;
and 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 us from our sins and errors, misses of the mark and mistakes,
violations of the law of the Supreme One and our wandering from the Way and
from the state of uprightness, for the reason that we ourselves 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 all those,
individually and collectively, who owe us and are indebted to pay, render and
give back a debt *from theirs*; and may You not bring or lead, carry or drag us
into and towards trials and troubles that test and objectively examine,
scrutinize and enticement us to prove, determine and ascertain our
genuineness, behavioural response and character."

11:1-4a See also *MattithYah 5:9-13*

11:1a From the placeholder *ΚΕ*

5 - 9

Then He said to them, for their advantage, "Which certain person from out of all of you shall have and hold, acquire and receive, own and possess a friend, close companion and associate, and shall pursue your journey and travel, proceed and go to him for your advantage in the middle of the night, and may say to him, 'Friend, close companion and associate, lend and let me borrow three loaves of bread, for the reason and because, since and seeing that a friend, close companion and associate of mine has come and approached, appeared and arrived from out of a way and route, road, path and journey towards me, but I do not have or hold, acquire or receive, own or possess anything that I may give over and place, present and set down before him.' And that one, the one from inside and within, answering and replying may say, 'Do not cause or give, bring or supply, show or produce any hassles or troubles, difficulties or bothers, burdens, hardships or tiresome exertions for me. The door, entrance and gateway has now already been closed and shut, and my small children, progeny and offspring are and exist together with me within and inside the bed* to sleep. I am not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present anything to you.' I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, even if and whether he shall not be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present anything 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 fact that he is and exists as his friend, close companion and associate, yet through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of his shameless impudence and boldness, insolence and persistence, tenacious insistence and audacity, recklessness and impertinence, having been caused to get up and stand, awaken, arise and be raised, he shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present him with as much as and anything that he needs and desires,

11:5-13a See also *MattithYah 7:7-11*

11:7a Many of us forget that not everyone in the world has their own bed to sleep in. In fact, most people in the world *don't* have their own bed, and so have to share with others. It is the same case with this man: he is too poor to have separate beds and bedrooms for him and his children, and so all have to sleep together in the same bed, hence why he is very annoyed that his friend wants him to get up. If they were in separate beds, then there'd be less chance of the children been woken up; but because they're all together in the same bed, getting out of it will definitely disturb and wake up all the children

longs for and craves, asks for and wants. And so I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, keep asking and begging, beseeching and pleading, expressing desire and requesting, petitioning, requiring and imploring, and it shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to any one of you; keep seeking after and wishing, wanting and demanding, endeavouring to obtain and striving, looking for and desiring, and through enquiry and examination, thought and scrutiny, investigation and perception you shall find and discover, observe and recognise, detect and come to know; keep knocking and banging, and it shall be opened for any of you, giving you entrance and access. For this reason, everyone, individually and collectively, who keeps asking and begging, beseeching and pleading, expressing desire and requesting, petitioning, requiring and imploring, receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits *what they ask for*, and the person who keeps seeking after and wishing, wanting and demanding, endeavouring to obtain and striving, looking for and desiring, finds and discovers, observes and recognises, detects and comes to know it through enquiry and examination, thought and scrutiny, investigation and perception, and the person who keeps knocking and banging, it shall be opened and be given entrance and access to. Moreover, which certain father from out of all of you, if his son and child shall ask and beg, beseech and plead, express desire and request, petition, require and implore him for some fish, shall then give over and grant to, supply and furnish, bestow and deliver to, commit and permit, extend and present a snake, serpent and viper to him instead of and in place of the fish? Or again, if he may ask and beg, beseech and plead, express desire and request, petition, require and implore him for an egg, shall give over and grant to, supply and furnish, bestow and deliver to, commit and permit, extend and present a scorpion to him? Then and therefore, accordingly, consequently and these things being so, if all of you, being and existing as 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, see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold how to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present 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 gifts and presents to your offspring, progeny and children, how much more excessively and exceedingly, greatly and abundantly, extremely and emphatically, willingly, readily and sooner to a far greater degree shall the Father* from out of heaven give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present the Set-Apart and Cleansed Spirit* to those who keep asking and begging, beseeching and pleading, expressing desire and requesting, petitioning, requiring and imploring Him?"

9 (cont) - 13

11:13a From the placeholder $\overline{\Pi P}$
11:13b From the placeholder $\overline{\Pi NA}$

A Kingdom Divided

Now, He was and existed as throwing out and expelling, driving and repudiating, pulling and tearing out, bringing and sending out, casting and extracting out, disposing of and ejecting, banishing and getting rid of a mute and dull demon, a fallen messenger and envoy *that caused a man to be* unable to speak. And it came to be and exist, arose, appeared and originated that when the demon, the fallen messenger and envoy, had gone out and departed, left and proceeded to come out, the mute and dull person spoke and uttered words and speech, and the crowds and multitudes, throngs and masses *of people* marvelled and admired him, were astounded, astonished and amazed, extraordinarily impressed and surprised. On the other hand, however, some certain ones from out of and among them said, "It is in, by and through Ba'al-Zabuwb*, the LORD of the flies, the ruler and prince, commander and chief, leader and governor of the demons, fallen messengers and envoys, that He throws out and expels, drives out 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, the fallen messengers and envoys." But nevertheless, others and different *people*, trying to put *Him* to the test and objectively examined, scrutinized and enticed *Him* to prove, determine and ascertain *His* genuineness, behavioural response and character, were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to see a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent from His immediate proximity from out of heaven, the abode of the Supreme One. But nevertheless, as He Himself saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld their arbitrary, foolish and evil thoughts and ideas, reflections and perceptions, opinions and resolves, meanings, plans and notions, *He* said to them, "Every individual and collective kingdom and royal power, dominion and rule, kingship, reign and authority that has been divided and separated, dispersed and opposed, distributed and cleaved asunder, cut into pieces and set at variance against itself, being in discordance with itself is brought to desolation, waste and ruin, becoming destroyed and devastated, abandoned, isolated and deserted, and every house and home, family and kin against its own house and home, family and kin falls down and tumbles, collapses and plunges into destruction and ruin, becoming fractured, wreaked and ruptured. Now, if and whether Shatan, the adversary and slanderer, was also divided and separated, dispersed and opposed, distributed and cleaved asunder, cut into pieces and set at variance against himself, being in discordance with himself, just how and in what manner or way shall his kingdom and royal power, dominion and rule, kingship, reign and authority stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised? *I say this* for the fact that all of you say and teach, maintain and affirm, direct and exhort, advise and point out that I throw out and expel, drive out 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, in, by and through Ba'al-Zabuwb, the LORD of the flies. Moreover, if and whether I throw out and expel, drive out 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, in, by and through Ba'al-Zabuwb, the LORD of the flies; then in, by and through whom do your sons, followers and adherents throw out and expel, drive and repudiate, pull and tear them out, bring and send them out, cast and extract them out, dispose of and eject, banish and get rid of them? 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, they themselves shall be and exists as all of your judges and arbiters, separators and evaluators. However, if I 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 in, by and through the finger, power and authority of God*, then and therefore, accordingly and as a result of this, the kingdom and royal power, dominion and rule, kingship, reign and authority of God* has arrived and attained, come and happened, achieved and succeed at reaching upon and before all of you. At the time when and as long as a strong and mighty, great and powerful man, fully armed, equipped and furnished with weapons, may closely guard and watch over, protect and keep an eye on his own individual dwelling and courtyard, palace and castle, his own possessions and wealth, goods and property are and exist in peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and are assured of

14 - 21

11:14-26a See also *MattithYah 12:23-30*; *Marcus 3:23-27*

11:15a *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*

11:20a From the placeholder $\overline{\Theta Y}$
11:20b From the placeholder $\overline{\Theta Y}$

being safe. On the other hand, however, whenever and as soon as a stronger and mightier, greater and more powerful one has come, arisen and appeared to overcome and conquer, defeat and subdue, vanquish and beat, outstrip and prevail, triumph and be victorious against him, he lifts up and elevates, carries and picks up, raises and removes the armour and weaponry upon and on the basis of which he was persuaded and convinced to obey and listen to, comply with and have his confidence and trust, reliance and dependence placed in them, and his booty, spoils and plunder he distributes and divides, deals, shares and gives out. The person who is not and does not exist together with Me is and exists as against and contrary to, opposite and hostile to Me, and the person who doesn't assemble, bring or join himself *or herself* together with Me scatters and disperses, divides, flies away and flees in every direction. *At the time when and whenever the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit may go out from and depart, leave, exit and proceed to become separate from a man, it goes and passes, travels and journeys throughout and via waterless, dry and deserted places and spaces, spots and locations, districts and territories, regions and lands seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to rest from movement and labour, be calm and regain its strength, recover and be refreshed. And not finding or discovering, understanding or acquiring, observing or recognising, detecting or coming to know, obtaining or gaining any through enquiry and examination, thought and scrutiny, investigation and perception, then, at that time, it says and teaches, maintains and affirms, directs and exhorts, advises and points out, "I shall turn around, go back and return to enter into my house and home, dwelling and abode from where I went out and departed, left, exited and proceeded to become separate from." And having come, arisen and appeared, through enquiry and examination, thought and scrutiny, investigation and perception it finds and discovers, understands and acquires, observes and recognises, detects and comes to know, obtains and gains knowledge of the fact that *the house* has been unoccupied and empty, vacant and held in reserve as it has been swept clean and adorned and well assembled, decorated and ornamented, dressed and embellished, put in order and arranged. Then, at that time, it goes and travels, journeys and proceeds to go on its way and takes along and brings, leads and accepts, receives and ascertains seven other and different spirits more 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 than itself, associating with and acknowledging them as his companions, joining them to himself. And having gone and entered within *him*, it resides and lives, inhabits and dwells there, in that place. And the last, end and final state of that certain specific man comes to be and exists, arises, appears and originates as worse and more severe, very bad and more grievous than the first and earlier, former and previous one!" It also came to be and exist, arose, appeared and originated that at the time when He, *Yahushua*, was speaking and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, a certain woman from out of the crowd and multitude, throng and mass *of people*, having lifted up, elevated and raised her sound, tone and voice, said to Him, "Blessed and happy, fortunate and good, prosperous and privileged is the womb and uterus that carried and bore You, and the breasts at which You nursed and were fed!" But nevertheless, He Himself said, "Yes indeed! But blessed and happy, fortunate and good, prosperous and privileged more are those hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God*, and closely guarding and watching over, protecting and keeping an eye on, preserving and taking care of, observing and obeying it."

21 (cont) - 28

11:24-26a See also *MattithYah 12:43-45*

11:28a From the placeholder *ΘΥ*

The Sign of Yonah

And then, as the crowds and multitudes, throngs and masses *of people* were gathering together even more and increasing, getting thinker and assembling all around, He began and started to say and teach, maintain and affirm, direct and exhort, advise and point out, "This certain generation and age, clan and humans very much like each other in endowments, pursuits and character is and exists as 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. It seeks after and wishes for, wants and demands, endeavours to obtain and strives for, looks for and desires to find a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent; but a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent shall not be not be given or granted, supplied or furnished, bestowed or delivered, committed or permitted, extended or presented to it except the sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent of Yonah*. For this reason, just as and exactly as Yonah came to be and exist, arose, appeared and originated as a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent to the Niynavehites*, therefore, in this manner and way, thus and so shall the Son* of Man* also be and exist to this certain generation and age, clan and humans very much like each other in endowments, pursuits and character. The Queen of the South shall be raised and awakened from her sleep, restored and appear together with the men and other human beings of this generation and age, clan and humans very much like each other in endowments, pursuits and character in, by and with the evaluation and separation, judgement, condemnation and punishment *of the Supreme one*, and she shall evaluate and separate, sunder and judge, condemn and sentence it, pronouncing doom upon it and declaring it to be guilty of destruction, for concerning this, she came, arose and appeared from out of the ends and edges, extremities, limits and bounds of the earth and land, territory and region to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the wisdom and intelligence, insight and knowledge of Shalomoh*. And behold, look and see! Something greater and far more important and excellent, outstanding and superior to Shalomoh is here, in this place! Men of Niynaveh shall be caused to get up, arise and stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised together with this generation and age, clan and humans very much like each other in endowments, pursuits and character in, by and with the evaluation and separation, judgement, condemnation and punishment *of the Supreme one*, and they shall evaluate and separate, sunder and judge, condemn and sentence it, pronouncing doom upon it and declaring it to be guilty of destruction, for concerning this, they changed their mind and thought differently, amended their life and attitude, reconsidered and felt compunction, abhorred their past sins and repented at and on behalf of the heralding and proclamation, declaration and public decree, command and order, news and announcement of Yonah. And behold, look and see! Something greater and far more important and excellent, outstanding and superior to Yonah is here, in this place!

29 - 32

11:29-32a See also *MattithYah 12:39-42*

11:29a *Yonah*, incorrectly known as *Jonah* and means *Dove*
11:30a *Niynavehites*, incorrectly known as *Ninevites*, from *Nineveh* and means *The Abode of Ninus*. *Niynaveh* was the capital of the ancient kingdom of Assyria, located on the east bank of the Tigris river, 250 miles north of *Babylon*
11:30b From the placeholder *ΥΣ*
11:30c From the placeholder *ΑΝΟΥ*

11:31a *Shalomoh*, incorrectly known as *Solomon* and means *Peace*

The Lamp Of The Body

33

'No one, nobody and nothing, having set fire to, ignited and lit a lamp or candle sets it down and places, stands and establishes, appoints and ordains, fixes and provides, designates and assigns it out of view or within a cellar, crypt or vault, secret place or hidden passage, but nevertheless, notwithstanding and on the contrary, *they set it* upon the lamp stand and candlestick, so that and in order that those who may come, go within and enter may perceive and examine, mentally discern and observe, discover and understand,

11:33-36a See also *MattithYah 5:15-16; 6:22-23*

consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of the light and brightness, radiance and illumination. Your eye, your organ used for seeing, is and exists as the lamp of the body and mortal flesh. Whenever and as long as your eye, your organ used for seeing may be and exist as open and generous, whole and good, unambiguous and wholehearted, innocent and upright, pure and free from inner discord, kind and sincere, without guile and straightforward, and your entire and the whole of your mortal body and flesh is and exist as full of light and clear, illuminated and splendid, enlightened, radiant and bright. On the other hand, however, whenever and as long as *your eye* may be and exist as 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, your body and mortal flesh is full of and covered with darkness also, being obscure and unable to know the difference between right and wrong. Then and therefore, accordingly, consequently and these things being so, look at and contemplate, pay attention to and consider, become concerned about and carefully watch, dwell on and constantly think about, observe and fix your attention to make sure that the light and brightness, radiance and illumination that is within and inside you is not and does not exist as dark and deceitful, ignorant and obscure, ungodly and immoral, blind and void of understanding. Then and therefore, accordingly, consequently and these things being so, if and whether your entire and the whole of your mortal body and flesh is full of light and clear, illuminated and splendid, enlightened, radiant and bright, without having or holding, acquiring or receiving, owning or possessing any part or portion, share or place full of or covered with darkness, being obscure and unable to know the difference between right and wrong, the whole of and the entirety of it shall be and exists as full of light and clear, illuminated and splendid, enlightened, radiant and bright, as, like and similar to the time when and as long as the lamp and candle by its bright beam, rays and light may enlighten and illuminate, shed light on and render things evident, make them clear and shine upon you."

33 (cont) - 36

Six Woes

Moreover, at the time when He, *Yahushua*, was speaking, chatting and declaring, a Pharisee asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested Him so that and therefore, for this reason and as a result, He would come to eat lunch with and dine beside him. And so, having gone into and arisen, entered and appeared within, He sat down and reclined *in order to eat the meal*. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *this*, the Pharisee marvelled and was astounded, astonished, amazed and surprised, for concerning this, He did not first of all or chiefly, principally or most importantly immerse and submerge *His hands and dishes*[*] before and ahead of the noon meal, lunch and feast. But nevertheless, the Sovereign Master[*] said to him, for his advantage, "Now, as it as and as a matter of fact, all of you Pharisees clean, cleanse and purify the outside and outer limits of the cup and drinking vessel, and the platter, plate and dish, freeing them of physical stains and dirt, but nevertheless, with all of you, the inside, under the surface and within is filled, stuffed with and full of extortion and violent greed, plundering and robbery, ravaging and looting, confiscation through pillaging, seizing by fraud and force, covertness and evilness and trouble, sorrow and poorness, pitiableness and unfitness, unattractiveness and uselessness, worthlessness and moral reprehensibility, moral corruptness and wickedness, annoying and unethical notions, diseased and blind minds, perilous and criminal thoughts, vicious and malignant influences, harmful and incompetent purposes, fraud, bad and wretched, pernicious and noxious desires. O foolish and senseless, silly and crazy, unwise and ignorant, thoughtless and reckless ones! Did not He Who has made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and set the outside and outer-limits, make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and set the inside also? Regardless and nevertheless, however and in spite of this, those that are and exist inside and within, give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present as acts of mercy and charitable giving, benevolent activities and almsgiving to the poor, and behold, look and see! All individual and collective things are and exist as cleaned and cleansed, purified and freed from stains and dirt for all of you.

11:37-53a See also *MattithYah 23:1-36*

37 - 41

11:38a The Greek here says *βαπτιζω* (*baptizo*), which is constantly transliterated as *baptise* rather than translated as *immerse* or *submerge*. According to the Oral Law of the Pharisees, one was to immerse one's hands and dishes in water in order to cleanse them before eating. So, in order to remove any confusion that they would *"baptise"* themselves before eating, I have added this for clarification

11:39a From the placeholder $\overline{K\Sigma}$

'But nevertheless, notwithstanding and on the contrary, woe, alas and how horrible and dreadful are all of you Pharisees! At the time when and whenever all of you tithe the garden mint, the plant used for seasoning, and even the rue, the shrubby garden herb, and every individual and collective kind of vegetable, garden plant and herb, yet you pass by and neglect, omit and transgress, overlook and miss, disregard and forget, deviate and disobey the righteous justice and decisions, verdicts and equity, fair assessments and right evaluation, and the brotherly love and affection, good will, esteem and benevolence of God[*]! But nevertheless, these certain things are necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, without leaving those former things undone or disregarded, omitted or neglected, loosened or relaxed, abandoned or given up, alone or behind, weakened or remitted.

42

11:42a From the placeholder $\overline{\Theta Y}$

'Woe, alas and how horrible and dreadful are all of you Pharisees! For concerning this, all of you dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, are loyal to and greatly adore the most important places and chairs of honour within and inside the synagogues, the gatherings and assemblies, congregations and places of meeting, and the greetings and salutations within and inside the plaza's and marketplaces, forums and public squares.

43

'Woe, alas and how horrible and dreadful are all of you! For concerning this, you are and exist as, like and similar to the unclear and unmarked, indistinct and obscure, uncertain and vague, unseen and concealed sepulchres and tombs, graves and burial places, and those men and other human beings who do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or beheld that they are walking upon and passing over them![*]

44

11:44a One probably won't understand this unless you have a good working knowledge of *Numbers 19:16-22*. Basically, Yahushua here is saying that the Pharisee's don't know that they're unclean, and cut off from Yisra'el

But nevertheless, answering and replying to this, a certain person among the lawyers, the interpreters of the Oral Law and advisers, he says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Teacher, Master and Instructor: in saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out these certain things, you are abusing and insulting, outraging and humiliating us, causing us suffering and shameful treatment, injury and harm, damage and treating us with spite also!" But nevertheless, He, *Yahushua*, said, "To all of you lawyers, the interpreters of the Oral Law and advisers also, woe, alas and how horrible and dreadful *are you*! For concerning this, you load and cause men and other human beings to carry burdens, packs and loads that are heavy and difficult, grievous, oppressive and intolerable to bear, and you yourselves do not touch the burdens, packs and loads with a single finger in concern or in order to help! Woe, alas and how horrible and dreadful are all of you! For concerning this, you build and prepare, set up and plant, establish and confirm, found and construct, erect and make the graves, memorials and monuments of the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind,

45 - 47

even though it was your forefathers and ancestors who destroyed and killed, ruined and annihilated, wasted and slayed them, rendered them useless and caused them to perish and pass away! Then and therefore, accordingly and as a result of this, all of you witness and affirm, share and testify, declare, confirm and report, and all of you band together and congregate with one another to agree with and applaud, consent to and approve of, support and promote the works and businesses, employments and undertakings, acts and deeds, tasks and labours of your forefathers and ancestors, for concerning this, they did indeed, truly and surely destroy and kill, ruin and annihilate, waste and slay them, rendering them useless and causing them to perish and pass away, and so all of you build and prepare, set up and plant, establish and confirm, found and construct, erect and make. 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, the wisdom and intelligence, knowledge, sophistication and insight of God* has said also, "I shall send and dismiss, dispatch, order and commission prophets, men and women who declare My thoughts before and in the presence of mankind, and delegates and emissaries, teachers and ambassadors, messengers and persons who are sent forth with My message to them, and *some* from out of them they shall destroy and kill, ruin and annihilate, waste and slay them, rendering them useless and causing them to perish and pass away, and shall also persecute and expel, pursue and harass, cause trouble for and mistreat *them*," so that and with the result that the life-blood of all the individual and collective prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, that has been poured out and spilled, scattered and shed since and from the foundation and building, beginning and laying down of the world and cosmos, galaxy and universe may be carefully and diligently sought after and wished for, wanted and demanded, endeavoured to obtain and strived for, looked for and desired from this generation, those very much like each other in endowments, pursuits and character! From the life-blood of Hebel* up until the life-blood of ZakarYahu*, he who was destroyed and ruined, annihilated and rendered useless, lost and abolished, wasted and caused to perish and pass away between the Sacrificial Altar and the house, Temple and Sanctuary. Yes and verily, truly and assuredly, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, it shall be carefully and diligently sought after and wished for, wanted and demanded, endeavoured to obtain and strived for, looked for and desired from this generation, those very much like each other in endowments, pursuits and character!

47 (cont) - 51

11:49a From the placeholder ΘΥ

11:51a *Hebel*, incorrectly known as *Abel*, the 2nd son of Adam and Chawah, and his name means *Breath*
11:51b *ZakarYahu*, incorrectly known as *Zechariah* and means *Yahuweh Remembers*

'Woe, alas and how horrible and dreadful are all of you lawyers, the interpreters of the Oral Law and advisers! For concerning this, all of you have taken away and lifted up, carried off, raised and removed the key *to the door* of precise and correct knowledge, perception and discernment, intellectual understanding, acknowledgement and insight! You yourselves have not gone in or arise, entered or appeared within, and those who are actually going in and arising, entering and appearing within, all of you have hindered and prevented, forbidden and denied, refused and restrained, withheld and stopped, blocked and barred!"

52

And after He had gone out from and departed, left and proceeded to journey from there, the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the Pharisees began and started to be terribly and extremely, grievously and fiercely, exceedingly and vehemently, awfully and dangerously, horribly and dreadfully hateful and resentful, hostile and violently harassing and held a severe grudge, and to also interrogate and catechise, entice and provoke, ensnare and force Him to answer their questions unpreparedly and speak without thinking about and concerning, regarding and on account of, because of and with respect to a numerous and large amount *of topics*, waiting in ambush and lying in wait for, making plans and plotting against Him, to pounce on and ensnare, catch Him and preying to latch onto some certain words coming from out of His mouth

53 - 54

Chapter 12
Do Not Fear

*At the time when an extremely large, vast and countless crowd and multitude, throng and mass *of people* had been gathered and assembled, collected and brought together, so that and therefore, for this reason and as a result of this, they were walking over, trampling and stepping on each other, He began and started to say and teach, maintain and affirm, direct and exhort, advise and point out to His disciples and followers, pupils and learners, apprentices and adherents first of all and chiefly, principally and most importantly, "Pay attention to and direct your mind towards, watch out for and be on guard against, be concerned about and take heed of, be aware of and be careful of the yeast and leaven of the Pharisees, which is and exists as hypocrisy and dissimulation, pretence and feigning, deception and treachery, insincerity and mendaciousness, false appearances and fraud, counterfeiting and duplicity. As it is, however, nobody, no one and nothing which is and exists as been covered up, disguised and concealed that shall not be revealed and disclosed, laid bare and shown, uncovered and manifested, or secret or covered, hidden or private, unknown, concealed or deceptive which will not be made known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised. For this reason and because, as a result of this and therefore, as much as and whatever any of you have said within or inside the dark and deceitful, ignorant and obscure, ungodly and immoral, blind and worthless *place* that is void of understanding, it shall be heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to in the light and bright, radiant and illuminated *place*, and whatever any of you have spoken, chatted and babbled to an ear within and inside the rooms and closets, storerooms and storage chambers, it shall be announced and declared, publicly pronounced and published, openly preached and taught with the goal to persuade and warn upon and on top of the roofs and housetops. And I also say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, My friends, close companions and associates, do not fear or be afraid, terrified or alarmed, scared or frightened of those who destroy and kill, ruin and annihilate, waste and slay the body and mortal flesh, rendering it useless and causing it to perish and pass away, and after that having and holding, acquiring and receiving, owning and possessing nothing greater or more excessive, severe or extreme, emphatic or much worse left to do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute. On the other hand, however, I shall show and give an example of, indicate and teach, point out and direct, prove and set forth, mark out and explain, make known and lay out the information to all of you about what you may fear and be afraid, terrified and alarmed, scared and frightened of: fear and be afraid, terrified and alarmed, scared and frightened of the one who, after destroying and killing, ruining and annihilating, wasting and slaying, rendering *things* useless and causing *them* to perish and pass away, has and holds, acquires and receives, owns and possess the power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and entrusted with the right, permission and strength to throw and cast, scatter and hurl, propel and expel into the Valley of Hinnom*. Yes and verily, truly and assuredly, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, this is what you should fear and be afraid, terrified and alarmed, scared and frightened of! Are not five sparrows and little birds sold, bartered and exchanged for two assarions*, a pittance and trifling amount? Yet not a single one from among them is and exists as being forgotten about or neglected, disregarded or overlooked before and in the presence of, in the judgement of and in the sight of God*. But nevertheless, notwithstanding and on the contrary, even the individual and collective hairs that are on your head have been numbered and accounted, reckoned and counted. Do not

1 - 7

12:1-12a See also *MattithYah 16:6, 11-12*; *10:26-33*; *Marcus 4:22*; *8:15*

12:5a *The Valley of Hinnom*, incorrectly called *Hell*. Usually transliterated into Greek as γεεννα./*gehenna*, the name is taken from a place south of *Yaruwshalaiym*, where child sacrifices were once made to the Canaanite god, *Molech*
12:6a *Assarion* or *Assarius*, a copper Roman coin that was more or less equivalent to the value we give the penny
12:6b From the placeholder ΘΥ

fear or be afraid, terrified or alarmed, scared or frightened; all of you are greater and far more important and excellent, outstanding and valuable, superior and worth more than many numerous and large amounts of sparrows and little birds. Moreover, I also say and teach, maintain and affirm, direct and exhort, advise and point out to all of you; everyone, individually and collectively, who may promise to publicly profess and confess, declare and openly acknowledge, bear witness and state, admit, praise and celebrate in, by and with Me, and who will not deny Me in the presence of and in the sight of, in front of and before men* and other human beings, then the Son* of Man* shall also promise to publicly profess and confess, declare and openly acknowledge, bear witness and state, admit, praise and celebrate in, by and with him, and I will not deny him in the presence of and in the sight of, in front of and before the messengers and envoys of God*. But nevertheless, the person who denies and refuses, rejects and abnegates, abjures and disregards, renounces and declines to accept Me before and in the presence of, in the judgement of and in the sight of men* and other human beings, He, *the Son of Man*, shall thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow that person before and in the presence of, in the judgement of and in the sight of the messengers and envoys of God*. Even every individual and collective person who shall say a word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter against and contrary to the Son* of Man*, it shall 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 him *or her*. On the other hand, however, the person who utters blasphemies and lies, malicious slanders and abusive speeches, injurious reproaches and vilifications, personal mockeries and insults, reviling and defamatory statements against and contrary to the Set-Apart and Cleansed Spirit*, it shall never be forgiven or 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 him *or her*. Moreover, at the time when they may bring or lead, carry or drag any of you over to the synagogues, the gatherings and assemblies, congregations and places of meeting, or to the rulers and magistrates, princes and officers, empires and realms, or to those with power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and those entrusted with the right, permission and strength to do whatever they please, do not be worried or earnest, concerned, anxious or troubled. Do not be worried or earnest, concerned, anxious or troubled about how or in what manner or way any of you may defend yourself or speak in support of your own behalf, or what you may say. For this reason, the Set-Apart and Cleansed Spirit* shall teach, explain and instruct all of you in, by and with that exact same hour and time what is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to say."

12:8a From the placeholder *ΑΝΩΝ*
12:8b From the placeholder *ΥΣ*
12:8c From the placeholder *ΑΝΟΥ*
12:8d From the placeholder *ΘΥ*
12:9a From the placeholder *ΑΝΩΝ*
12:9a From the placeholder *ΘΥ*
12:10a From the placeholder *ΥΝ*
12:10b From the placeholder *ΑΝΟΥ*
12:10c From the placeholder *ΠΝΑ*
12:12a From the placeholder *ΠΝΑ*

7 (cont) - 12

False Financial Security

And then a certain person from among the crowd and multitude, throng and mass *of people* said to Him, "Teacher, Master and Instructor: tell my brother to divide and distribute, bestow and assign, impart and apportion the inheritance together with me." But nevertheless, He said to him, "Man, who, which or what has set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, showed and made, brought and designated Me as judge or arbiter, separator or evaluator, or divider, distributor or mediator over or on behalf of you *two*?" Then He said to them for their advantage, "See and recognise, observe and perceive, pay attention to and take note, be aware of and take heed, make sure and direct your mind towards, watch out for and be on guard against, be concerned about and be careful of, and watch over, protect yourself and keep an eye on yourself to separate yourself from all individual and collective aspects of greed and avarice, covetousness and insatiableness for more than what is needed and what is due, materialism and lustfulness, for concerning this, one's life and continued existence is not and does not from out of, for the reason of or as a result of the abundance and increase, excessiveness and overflow, surplus and intensive augment of one's own possessions and wealth, goods and property." He then told them a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "The land and country, province, district and region of a certain rich and wealthy man who was overflowing and abounding in possessions and resources yielded abundantly and produced a fruitful crop. And he was thoroughly thinking about and reasoning, carefully considering and reckoning, resolving and deliberating, pondering and reflecting *about this* within and inside himself, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'What am I to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute? For concerning this, I do not have or hold, acquire or receive, own or possess some place where I shall be able to gather and draw, collect and assemble, bring and join my fruit and produce, results and rewards together in one place.' So he said, 'I shall do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this! I shall tear down and demolish, destroy and dismantle, extirpate and pull down my storehouses, granaries and barns, and I shall build and prepare, set up and plant, establish and confirm, found and construct, erect and make greater and larger, bigger and more excellent, important and prominent, extraordinary and outstanding ones, and there, in those places, I shall gather and draw, collect and assemble, bring and join together all of my individual and collective bundles of wheat and grain, and goods, treasures and possessions. And so I shall say to my soul, "Soul, you have and hold, acquire and receive, own and possess many numerous and a large amount of goods, treasures and possessions laid up and lying, sitting and placed there for and on behalf of many numerous and a large amount of years. Rest, relax and be calm; eat, devour and consume *food*; drink, absorb and soak up *drinks*; be joyous and celebrate, cheer and be merry and glad."' However, God* spoke to him, saying, 'O foolish and senseless, silly and crazy, unwise and ignorant, thoughtless and reckless one! In this very night, they are asking and begging, calling for and craving, desiring and requiring, inquiring and requesting, demanding and pleading to you to give them back your very life and soul, separating it from you. As for your possessions and goods which you have prepared and made ready, whose shall they be and exist *for*?' ' In this manner and way, thus and so is the person gathering and laying up, heaping and storing, accumulating and reserving, saving up and hoarding *things* for themselves, and not being rich or wealthy, generous or valued *before* God*."

12:20a From the placeholder *ΘΣ*
12:21a Or *to*
12:21b From the placeholder *ΘΝ*

13 - 21

Do Not Be Anxious

Then He spoke to the disciples and followers, pupils and learners, apprentices and adherents, for their advantage, "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 all of you: do not be worried or earnest, concerned, anxious or troubled about life or soul, what you may eat, devour or consume; nor about the body and mortal flesh, what you may put on or dress, wear, draw around or clothe *yourself* with. For this reason, the life and soul is and exists as better and greater, superior and more excellent than food, nourishment or provision, and the mortal body and flesh *is more than* garments and clothes, raiment's and cloaks. Turn your eyes upon and look to, gaze at and consider the ravens and crows, for concerning this, they do not sow, scatter or disperse, nor do they reap, harvest or gather, nor is there a room or closet, storeroom or storage chamber, or a storehouse, granary and barn *for them*, and yet God* feeds and nourishes, supports and nurtures, cares for and provides for them. How much greater and far more important and excellent, outstanding and valuable, superior and worth more than them are all

12:22-34a See also *MattithYah 6:25-34*
12:24a From the placeholder *ΘΣ*

22 - 24

of you to a far greater and higher degree and magnitude!? Moreover, who, which or what from among all of you, *by* being worried and earnest, concerned, anxious and troubled, is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to add, put on and join a cubit to his or her age, time and length of life? Then and therefore, accordingly, consequently and these things being so, if and whether all of you are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to accomplish even this small and insignificant thing, why and for what reason are all of you worried and earnest, concerned, anxious and troubled about and concerning, regarding and on account of, because of and with respect to the rest of the things that are left over and remain? Turn your eyes upon and look to, gaze at and consider the lilies and wild flowers, how and in what manner and way that they grow, increase and become more and greater in number. Neither labouring or toiling, working hard or striving, struggling or becoming weary, nor spinning or weaving. But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, not even Shalomoh in, by and with all of his individual and collective glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty was clothed or dressed, enclosed or surrounded, cloaked or veiled, enveloped or adorned as, like or similar to one of these. Now, if God* clothes and dresses, adorns and covers, enrobes and wraps the grass, herbage and hay that is within and inside the land, field and country in this manner and way, thus and so, which is and exists this very day, and tomorrow is thrown and cast, scattered and hurled, propelled and expelled into the stove, furnace and oven, how much greater and far more important and excellent, outstanding and valuable, superior and worth more than them are all of you to a far greater and higher degree and magnitude, O you of little and small trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*? All of you should also not keep seeking after and wishing, wanting and demanding, endeavouring to obtain and striving, looking for and desiring what you may eat, devour and consume, or what you may drink, absorb and soak up; that is, do not be agitated or harassed, anxious or troubled, worried or unsettled, upset, tense or restless. For this reason, all the individual and collective gentile nations and races, tribes and clans of the world and cosmos, the entire realm of man, are diligently seeking and striving after, craving and wishing, desiring and demanding, requiring and enquiring to find these things, but nevertheless, your Father already sees and perceives, observes and witnesses, knows and experiences, recognises and respects, understands and takes note of, comprehends and discerns, pays attention to and discovers, notices and examines, inspects and beholds that you have need of these necessary things. Regardless and nevertheless, however and in spite of this, keep seeking after and wishing, wanting and demanding, endeavouring to obtain and striving, looking for and desiring the kingdom and royal power, dominion and rule, kingship, reign and authority, and these things shall be added and provided, given and granted to all of you. Do not fear or be afraid, terrified or alarmed, scared or frightened, O small, little and insignificant flock; for concerning this, your Father was well pleased and delighted, has taken pleasure in and considered it to be good to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present the kingdom and royal power, dominion and rule, kingship, reign and authority to all of you. Sell, barter and exchange all of your possessions and wealth, goods and property, and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present *them* as acts of mercy and charitable giving, benevolent activities and almsgiving to the poor. Make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring about moneybags and pouches for yourselves that do not grow old or deteriorate, wear out or are declared to be ancient and obsolete; treasure and valuables, wealth and riches *that are* unfailing and inexhaustible, infinite and incessant within and inside the heavens, the abode of the Supreme One, the place where thieves, those who take possessions away by stealth and surprise do not ever come close or approach, come or draw near, nor does moth corrupt pr destroy, ruin or defile, decay, perish or waste away. For this reason, wherever and in whatever place all of your treasure and valuables, wealth and riches are and exist, there, in that place, your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses shall be and exist as well.

24 (cont) - 34

12:28a From the placeholder *ΘΣ*

Be Ready

"**"Let all of your loins, waist and hips be fastened and girdled,"** * and *your* lamps and candles lit, ignited and burning, and all of you must resemble and be like and similar to men and other human beings awaiting and anticipating, looking forward to and expecting to receive and accept, take up and welcome their Sovereign Master*, for the time when He may return and come back from out of the wedding feast, festival and celebration, so that and in order that when He has come, arisen and appeared, and has started to knock and bang *on the door*, they may open it for Him immediately and straightaway. Blessed and happy, fortunate and good, prosperous and privileged are those certain specific servants, slaves and attendants who when the Sovereign Master* comes, arises and appears, through enquiry and examination, thought and scrutiny, investigation and perception He shall find and discover, observe and recognise, detect and come to know that they are watchful and vigilant, alert and cautious, active and on the lookout, zealous and awake. 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 all of you that concerning this, He Himself shall girdle Himself and fasten clothes around Himself with a belt and shall lie, sit down and recline with them, and having arrived, come forward and come in, He shall serve and support, aid and take care of, wait on and minister to them. Those certain specific *slaves* are blessed and happy, fortunate and good, prosperous and privileged, whether He may come, arise and appear in, by or with the second, or even the third guard and watch of the night, between nine p.m. and twelve a.m., or between twelve and 3 a.m., and , through enquiry and examination, thought and scrutiny, investigation and perception He may find and discover, observe and recognise, detect and come to know that they are *keeping watch* in this manner and way, thus and so. Moreover, all of you must know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise this certain thing, that concerning this, if or whether the master of the house and householder had seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or looked at, comprehended or paid attention to, considered or beheld what kind and which sort of time and hour that the thief, the person who took possessions away by stealth and surprise, was coming, arising and appearing, he would not have allowed or let, suffered or left, not hindered or conceded, not prevented or forbid, given up or permitted his house and home, dwelling and abode to be broken into or dug through. All of you too should come to be and exist, arise, appear and originate as prepared and arranged, provided and ready for the opportune season, for concerning this, the Son* of Man* comes, arises and appears at an hour, occasion and time when you would not think or presume, suppose or regard, deemed or judge, decide, believe or consider He would." Continuing on, Petros said, "Sovereign Master*: do you say and teach, maintain and affirm, direct and exhort, advise and point out this certain parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to all of us *disciples* for our advantage, or also to the advantage of everyone, everywhere?" And so the Sovereign Master* said, "Then and therefore, accordingly and as a result of this, who, which or what is and exists as the trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable, wise and intelligent, sensible and understanding, thoughtful and prudent steward and manager, administrator and overseer whom the Sovereign Master* shall set down and

35 - 42

12:35-40a See also *MattithYah 24:42-51*
12:35a From *Exodus 12:11*
12:35b From the placeholder *ΑΝΟΙΣ*
12:35c From the placeholder *ΚΝ*

12:37a From the placeholder *ΚΣ*

12:40a From the placeholder *ΥΣ*
12:40b From the placeholder *ΑΝΟΥ*

12:41a From the placeholder *ΚΕ*

12:42a From the placeholder *ΚΣ*

12:42b From the placeholder *ΚΣ*

place, put and appoint, install and assign, constitute and render, exhibit and declare, show and make, bring and designate upon and over His domestic service and servants, to distribute and divide, deal, share and give out food rations, measures and portions in, by and with due times and seasons, ages and eras? Blessed and happy, fortunate and good, prosperous and privileged is that certain specific servant, slave and attendant who, when his Sovereign Master* has come, arisen and appeared, through enquiry and examination, thought and scrutiny, investigation and perception shall find and discover, observe and recognise, detect and come to know that he is doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting this in this manner and way, thus and so. Really and truly, actually and most certainly I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, He shall set down and place, put and appoint, install and assign, constitute and render, exhibit and declare, show and make, bring and designate him, *that servant*, upon and over His things that exist and was created by Him, all that is identical to Him and that which continually exists, His possessions and property at His disposal, at hand and that were His from the beginning, that belong to Him and that were set down by Him. But nevertheless, just in case and if that certain specific servant, slave and attendant may say within and inside his own heart, his circulation of life that controls his desires and feelings, affections and endeavours, wills and characters, passions and impulses, 'My Sovereign Master* is lingering and delaying, is late and taking too long a time with His arrival, failing to come and prolonging His appearance,' and so he begins and starts to lead and rule over the servant boys and servant girls, striking and beating, smiting and wounding, harming and injuring them by nullifying their conscience, and to eat, devour and consume *food*, and to drink, absorb and gulp down *alcohol*, to also get drunk and become intoxicated with wine and alcoholic beverages, the Sovereign Master* of that certain specific servant, slave and attendant shall come and arrive, be present and be here upon him in, by and with a day and time, age and season when he does not anxiously expect or wait for, look for or anticipate His arrival, and in, by and with an hour, occasion and time which he does not 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, and He shall cut him into two pieces and separate him twice, and He will set aside and place, stand and establish, appoint and ordain, fix and provide, designate and assign, remove and deposit, put and throw him in his due and destiny, part and area, territory and country, district and place together with the 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 *persons*. Also, that certain specific servant, slave and attendant that knows and understands, perceives and realises, notices and discerns, discovers and observes, experiences and ascertains, learns about and distinguishes, judges and thinks about, comprehends, acknowledges and recognises 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 his Sovereign Master*, but has not prepared or made ready, or has not done or performed, accomplished or executed, practised or brought about, undertaken, kept or carried out, constructed or established in accordance with or in line with, with regards to or corresponding to His will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, that person shall be beaten and flayed, struck and whipped, hit, thrashed and scourged many numerous and a large amount of times. On the other hand, however, the one who has not known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised *His will*, but nevertheless, has still done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed, established and committed things worthy and deserving, befitting, fitting and suitable of a beating, hitting and flogging, that person shall be beaten and flayed, struck and whipped, hit, thrashed and scourged a few, little and insignificant amount of times. Each and every individual and collective person to whom many numerous and a large amount of things have been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, many numerous and a large amount shall be sought after and wished for, wanted and demanded, endeavoured to be obtained and strove for, looked for and desired from that persons presence and immediate proximity. And to whom many numerous and a large amount of things were entrusted and committed, presented and placed, deposited and given over, applied and employed, delivered, presented and set before, that much more and excessive, abundant and extraordinary, superior, excellent and remarkable shall be asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded for from that person.

12:43a From the placeholder $\overline{K\Sigma}$

12:45a From the placeholder $\overline{K\Sigma}$

12:46a From the placeholder $\overline{K\Sigma}$

12:47a From the placeholder $\overline{KY}$

42 (cont) - 48

'I have come, arisen and appeared to throw and cast, scatter and hurl, propel and fling blazing fire upon the earth and land, ground and inhabited regions, and how I want and wish, prefer and aim, intend, will and desire that it had now and already been ignited, lit and kindled! However, I have and hold, acquire and receive, own and possess an immersion and submersion to be immersed and submerged with, and how and in what manner and way I am compressed and constrained, oppressed and urged, impelled and closely occupied, emotionally stressed and seized with grief, enclosed with suffering and torment up until that time when its aim, goal and purpose may be completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished! Do all of you think and presume, suppose and regard, deem and judge, decide, believe and consider that concerning this, I have made My public appearance and arrived, come forth and become present to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation within and inside the earth and land, ground and inhabited regions? Not at all! I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, rather and instead, nevertheless and on the contrary, *I have come to cause* division and dissension, disunion and opposition! For this reason, since and from now, at this present time, five persons in one house and home, dwelling and family shall be and exist as divided and separated, dispersed and opposed, distributed and cleaved asunder, cut into pieces and set at variance and in discordance; three against and in opposition to two, and two against and in opposition to three! A father shall be divided and separated, dispersed and opposed, distributed and cleaved asunder, cut into pieces and set at variance and in discordance against and in opposition to a son, and **'a son against and in opposition to a father'** *; a mother against and in opposition to the daughter, and **'Daughter against and in opposition to the mother'** *; mother-in-law against and in opposition to the bride and daughter-in-law, and **'A bride and daughter-in-law against and in opposition to the mother-in-law.'** * "

12:49-53a See also *MattithYah 10:34-35*

12:53a From *MiykaYah 7:6a*

12:53b From *MiykaYah 7:6b*

12:53c From *MiykaYah 7:6c*

49 - 53

Foreseeing And Settling

54

Moreover, He was also saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the crowds and multitudes, throngs and masses of people, "At the time when and whenever you may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold a cloud and mist rising, appearing and ascending in the west, immediately and straight away all of you say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, 'A rainstorm and violent thunderstorm is coming,

12:54-59a See also *MattithYah 16:2-3, 5:25-26*

arising and appearing,' and so it comes to be and exists, arises, appears and originates in this manner and way, thus and so. And at the time when and whenever a wind from the south is blowing, all of you say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, 'A burning and scorching heat shall be and exist here *soon*,' and so it comes to be and exists, arises, appears and originates. Hypocrites and actors, pretenders and dissemblers, duplicators and insincere, false and pretentious, fraudulent and counterfeit persons! All of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold how to test and examine, prove and scrutinise, distinguish, interpret and discern the face, appearance and countenance of the sky and all things visible within it, and the earth and land, ground and inhabited region, but nevertheless, this present time and season, age and suitable occasion all of you do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold how or in what manner or way to test and examine, prove and scrutinise, distinguish, interpret and discern? Moreover, why and for what reason do none of you separate and sunder between the facts, make a distinction and determine, decide and evaluate, assess and judge for yourselves what is righteous and just, upright and virtuous, faultless and guiltless, fair, approved and acceptable? For this reason, just as and whenever you are going off and departing, leaving and proceeding on your journey together with your opponent and accuser, enemy and adversary to the judge and to court, in and on the way and route, road and journey, make and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare, constitute and provide every working effort and practice, endeavour and pains, strive hard and do your best to be delivered and set free, released and liberated, separated and broken from that person, coming to a settlement and therefore severing the connection, lest or in some way that person may forcefully drag, lead and pull you to the court judge and arbiter, separator and evaluator, and the court judge and arbiter, separator and evaluator shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender and hand you over to the count bailiff and officer of justice, and the count bailiff and officer of justice shall throw and cast, scatter and hurl, propel and fling you into prison and jail, under the watchful eye of guards. I say and teach, maintain and affirm, direct and exhort, advise and point out to you, by no means may you come out or depart, go forth or proceed to leave from there, in that place, up until the time when you may also deliver and give back, discharge and repay, bestow and yield, return and restore, hand and pay back the last and final lepton*."

54 (cont) - 59

12:59a A *Lepton* or *Lepta* was a small copper coin that is worth less than $^{1}/_{8}$ of a British penny

Chapter 13
All Are Equal

Now, there were also some certain people who had arrived and were present in, by and at this exact same time and age, era and season publicly talking and informing, proclaiming and declaring, confessing and professing, reporting and reciting about and concerning, regarding and on account of, because of and with respect to the Galiylahens* whose life-blood Pilate had mixed and mingled together *with the life-blood* of their sacrifices, gifts and offerings. And in answer, response and reply, He, *Yahushua**, said to them, "Do all of you think and presume, suppose and regard, deem and judge, decide, believe and consider that concerning this, because they have experienced and undergone, received and endured these sufferings, these Galiylahens had come to be and existed, arose, appeared and originated as 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, more than and worse than, to a far greater degree than and compared with all the rest of the individual and collective Galiylahens? Not at all, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you; but nevertheless and on the other hand, unless and if all of you may not change your minds and think differently, amend your life and attitude, reconsider and feel compunction, abhor your past sins and repent, all of you, individually and collectively, shall destroy and kill, ruin and annihilate, render useless, waste and slay yourselves, causing yourselves to perish and pass away likewise and similarly, in the exact same way. Or how about those eighteen *people*, upon whom the watch tower within and inside Shiloach* fell down and tumbled, collapsed and plunged, and killed and slayed, eliminated and did away with them, causing them to pass away; do all of you think and presume, suppose and regard, deem and judge, decide, believe and consider that concerning this, they had had come to be and existed, arose, appeared and originated as debtors and obligators, sinners and offences, liabilities and were guilty of greater errors more than and worse than, to a far greater degree than and compared with all the rest of the individual and collective men and other human beings who are residing and living, inhabiting and dwelling in Yaruwshalaiym? Not at all, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you; but nevertheless and on the other hand, unless and if all of you may not change your minds and think differently, amend your life and attitude, reconsider and feel compunction, abhor your past sins and repent, all of you, individually and collectively, shall destroy and kill, ruin and annihilate, render useless, waste and slay yourselves, causing yourselves to perish and pass away likewise and similarly, in the exact same way."

1 - 5

13:1a *Galiylahens*, people from *Galiylah* in the northern section of *Yisra'el*, where Yahushua and several other disciples came from
13:3a *Yahushua* is added for clarification, due to the fact that Yahushua hasn't been mentioned by Name now since the last half of chapter 11!

13:4a *Shiloach*, incorrectly known as *Siloam*, and means *Sent*. The name of a pool and Tower near the Temple in Yaruwshalaiym (See *Yahuchanon 9:11*)

He continued on by saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out this certain parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, "A certain specific person had and held, acquired and received, owned and possessed a fig tree that had been planted, produced and brought forth within and inside his vineyard, his place where grapes were cultivated, and he came, arose and appeared, seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find fruit and produce, result and progeny on it, but he did not find or discover, observe or recognise, detect or come to know any through much enquiry and examination, thought and scrutiny, investigation and perception. And so he said to the vineyard worker, vinedresser and gardener, for his advantage, 'Behold, look and see! It has already been three years from and since I have been coming, arising and appearing, seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find fruit and produce, result and progeny on this certain specific fig tree, but not finding or discovering, understanding or acquiring, observing or recognising, detecting or coming to know, obtaining or gaining any through much enquiry and examination, thought and scrutiny, investigation and perception. Then and therefore, accordingly, consequently and these things being so, cut it down, eliminate and remove it. Why and for what purpose is it still using up and consuming the land, earth and soil, abolishing and destroying it, making it barren and unfruitful?' But nevertheless, in answer, response and reply, he, *the gardener*, says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Sovereign Master*, leave it alone and let it be set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated for this certain specific year as well, up until the time when and as soon as I may dig and hand till the ground surrounding it, and have thrown and put, placed and set manure, dung and fertilizer around it; and indeed, truly and surely, if it may make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring about fruit and produce, result and progeny within and throughout the time that is about to and inevitable to, determined and intended to, certain and expected to, destined and going to be *this year, then everything is good**. But nevertheless and on the other hand, if and whether it does not do so, then indeed, truly and most certainly you shall cut it down, eliminate and remove it.' "

6 - 9

13:8a From the placeholder $\overline{KE}$

13:9a *Then everything is good* isn't in the Greek text, but in order for this to make sense in English, something needs to be added. This is a legitimate ellipsis

A Crippled Woman Healed On The Shabbat

10 - 17

Continuing on, He was and existed teaching, explaining and instructing through discourses and discussions within and inside one of the synagogues, the gatherings and assemblies, congregations and places of meeting on one of the Shabbat days. And behold, look and see! A woman who had had and held, acquired and received, owned and possessed a spirit of weakness and frailty, feebleness and inadequacy, illness, sickness and disability for eighteen years *was there also*. And she was and existed as continuously doubled up and bent over, and so was not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough in order to fully, completely or totally straighten and raise herself, lift herself up and stand up straight. And so, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to her, Yahushua* called out to and addressed, spoke to and summoned, pronounced and said to her, "Woman, you have been set free and released, let go of and dismissed, pardoned and liberated from your weakness and frailty, feebleness and inadequacy, illness, sickness and disability." And so He laid and set, placed and put His hands upon her, and suddenly and instantly, immediately and at that very moment, she was straightened up, restored to health and was able to stand up straight, and so she gave glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*. In answer, response and reply, as the synagogue president and chief, leader and ruler was indignant and angry, very displeased and vexed, grieved and offended, irate and incensed, irritated, discontented and annoyed that concerning this, Yahushua* had willingly served and healed, cured and restored *a person* to health on the Shabbat day, he was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the crowd and multitude, throng and mass *of people* concerning this, "There are and exist six days and periods of time in, by and with it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to accomplish and execute, bring about and construct, produce and perform, practise and carry out, establish, acquire and enforce work. Then and therefore, accordingly, consequently and these things being so, in, by and with these certain specific *days of work*, come, arise and appear *here* in order to be willingly served and healed, cured and restored to health, and not on the Shabbat day!" On the other hand, however, the Sovereign Master* answered, responded and replied to him, and He said, "Hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! Who among each and every one of you on the Shabbat does not untie and loosen, set free and release, set aside and unbind, undo and unfasten his ox or donkey, separating it from the feeding stall and stable, and after taking them away and leading them off, gives them something to drink, soak up and absorb? Yet, this certain specific woman who is and exists as a daughter of Abraham, whom behold, look and see, Shatan, the adversary and slanderer, has kept bound and tied up, restricted and stopped, physically harmed and prohibited from being healthy for eighteen years, is it not necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial that she is to be untied and loosened, set free and released, set aside and unbound, undone and unfastened from this certain specific chain and band, bond and fetter on the Shabbat day*?!" And so, with Him saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out these things, all His individual and collective enemies and hostile persons, oppositions and adversaries were being put to shame and embarrassed, humiliated and disappointed, disillusioned and dishonoured, disfavoured and confounded, and all of the crowd and multitude, throng and mass *of people*, individually and collectively, rejoiced and were glad, delighted and pleased at, upon and on the basis of the glorious and splendorous, bright, magnificent and excellent, pre-eminent and dignified, graceful and majestic things coming to be and existing, arising, appearing and originating by, under and subject to His power and control.

13:12a From the placeholder *ΙΣ*

13:13a From the placeholder *ΘΝ*

13:14a From the placeholder *ΙΣ*

13:15a From the placeholder *ΚΣ*

13:16a The restriction of doing *no work* on the Shabbat day did not in any way include not healing people either. Both the Hebrew and Greek testify that one is to rest from their *public business* on the Shabbat day, their employment of *work*, so to speak. It is not against the Torah to heal people on the Shabbat day, a day when people are to be rested and set free from their personal bondages

The Kingdom of God

18 - 21

Then and therefore, accordingly, consequently and these things being so, He was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "What does the kingdom and royal power, dominion and rule, kingship, reign and authority of God* exist like and resemble, compare and equal? And to what thing shall I liken and resemble, compare and equal it to? It is and exists like and resembles, is compared with and equal to a grain of mustard seed which, having received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted, a certain person threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped into and inside his garden, and so it grew, increased and became greater in size, and it came to be and existed, arose, appeared and originated as a tree and large bush, and **'The birds and flying creatures of heaven, the vaulted expanse of the sky and all things visible in it made their nest and settled down, rested and tarried, lived and setup their tent in and under its branches.'** * " And again, anew and furthermore, He said, "To what shall I liken and resemble, compare and equal the kingdom and royal power, dominion and rule, kingship, reign and authority of God* to? It is and exists like and resembles, is compared with and equal to yeast and leaven which, having received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted, a certain woman hid and concealed, mixed, put and mingled it within and among three sata of wheat flour up until the time when the whole of and the entirety of the *batch* was leavened and fermented."

13:18-21a See also *MattithYah 13:31-33*; *Marcus 4:30-32*

13:18a From the placeholder *ΘΥ*

13:19a From *Yachezq'el* (*Ezekiel*) *17:23*

13:20a From the placeholder *ΘΥ*

The Narrow Door

22 - 26

And He was travelling, passing and journeying through and via every town, city and village, small town and country town teaching, explaining and instructing through discourses and discussions, even when making and performing, accomplishing and executing, practising and bringing about, keeping and carrying out, constructing and establishing, manufacturing and creating, forming and producing, appointing and ordaining, undertaking and preparing, constituting and setting the purposed journey and trip towards Yaruwshalaiym. Continuing on, a certain person said to Him, "Sovereign Master*: are those who are going to be delivered and preserved, saved and rescued you from danger and destruction, ruin and annihilation only and merely few, small and little in number?" But nevertheless, He said to them for their advantage, "Make every effort and struggle, contend and endeavour with strenuous zeal, earnestly strive to obtain and try extremely hard to go into and enter through and via the narrow and strict, thin and confined door and way, gate, passage and entrance, for concerning this, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, many numerous and large amounts *of people* shall seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find to go into and enter *through it*, but they shall not be strong or mighty, great or powerful, competent or robust, able or capable enough to do so. At the time when, as soon as and once the Sovereign Master and Owner has been raised and lifted up, awakened and caused to stand up and may close and shut the door and gate to the passage way and entrance, after that any one of you may stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised outside and then begin and start to knock, tap and bang *on* the door and gate to the passage way and entrance, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Sovereign Master*! Open *the door* for is to give us entrance and access!' But in answer, reply and response, He shall say to all of you, 'I do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold where or what place all of you are and exist from.' Then, at that time,

13:22-30a See also *MattithYah 7:13-14*, *21-23*; *25:10-12*; *8:11-12*

13:23a From the placeholder *ΚΕ*

13:25a From the placeholder *ΚΕ*

all of you shall begin and start to say and teach, maintain and affirm, direct and exhort, advise and point out, 'We ate, devoured and consumed *food* before You and in Your presence, in Your judgement and in Your sight, and we also drank, soaked up and absorbed *liquid*, and You Yourself taught, explained and instructed us through discourses and discussions within and inside our own broad, wide and main streets!' Then He shall speak to all of you, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'I do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold where or what place all of you are and exist from. "**Stand away from and withdraw, remove yourself and depart, desert and go away from, resign from and leave Me, all you individual and collective workers and labourers of injustice and unrighteousness, wickedness and wrongdoing, transgression and violation of the Law of the Supreme One.**" *' There, in that place, shall be and exist weeping and crying, wailing and lamenting, and the gnashing and snarling, biting and grinding, shivering and crunching, grating and chattering of teeth, expressing anguish and utter despair, at the time when and whenever all of you shall see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate Abraham, and Yitschaq, and Ya'qob, and all the individual and collective prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind within and inside the kingdom and royal power, dominion and rule, kingship, reign and authority of God*, but nevertheless, all of you are being thrown and expelled, driven and repudiated, pulled and torn, brought and sent, cast and extracted, disposed of and ejected, banished and gotten rid of outside and in the outer limits. Then *people* shall have come and arrived, become present and be here from the east, the place where the sun rises, and from the west, the place where the sun sets; from the north, and from the south, and they shall lie, sit down and recline within and inside the kingdom and royal power, dominion and rule, kingship, reign and authority of God*. And so behold, look and see! Those who are and exist as last and final, lowest and least important ones in influence, rank and honour who shall be and exist as first and chief, principal and most important ones in influence, rank and honour, and those who are and exists as first and chief, principal and most important ones in influence, rank and honour who shall be and exist as last and final, lowest and least important ones in influence, rank and honour."

26 (cont) - 30

13:27a From *Psalm 6:8*

13:28a From the placeholder $\overline{ΘY}$

13:29a From the placeholder $\overline{ΘY}$

Yahushua's Lament

In, by and with that exact same hour and time, some certain Pharisees approached and came to, turned towards and drew near to Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Get away and leave, depart and proceed to pursue the journey, travel and go from here, from this place, for concerning this, Herod wants and wishes, prefers and aim, intends, wills and desires to kill and slay, eliminate and do away with You, causing You to pass away." But He said to them, "Having pursued your journey and travelled, proceeded and gone on your way, say to that certain fox, that sly and crafty, cunning, malicious and wicked man, 'Behold, look and see! I continuously 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 demons, the fallen messengers and envoys, and I am also finishing and completely accomplishing, producing and performing, rendering and satiating healing cures this very day and tomorrow as well, and on the third day I am completing and perfecting, accomplishing and executing, carrying out and fulfilling, performing and establishing, achieving, concluding and ending My aim, goal and purpose.' Regardless and nevertheless, however and in spite of this, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Me to be continuously pursuing My journey and travelling, proceeding and going on My way today, this very day, and tomorrow, and the next and following day too, for concerning this, it cannot be and is not possible, permitted, allowed and is completely unthinkable that a prophet, a man who declares the thoughts of the Supreme one in the presence of and before mankind would be killed or slayed, eliminated, done away with or be caused to pass away outside or in the outer limits of Yaruwshalaiym*!"

31 - 33

13:33a From the placeholder $\overline{ΙΛΗΜ}$

'O Yaruwshalaiym*, Yaruwshalaiym*! The one who kills and slays, eliminates, does away with and causes the prophets, the men and women who declare the thoughts of the Supreme One in the presence of and before mankind to pass away, and who also stones and throws rocks at those sent and dismissed, dispatched, ordered and commissioned to her for her advantage! How often and how many times I have wanted and wished, preferred and aimed, intended, willed and desired to gather and draw, collect and assemble, bring and join your offspring, progeny and children together in the manner and fashion, way and style a bird and hen does her chicks under her wings, and you were not wanting or wishing, preferring or aiming, intending, willing or desiring! Behold, look and see! Your house and home, dwelling place and abode is left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from all of you! I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, never may any of you ever see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend, pay attention to or appreciate Me up until when all of you may say **"Blessed and happy, fortunate and good, prosperous and privileged is He who comes, arises and appears in the name and title, character and person, reputation and authority of Yahuweh*!"** * ' "

34 - 35

13:34-35a See also *MattithYah 23:37-39*
13:34a From the placeholder $\overline{ΙΛΗΜ}$
13:34b From the placeholder $\overline{ΙΛΗΜ}$

13:35a From the placeholder $\overline{ΚΥ}$
13:35b From *Psalm 118:26*

Chapter 14

Yahushua In A Pharisee's House

And it came to be and exist, arose, appeared and originated that in, by and with the time when He came into, arose and appeared within the house and home, dwelling and abode of one of the certain rulers and princes, commanders and chiefs, leaders and governors of the Pharisees on the Shabbat day to eat, devour and consume bread, they themselves were also there, keeping a careful watch on and narrowly observing, assiduously keeping their eye on and inquisitive attention on, supervising and lying in wait for Him. And could you believe it*, a certain specific man who was suffering from dropsy and Oedema, the accumulation of pressure in bodily fluids, was and existed there, in His presence and in His sight, in front of and before Him. And in answer, response and reply, Yahushua* spoke to the lawyers, the interpreters of the Oral Law and advisers, and the Pharisees for their advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Is it possible and free, permitted and lawful to willingly serve and heal, cure and restore *people* to health during the Shabbat, or not?" But nevertheless, they were all quiet and remained silent, kept still and offered no objection. And so, having taken possession of and attained, seized and laid hold of, grasped and firmly grabbed him, He healed and cured, restored and made him whole, and He set him free and released him, let him go off and dismissed him. And He said to them for their advantage, "Which certain person among all of you whose son or ox should fall down and tumble, collapse and plunge into a well, pit or shaft in and during the Shabbat day would not immediately and straight away pull him up or draw him out?" But they were not strong or mighty, great or powerful, competent or robust, able or capable enough to answer back or reply against, condemn or reject, grumble or contradict, argue or dispute against these *words* for their advantage.

1 - 6

14:1-6a See also *MattithYah 12:9-14*

14:2a The Greek here says *Και ιδου*, *"And Behold"*. I have translated as *And could you believe it* as Lucus is using it as a sarcastic expression. The Pharisees had obviously set this entire meal up in order to find a way to accuse *Yahushua*. They'd invited Him to one of their houses on the Shabbat, and purposely brought a man who needed healing, so they could accuse Him of "working" on the Shabbat day. Could also be translated as *And guess what?*
14:3a From the placeholder $\overline{ΙΣ}$

Continuing on, He was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to the advantage of those who had been called and invited, summoned and addressed, observing and giving attention to, checking and taking note of, aiming at and referring to how and in what manner and way they were picking out and selecting, choosing, claiming and electing the

7

chief places and most important places at the table, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them for their advantage as follows: “At the time when and whenever you may be called and invited, summoned and addressed by, under and subject to the power and control of a certain persons invitation, do not sit down, lie down or recline at the chief places and most important places at the table, lest or in case someone more honoured and respected, esteemed and precious, valued and highly prised, distinguished and considered more worthy may be and exist as having been called and invited, summoned and addressed by, under and subject to the power and control of his invitation *as well*. So that at the time when and whenever the person who had called and invited, summoned and addressed both you and him comes, arises and appears to you, and shall say, ‘Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present this place and space, spot and location, position and area to this person.’ And then, at that time, you shall start and begin to head for and make your way to claim and occupy, hold and possess, seize and inhabit the last and final, lowest and least important place and space, spot and location, position and area in influence, rank and honour. But nevertheless, notwithstanding and on the contrary, at the time when and whenever you may be called and invited, summoned and addressed by invitation, having pursued the journey and travelled, proceeded and gone on your way, sit down, lie down and recline at and upon the last and final, lowest and least important place and space, spot and location, position and area in influence, rank and honour, so that and in order that at the time when and whenever the person who had called and invited, summoned and addressed you comes, arises and appears, he shall say to you, ‘Friend, close companion and associate, go up, ascend and move to a higher and more honoured, better and superior place.’ Then, at that time, there shall be and exist glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty for you in the presence of and in the sight of, in front of and before all those, individually and collectively, who are sitting down, lying down and reclining together with you. For concerning this, every person, individually and collectively, who shall lift up and exalt, elevate and dignify, honour and raise himself *or herself* up on high in opulence, prosperity and power shall be humbled and shall become unpretentious, abased and reduced, made small and low, assigned to a diminished and depressed state, degraded and ranked below everyone else, being lowly and insignificant, weak and poor, trivial and insignificant, being lessened and minimised, decreased and disparaged, and the person who humbles and becomes unpretentious, abased and reduced, makes himself *or herself* small and low, assigning himself *or herself* to a diminished and depressed state, degrading and ranking themselves below everyone else, being modest and meek, gentile, mild and obedient, shall be lifted up and exalted, elevated and dignified, honoured and raised up on high in opulence, prosperity and power.”

7 (cont) - 11

The Great Banquet

He was also saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the person who had called and invited, summoned and addressed Him by invitation, “At the time when and whenever you may make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring about a lunch or a dinner and banquet, supper and principle meal, do not invite or call, proffer hospitality or send for, summon or assemble your friends, companions and associates, nor your brothers and fellow brethren, nor your relatives and kinsmen, fellow citizens and countrymen, nor any neighbours who are rich and wealthy, overflowing and abounding in possessions and resources, lest or in case they themselves may call and invite, summon and address you by invitation in return, and so that it may come to be and exist, arise, appear and originate as your repayment, recompense and requital. But nevertheless, notwithstanding and on the contrary, at the time when and whenever you may have made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about a feast, banquet and reception, call and invite, summon and address the poor and lowly, afflicted and destitute, helpless, powerless and needy ones, maimed and crippled, disabled and mutilated, lame and infirm, blind and people unable to see clearly, and you shall be and exist as blessed and happy, fortunate and good, prosperous and privileged, for concerning this, they do not have or hold, acquire or receive, own or possess the means in order to repay, recompense and requite you. For this reason, however, it shall be repaid, recompensed and requited to you in, by and at the resurrection and restoration, rising up and standing up of the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones who are in a proper relationship with the Supreme One.” Furthermore, some certain person among those sitting down, lying down and reclining together, after having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these *words*, said to Him, “Blessed and happy, fortunate and good, prosperous and privileged is the person who shall eat, devour and consume loaves of bread within and inside the kingdom and royal power, dominion and rule, kingship, reign and authority of God*!” On the other hand, however, He, *Yahushua*, said to Him, “A certain Man* was making and performing, accomplishing and executing, practising and bringing about, keeping and carrying out, constructing and establishing, manufacturing and creating, forming and producing, appointing and ordaining, undertaking and preparing, constituting and providing a great and large, mighty and powerful, intense, extraordinary and numerous dinner and banquet, supper and principle meal, and He called and invited, summoned and addressed many numerous and large amounts *of people* by name, and He sent and dismissed, dispatched, ordered and commissioned His Slave, Servant and Attendant with a message at the hour, time and season of the dinner and banquet, supper and principle meal, to say to those who had been called and invited, summoned and addressed by name, ‘Come, arise and appear, for concerning this, it is and exists now, at this present time, as already been prepared and made ready now, by this time.’ But all of them, individually and collectively, separated as one unit. They began and started to initiate the process of ruling by making excuses to not associate with Him and reject His invitation, avoiding and refusing to accept it, not paying attention to it and declining it, averting and depreciating, spurning and shunning, disdaining and repudiating it, demanding to be exempted from attending the meal. The first and principle, chief and most important one said to Him, ‘I have bought and purchased a field, piece of land and farm, and I have and hold, acquired and received, own and possess a need and necessity to urgently go out, departed and proceed onwards to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate it. I ask and desire, demand and address, enquire and beg, plead and request that you have and hold, acquire and receive, own and possess me as having been excused to not be associate with, as I have rejected the invitation, avoided and refused to accept it, not paid attention to it and declined it, averted and depreciated, spurned and shunned, disdained and repudiated it, and have demanded to be exempt from attending the meal.’ Then another and different one said, ‘I have bought and purchased five yokes and pairs of oxen, and I am pursuing my journey and travelling, proceeding and going on my way to test and examine, prove and scrutinise, distinguish and view, discern and approve them as good and genuine, worthy and excellent. I ask and desire, demand and address, enquire and beg, plead and request that you have and hold, acquire and receive, own and possess me as having been excused to not be associate with, as I have rejected the invitation, avoided and refused to accept it, not paid attention to it and declined it, averted and depreciated, spurned and shunned, disdained and repudiated it, and have demanded to be exempt from attending the meal.’ Next, another and different one said, ‘I have just been married to a woman, 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, I am not powerful or mighty, able or capable, forceful or influenceable, authorised or

12 - 20

14:15a From the placeholder *ΘΥ*

14:16a From the placeholder *ΑΝΟΣ*

significant, competent or excellent enough to come, arise and appear.' When the Slave, Servant and Attendant had come and approached, appeared and arrived, He publicly told and informed, proclaimed and declared, confessed and professed, reported and recited these things to His Sovereign Master*. Then, at that time, as the Master of the house and Householder had become provoked and agitated, angry and irritated, furious and enraged, He said to His Slave, Servant and Attendant, 'Quickly and shortly, at once, speedily and without delay, go out and leave, disembark and proceed to go to those who are fashionable and mouldable, formable and receptive to being rescued and delivered, as they are not set in stone and so are fluid and flowing in the streets and lanes of the cities and towns inhabitants: the poor and lowly, afflicted and destitute, helpless, powerless and needy ones, and the maimed and crippled, disabled and mutilated ones, and the blind and people unable to see clearly, and the lame and infirm, and carry and bring, lead, take and guide them by the hand to come here, to this place.' And the Slave, Servant and Attendant said, 'Sovereign Master*, what You have charged and enjoined, commanded, ordered and instructed has come to be and exist, arose, appeared and originated, and yet, there is and exists place and space, spot and location, position and room left' And so the Sovereign Master* said to the Slave, Servant and Attendant for His advantage, 'Go out and leave, disembark and proceed to go on Your journey to also make a way and route, road and path through the fences and walls, barriers and partitions that divide, separate and prevent people from joining us, blocking them and obstructing their paths, and force and compel, urge and drive, pressure, press and stress the advantages and necessity for them to come in and enter, so that and in order that My house and home, dwelling, family and abode may be completely filled.' For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, not a single one of those persons who had been originally called and invited, summoned and addressed by name shall taste or experience, partake in or come to know My dinner and banquet, supper and principle meal."

14:21a From the placeholder $\overline{K\Omega}$

20 (cont) - 24

14:22a From the placeholder $\overline{KE}$

14:23a From the placeholder $\overline{K\Sigma}$

The Cost Of Obedience

Moreover, many numerous and a large amount of crowds and multitudes, throngs and masses *of people* were travelling and going, proceeding and on the journey together, and having turned around, He said to them, for their advantage, "If or whether some certain person comes, arises and appears to Me for My advantage, but does not hate and despise, abhor, reject and detest his father, and mother, and *his* woman and wife, and children, offspring and progeny, and brothers, and sisters, and yes, even his *or her* own life and soul, he *or she* is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be or exist as My disciple and follower, pupil and learner, apprentice and adherent. Whoever and whatever person who does not carry or bear, lift or take up, support, raise up or endure his *or her* own upright stake, pole, cross and patibulum and comes, arises and follows after and behind Me, that person is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be or exist as My disciple and follower, pupil and learner, apprentice and adherent. Affirming and confirming this, which person from out of and among all of you who is wanting and wishing, preferring and aiming, intending, willing and desiring to build and prepare, set up and plant, establish and confirm, found and construct, erect and make a watch tower does not firstly and chiefly, principally and most importantly, having sat down and dwelt, stayed, resided and sojourned *on the floor*, counts and adds up, computes and recons, figures out and calculates the cost, to see if or whether he *or she* has or holds, acquires or receives, owns or possesses the means in order to complete, perfect and finish it satisfactorily? So that and in order that lest, having set down and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned his *or her* fundamental basis and foundation, and then not being strong or mighty, great or powerful, able or capable, competent or robust enough to finish and accomplish, achieve and complete it, all those individual and collective people who are watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing may being and start to laugh at and ridicule, scornfully mock, jeer at and deride him *or her*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, 'This certain specific man and human being began and started to build and prepare, set up and plant, establish and confirm, found and construct, erect and make *it*, but this person it not strong or mighty, great or powerful, able or capable, competent or robust enough to finish and accomplish, achieve and complete it!' Or what certain King and leader, commander and prince, ruler, chief and monarch, pursuing his journey and travelling, proceeding and going on his way to another and different King and leader, commander and prince, ruler, chief and monarch in order to meet with him and engage, encounter and fight in a war, battle and conflict, shall not firstly and chiefly, principally and most importantly, having sat down and dwelt, stayed, resided and sojourned *on the floor*, deliberate with himself and consider, resolve and plan, consult and determine, devise and plot, carefully think about and purpose if or whether he is and exists as powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough in and with ten thousand *troops*, to match and meet with, oppose and encounter, face and respond to the one who is coming, arising and appearing against and in conflict with him together with twenty thousand *troops*? And indeed, if he does not, whilst he is and exists yet and still a great distance from and a long way off, having sent and dismissed, dispatched, ordered and commissioned an envoy and representative, ambassadorial delegate and messenger with a message and order, he then asks and desires, demands and addresses, enquires and begs, pleads and requests what the conditions would be for his peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and assurance of salvation, and their peace between each other. Then and therefore, accordingly, consequently and these things being so, every individual and collective person from out of and among all of you who does not say good bye or bid farewell to, part with or forsake, renounce or separate, withdraw from or give up all his *or her* own individual and collective possessions and wealth, goods and property in this manner and way, thus and so, is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be or exist as My disciple and follower, pupil and learner, apprentice and adherent. Then and therefore, accordingly, consequently and these things being so, salt is 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 thing; on the other hand, however, if and whether the salt may become tasteless and foolish, blanded down and lose its strength and flavour, what shall it be seasoned and spiced in, by and with? As it is and exists as neither fit or useful, suitable or valuable, well-suited or fitting for or on behalf of the earth and land, ground and soil, nor for or on behalf of manure, dung and fertilizer; they then throw and cast, scatter and hurl, propel and fling it outside and into the outer limits. The person who has and holds, acquires and receives, owns and possesses ears, the ability to understand and know, let him hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to this!"

25 - 35

Chapter 15

The Lost Sheep

1 - 2

Now, as it happens, all the individual and collective tax collectors, revenue officers and toll 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 and existed as nearing to and coming close, being joined together and approaching Him, to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Him, *Yahushua*, and so both the Pharisees and

the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars were grumbling and murmuring, complaining and muttering, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, “This Man awaits and anticipates, looks forward to and expects to receive and accept, take up and welcome 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 eats, devours and consumes food together with them.” In response, He said this certain parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to them for their advantage, “What or which certain specific man and other human being from out of and among all of you, having and holding, acquiring and receiving, owning and possessing a hundred sheep, and is missing and unaware of the location of, has lost and is deprived of one from out of and among them, does not leave behind and abandon, depart from and cease to remain with the ninety-nine that are within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland, and goes and travels, journeys and proceeds to go after one that is missing and in an unknown location, has been lost and which he has been deprived of, up until when he may find and discover, observe and recognise, detect and attain it through enquiry and examination, thought and scrutiny, investigation and perception? Then, having found and discovered, observed and recognised, detected and attained it through enquiry and examination, thought and scrutiny, investigation and perception, he lays and sets, places and puts it upon his shoulders, rejoicing and being glad, delighted and pleased. And having come into, arisen and appeared within *his* house and home, dwelling and abode, he calls and addresses, invites and summons together his friends, companions and associates, and neighbours and fellow countrymen, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, ‘Rejoice and be glad, delighted and pleased together in association with me, for concerning this, through enquiry and examination, thought and scrutiny, investigation and perception I have found and discovered, observed and recognised, detected and attained my sheep I was missing and unaware of the location of, lost and was deprived of!’ I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, that concerning this, in this manner and way, thus and so, there shall be and exist more joy and gladness, happiness and delight within and inside heaven, the abode of the Supreme One, over, upon and on the basis of one single sinner, a person who has 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 who changes their mind and thinks differently, amends their life and attitude, reconsiders and feels compunction, abhors their past sins and repents than over, upon and on the basis of ninety-nine righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted persons who are in a right relationship with the Supreme One who do not have or hold, acquire or receive, own or possess the need, want or necessity to who change their mind or think differently, amend their life or attitude, reconsider or feel compunction, abhor their past sins or repent.

2 (cont) - 7

The Lost Coin

‘Or what or which woman, having and holding, acquiring and receiving, owning and possessing ten drachmas*, if she may be missing or not know the location of, lose or become deprived of one of them, does not light and ignite a lamp or candle and sweep through the house and home, dwelling and abode and carefully and diligently, sedulously and attentively seek after and wish for, want and demand, endeavour to obtain and strive for, look for and search up until such time when she may find and discover, observe and recognise, detect and attain it through enquiry and examination, thought and scrutiny, investigation and perception? Then, having found and discovered, observed and recognised, detected and attained it through enquiry and examination, thought and scrutiny, investigation and perception, she calls and addresses, invites and summons together her friends, companions and associates, and neighbours and fellow countrymen, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, ‘Rejoice and be glad, delighted and pleased together in association with me, for concerning this, through enquiry and examination, thought and scrutiny, investigation and perception I have found and discovered, observed and recognised, detected and attained the drachma that I was missing and unaware of the location of, lost and was deprived of!’ I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, that in this manner and way, thus and so, joy and gladness, happiness and delight comes to be and exists, arses, appears and originates among and before, in front of and in the presence of the Heavenly messengers and envoys of God* over, upon and on the basis of one single sinner, a person who has 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 who changes their mind and thinks differently, amends their life and attitude, reconsiders and feels compunction, abhors their past sins and repents.”

8 - 10

15:8a *Drachmas*, the plural of *Drachma*, a silver coin equal to that of the *Denarius* and was worth about a day’s pay

15:10a From the placeholder $\overline{\Theta Y}$

The Lost Son

Continuing on, He said, “A certain specific man* had and held, acquired and received, owned and possessed two sons. And the younger and fresher one of them said to the father, ‘Father, give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to me the part and piece, share and side, portion and section of the estate and wealth, property and substance of your money that falls and belongs to, is allotted and set down for me.’ So he divided and cleaved, sundered and distributed, apportioned and assigned, partitioned and dispensed the substance and life, property and goods, wealth and resources to them. And hardly after many numerous or a significant amount of days and times, ages and seasons, gathering and drawing, collecting and assembling, bringing and joining together all his individual and collective things, the younger and fresher son left home and went away on a journey to a distant land and country, province, district and region that was far off and a long way away, and there, in that place, he scattered and dispersed, wasted and squandered, dissipated and threw away the harvest grain of what he possessed and had in goods, wealth and property, substance and essence, living and continuing to live recklessly and riotously, loosely and licentiously, profligately and prodigally, dissipatedly and voluptuary, wildly and wastefully, in debauchery and without restraint. But then, having freely spent and wasted, used up and exhausted every individual and collective thing that he had, a strong and powerful, mighty, intense and severe prolonged famine and pandemic hunger came to be and existed, arose, appeared and originated over the whole of that certain specific land and country, province, district and region, and his rule began and started to fail and fall, leaving him powerless and destitute, inferior and excluded, causing him to lag behind everyone else and come short of their reach and authority. And so, going forth and journeying, travelling and continuing on, he joined himself closely together with and united with, glued himself to and cleaved to, fastened himself firmly to and associated himself with one of the citizens and inhabitants of that certain specific land and country, province, district and region, and he sent and dispatched, instructed and appointed, discharged and dismissed him into his field, rural area and land to feed and pasture, tend to and nourish, support and keep an eye on young pigs and swine. Eventually, he earnestly desired and longed for, craved for and was eager to be fed and satisfied, become full and eat his fill from out of the carob pods and husks that the young pigs and swine’s were eating, devouring and consuming, but no one, nobody and nothing gave or granted, supplied or furnished, bestowed or delivered, committed or permitted, extended or presented him with any. But nevertheless, having come, arisen and appeared to himself, coming to his senses and thinking straight, he said and affirmed, asserted and declared, ‘How many and to what extent do my father’s hired servants, workers and day-labours have an abundant and exceeding, increasing and excelling, overflowing and surpassing amount of bread loaves

11 - 17

15:11a From the placeholder $\overline{ANO\Sigma}$

and other food to eat, but on the other hand, however, here I am, in this place, destroying and ruining, annihilating and rendering myself useless, losing and abolishing, wasting and causing myself to perish and pass away with prolonged famine and pandemic hunger!? Having caused myself to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, I shall go and travel, journey and proceed to go to my father for my advantage, and I shall say to him, “Father, I have wandered from the Way and from the state of Uprightness against and in opposition to heaven, the abode of the Supreme One, and in the presence of and in the sight of, in front of and before you. I am and exist as no longer, no more and no further worthy or deserving, befitting, fitting or suitable enough to be called or addressed, designated or assigned as your son. Make and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare, constitute and provide the means for me to be as, like and similar to one of your hired servants, workers and day-labours.’ And so, having caused himself to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, he went, arose and appeared to his father for his own advantage. However, when he was still and yet far off, a great distance and a long way away, his father saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to him from afar and a long distance away, and he was moved with compassion and felt sympathy, expressing mercy and pity upon him, and so, having run and rushed forward, strived to advance and hastily moved towards to be by, at and near him, he flung his arms around his neck, falling down, descending and throwing himself upon him to embrace and hug him affectionately, seize him and take possession of him, being prepared to die for him, willing and ready to go through the most imminent peril to life, whilst kissing him affectionately and tenderly greeting him as well. However, the son said to him, ‘Father, I have sinned and erred, missed the mark and made a mistake, violated the law of the Supreme One and have wandered from the Way and from the state of Uprightness against and in opposition to heaven, the abode of the Supreme One, and in the presence of and in the sight of, in front of and before you. I am and exist as no longer, no more and no further worthy or deserving, befitting, fitting or suitable enough to be called or addressed, designated or assigned as your son.’ But on the contrary, the father said to his slaves, servants and attendants for his advantage, ‘Quickly and shortly, at once, speedily and without delay, bring and produce, bear, present and yield the best and greatest, first and chief, principal and most important long and flowing garment and robe in influence, rank and honour, and put it on and dress, draw it around and clothe him with it, and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a ring upon his hand, signifying my agency and might to uphold, protect and preserve him, and provide sandals for and on behalf of his feet, signifying his foundation and basis. And also bring and produce, bear, present and yield the fattened, fatted, prized and most valuable young calf, slaughtering, sacrificing and offering it as a gift, and let us eat, devour and consume it, being joyous and celebrate, being cheerful, merry and glad; for concerning this, this certain son of mine was and existed as dead and lifeless, destitute and inanimate, and he has now come back to life and existed again; he was and existed as missing and was in an unknown location, lost and had become deprived, and has now been found and discovered, observed and recognised, detected and attained through enquiry and examination, thought and scrutiny, investigation and perception!’ And so he began and started a reign of being joyous and celebrating, cheering and being merry and glad. On the other hand, however, his older and eldest son was and existed within and inside the field, rural area and land, and just as and at the time when he was coming, arising and appearing, he neared to and came close, approached and was drawn to the house and home, dwelling and abode, as he heard and attended to, considered and understood, comprehended and perceived, paid attention to and was listening to music being played and the sound of joyous and festive dancing. So, having called out to and summoned, invited and addressed one of the boy servants and children, he inquired and asked, investigated and learned about, questioned and ascertained from him about what all these things might be and exist as. And so he said to him concerning this, “Your brother has come and arrived, become present and is here, and your father has slaughtered, sacrificed and offering the fattened, fatted, prized and most valuable young calf as a gift, for concerning this, he has received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted him back and has recovered him save and sound, healthy and without blemish.” But nevertheless, he was provoked and agitated, angry and irritated, furious and enraged, and he did not want or wish, prefer or aim, intend, will or desire to go inside or enter. However, his father, having come out and left, departed and proceeded to come to talk to him, was exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching him. But nevertheless, in answer, response and reply, he said to his father, ‘Behold, look and see! How many years and how long I have served and been a slave to, obeyed and subjected myself to you and your authority for an extensive amount of time, and never, at any time and not once have I passed by or neglected, omitted or transgressed, overlooked or missed, disregarded or forgotten, deviated from or disobeyed your charge or precept, injunction or prescribed rule, mandate or order, regulation or commission, yet never, at any time and not once have you given or granted, supplied or furnished, bestowed or delivered, committed or permitted, extended or presented a young goat, a kid, to me so that and in order that I might be joyous and celebrate, cheer and be merry and glad together in association with my friends, companions and associates. At the time when and as soon as this certain son of yours came, arose and appeared, he who has eaten up and consumed, devoured and destroyed, squandered and swallowed, ruined and wasted your estate and wealth, property and life’s substance together with harlots, prostitutes and whores, you slaughtered, sacrificed and offered the fattened, fatted, prized and most valuable young calf as a gift for him.’ However, he said to him, ‘My son and child, you are and exist together with me always and at all times, and all my individual and collective things are and exist as yours too. But nevertheless, it was necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to be joyous and celebrate, cheer and be merry and glad, and to rejoice and be grateful, delighted and pleased , for concerning this, this certain brother of yours was and existed as dead and lifeless, destitute and inanimate, and he has now come back to life and existed again; he was also missing and in an unknown location, lost and had become deprived, and has now been found and discovered, observed and recognised, detected and attained through enquiry and examination, thought and scrutiny, investigation and perception!’ ”

17 (cont) - 32

Chapter 16

The Shrewd Money Manager

1 - 2

Continuing on, He was also saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the disciples and followers, pupils and learners, apprentices and adherents, for their advantage, “There was and existed a certain specific rich and wealthy man who was overflowing and abounding in possessions and resources, who had and held, acquired and received, owned and possessed a steward and manager, administrator and overseer, and this person was falsely accused and had false charges brought against him, calumniating and attacking his character, misrepresented and spoken slanderously against, defamed and repudiated before him, *the rich man*, saying that he was continuously scattering and dispersing, wasting and squandering, dissipating and throwing away his possessions and wealth, goods and property. So, having invited and called for, sent for and summoned him, he said to him, ‘What exactly is this that I hear and attend to, consider and understand, comprehend

and perceive, pay attention to and listen to being reported about and concerning, regarding and on account of, because of and with respect to you? Deliver and give back, discharge and repay, bestow and yield, return, restore and hand back the records and accounts, calculations and catalogues, reviews and evaluations of your management and administration, commission and dispensation, purpose and plan, regulations and arrangements; for the reason that you are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to manage or administrate, regulate or be a steward any longer.' But nevertheless, the steward and manager, administrator and overseer said within and inside himself, 'What is it that I can do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute? For concerning this, my Sovereign Master has taken away and removed, carried off and eliminated the management and administration, commission and dispensation, purpose and plan, regulation and arrangement from me, separating it from me? I am not physically strong or mighty, great or powerful, able or capable, competent or robust enough to dig or hand till the ground, and I am too ashamed and humiliated, confounded and disappointed, dishonoured and disfavoured to beg and ask for alms. I know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise what I shall do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute! So that and with the result that at the time when and after I may have been transferred and moved from out of the management and administration, commission and dispensation, purpose and plan, regulation and arrangement, they may welcome and embrace, favourably accept and receive, take and grasp, approve of and endure me inside and within their houses and homes, dwellings and abodes.' And having called out to and summoned, invited and addressed each and every one of his Sovereign Master's* debtors who owed him money, he was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the first and chief, principle and most important one, 'How much do you owe my Sovereign Master* and are indebted to pay, render and give back, exactly?' And so he said, 'One hundred baths* of olive oil.' In response he said to him, 'Welcome and embrace, favourably accept and receive, take and grasp, approve of and endure your bills and records, contracts and accounts, and having sat down and dwelt, stayed, resided and sojourned, quickly and shortly, at once, speedily and without delay write and inscribe, record and state "fifty".' Next, after that, he said to the other and different one, 'And as for you, how much do you owe and are indebted to pay, render and give back, exactly?' And so he said, 'One hundred kors* of wheat.' He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, 'Welcome and embrace, favourably accept and receive, take and grasp, approve of and endure your bills and records, contracts and accounts, and delay write and inscribe, record and state "eighty".' And that Sovereign Master* praised and commended, approved of and applauded the steward and manager, administrator and overseer of the unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful, for concerning this, he had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted what was thoughtful and shrewd, wise and insightful, prudent and sensible. Concerning this, the sons, children and progeny of this certain specific age and epoch, era and time are and exist as thoughtful and shrewd, wise and insightful, prudent and sensible towards their own generation and age, clan and people very much like each other in endowments, pursuits and character exceedingly more than and to a greater degree, above and far beyond the sons, children and progeny of light and illumination, enlightenment and understanding. And so, I myself say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring about friends, companions and associates for yourselves from out of and by the means of the treasure and wealth, riches and money, earthly goods, mammon* and property of the unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful, so that and in order that as soon as and when it may cease and stop, be used up and depart, come to an end and fail, they may welcome and embrace, favourably accept and receive, take and grasp, approve of and endure you into the eternal, everlasting and never ending tents and homes, booths and tabernacles. The trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable in, by and with a very small and insignificant, unimportant, least and little amount, is and exists as also trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable in, by and with a lot and a very large and numerous amount; and the person who is unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful in, by and with a very small and insignificant, unimportant, least and little amount, is and exists as also unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful in, by and with a lot and a very large and numerous amount. Then and therefore, accordingly, consequently and these things being so, if and whether all of you have not come to be or exist, arisen, appeared or originated as trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable in, by and with the unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful treasure and wealth, riches and money, earthly goods, mammon and property, who shall trust and rely, obey and place confidence, certainty and guarantee assurance and dependence in you with what is true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid? And if and whether all of you have not come to be or exist, arise, appear or originate as trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable in, by and with someone else's property and belongings, who, which or what shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present you with what is yours and yours alone? *No one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to serve and be a slave to, obey and subject themselves to the authority of two Sovereign Masters and Owners; for the reason that he shall either hate and despise, abhor, reject and detest one, but shall 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 the other and different one, or he shall obey and cling to, hold firmly onto and be devoted to, adhere to and cleave to one, but shall show contempt and disdain for, despise and disregard, look down on and scorn, think lightly of and neglect, not care for and slight, disparage and belittle the other and different one. None of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to serve and be a slave to, obey and subject yourselves to the authority of God* and to Mammon: treasure and wealth, riches and money, earthly goods and property.

2 (cont) - 13

16:5a From the placeholder $\overline{KY}$
16:5b From the placeholder $\overline{K\Omega}$
16:6a *Bath*, a Hebrew measurement that was equal to 21.5 litres, between 5 and 6 gallons. So this man owed 2150 litres, or 500/600 gallons of Olive Oil. The average barrel of crude oil today contains 42 gallons. This man owed between 11 and 14 barrels of olive oil
16:7a *Kor*, a Hebrew measurement that only measured the volume of dry substances, such as grain. A *kor* was equal to 390 litres, or 120 gallons. So this man owed 3900(!) litres, or 12000(!) gallons of wheat, which is equal to roughly 285 barrels worth
16:8a From the placeholder $\overline{K\Sigma}$
16:9a *Mammon* is a transliteration of an Aramaic word that included not just money, but possessions as well
16:13a See also *MattithYah 6:24*
16:13b From the placeholder $\overline{\Theta\Omega}$X

The Torah Is Valid

14 - 15

Moreover, the Pharisees, who exist and are present, live as and are continuously lovers of money and covetous, wanting to be rich and abound in resources and wealth, were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to all these individual and collective things, and were turning their nose up and ridiculing, sneering and scoffing at, mocking and deriding Him, despising Him and treating Him with contempt and insulting Him. So He said

to them, “All of you are and exist as those who show and make, render and exhibit, pronounce and declare yourselves to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted in the presence of and in the sight of, in front of and before men and other human beings. But nevertheless, God* Himself knows and understands, perceives and realises, notices and discerns, discovers and observes, experiences and ascertains, learns about and distinguishes, judges and thinks about, comprehends, acknowledges and recognises your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses. For concerning this, what is esteemed and exalted, lifted up and promoted, tolerated and honoured, sought after and set upon, aspired and elevated, regarded and proudly praised, boasted about and valued in, by and among men and human beings, is actually detestable and foul, shameful and disgusting, unclean and a loathsome abomination in the presence of and in the sight of, in front of and before God*. The Law, the teachings and precepts, instructions and commandments of the Torah, and the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind *were and are* as far as and point up to Yahuchanon; since and from then, at that time, the kingdom and royal power, dominion and rule, kingship, reign and authority of God* is being declared and proclaimed, brought and told, announced and communicated through the good news, glad tiding and message, proclamation and victorious declaration, and everyone, individually and collectively, are aggressively and forcefully, powerfully and fervently advancing and pressing on, increasing and progressing, forcing and pushing their way into it. Moreover, it is and exists as easier labour and less troublesome for the heaven, the abode of the Supreme One, and the earth and land, ground and region to pass away and perish, disappear, cease to exist and come to an end that for a single serif or dot, tittle or point of the Law, the teachings and precepts, instructions and commandments of the Torah to fail or fall down, be lost or disappear, perish or pass away, come to an end or disappear, be removed or cease to exist, lose its authority or no longer have any force, collapse or become invalid, nullified or be ruined. Everyone, individually and collectively, who sets free and releases, let’s go off and dismisses his wife, granting her the permission to depart and sends her away, and then marries and joins himself to another and different one commits adultery and has unlawful sexual intercourse; and whoever has been set free and released, let go of and dismissed, granted the permission to leave and sent away from a man and husband, becoming separated from him, and marrying and joining *herself* to another again, commits adultery and has unlawful sexual intercourse.

16:15a From the placeholder $\overline{\Theta\Sigma}$

16:15b From the placeholder $\overline{\Theta Y}$

15 (cont) - 18

16:16a From the placeholder $\overline{\Theta Y}$

Hades

‘Moreover, there was and existed a certain specific rich and wealthy man who was overflowing and abounding in possessions and resources, Niynaveh by name and title, character and person, reputation and authority, who also put on, clothed and dressed himself in purple and very costly and delicate, soft, white and fine linen, being merry and delighting in things, celebrating, rejoicing and enjoying himself through a luxurious life, living ostentatiously and lavishly, sumptuously and splendidly accordingly each and every day, constantly showing off his riches and lifestyle. But nevertheless, a certain specific beggar, a poor man who was destitute of resources and considered worthless, ‘El’azar* by name and title, character and person, reputation and authority, who was covered with sores and abscesses, boils and ulcers, had been thrown and cast, scattered and hurled, propelled and expelled against and before his, *Niynaveh’s*, entrance and forecourt, porch, vestibule and gateway, and was also constantly desiring and earnestly longing for, craving for and was eager to be fed and satisfied, become full and eat his fill from whatever fell down and descended, dropped off and tumbled from the rich and wealthy man’s dining table, he who was overflowing and abounding in possessions and resources. Nevertheless, notwithstanding and in contrast, even the street dogs continuously came, arose and appeared, licking his sores and abscesses, boils and ulcers. Then it came to be and existed, arose, appeared and originated in, by and at the time when the beggar, the poor man who was destitute of resources and considered worthless, died and perished, having his soul separated from his body, and he was carried off and taken away, transported and brought by, under and subject to the power and control of the Heavenly messengers and envoys to Abraham’s lap and breast, bosom and midst. And then, the rich and wealthy man who was overflowing and abounding in possessions and resources died and perished, having his soul separated from his body, and was buried and entombed, given a proper burial and put into the grave. And living, existing and being present in, by and with blackness and examination, death and testing within and inside Hades, the abode of the dead, having raised and lifted up his eyes, his organs used for seeing, he sees and perceives, observes and witnesses, knows and experiences, recognises and respects, understands and comprehends, pays attention to and beholds Abraham from afar, far away and at a distance of separation, with ‘El’azar at and by his lap and breast, bosom and midst, his comforting place of presence*. Then, having invited and called for, sent for and summoned him, he himself said, “Father Abraham, show mercy and compassion, pity, sympathy and kindness to me, and send and dismiss, dispatch, order and commission ‘El’azar to come to me, so that and in order that he might dip, immerse and submerge the tip, top and end of his finger in water and cool liquid and so he might cool, refresh and chill my tongue, for concerning this, I am in mental and spiritual pain and sorrow, suffering and grief, distress and agony within and inside this flame and blaze.” However, Abraham said, “Child and descendant: remember, recall and be mindful of the fact that concerning this, within and throughout your life and earthly existence, you received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted, recovered and welcomed your 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 things and resources, and likewise and similarly, in the exact same way, ‘El’azar *received* the 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 errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten things. But nevertheless, now, at this present time, he is exhorted and encouraged, consoled and comforted, appeased and strengthened, instructed and invited, summoned and addressed, called for and brought to this side here, in this place, and you yourself are in mental and spiritual pain and sorrow, suffering and grief, distress and agony. And in and besides all these individual and collective things, betwixt and between us and all of you, a great and large, massive and extraordinary, important and mighty, spacious and wide, long and splendid, grand and vast, high and strong, big and extensive chasm and hollow gulf, unbridgeable space, gaping opening and ravine has been strengthened and established, fixed and confirmed, stabilised and set, placed and settled, being made immovable, so that and therefore, for this reason and for this purpose, those who continually want and wish, prefer and aim, intend, will and desire to come over, pass through and cross over from here, in this place, over to all of you for your advantage, may not be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do so, neither can anyone come over, pass through or cross over from there, in your place, towards us for our advantage.” Then and therefore, accordingly, consequently and these thing being so, he said, “Then and therefore, accordingly, consequently and these things being so, I ask and desire, demand and address, enquire and beg, plead and request of you, father and ancestor, that and so you may send and dismiss, dispatch, order and commission him to go to my father’s house and home, family and abode, for the reason that I have and hold, acquire and receive, own and possess five brothers and fellow brethren, so that and therefore, for this

16:20a *‘El’azar*, incorrectly known as *Lazarus* and means *God has Helped*

16:23a In the Greek this is *plural*, but it makes little sense in *plural* in English

19 - 28

reason and for this purpose, he may thoroughly testify and solemnly affirm, earnestly attest and emphatically declare to them, with the result that and for the purpose of making sure they themselves may not also come into, arise or appear within this certain place and space, spot and location, position and area of blackness and examination, death and testing." However, Abraham says and teaches, maintains and affirms, directs and exhorts, advises and points out, "They have and hold, acquire and receive, own and possess Moshe and the *writings of* the prophets, the men and woman who declared the thoughts of the Supreme One before and in the presence of mankind. Let them hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to them." Continuing on, he replied,

28 (cont) - 31

"That is not enough, father and ancestor Abraham! But nevertheless, notwithstanding and on the contrary, if and whether some certain person may be raised and lifted up, awakened and restored back to life from the dead and lifeless, becoming separate from the inanimate and the realm of the deceased, to go to them for their advantage, they shall change their mind and think differently, amend their life and attitude, reconsider and feel compunction, abhor their past sins and repent." And in reply, he said to him, "If and whether they do not hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to Moshe and the *writings of* the prophets, the men and woman who declared the thoughts of the Supreme One before and in the presence of mankind, neither shall they be assured or conciliated, convinced, persuaded or influenced if and whether some certain person may be raised and lifted up, awakened and restored back to life from out of the dead and lifeless, inanimate and the realm of the deceased." '

Chapter 17

A Sinful Brother

Continuing on, He said to His disciples and followers, pupils and learners, apprentices and adherents for their advantage, "It is and exists as impossible and unavoidable, inevitable and inadmissible to prevent offenses and entrapments, enticements and impediments, traps and snares which serve as a trigger for an ambush, rocks which cause someone to stumble, fall and sin, and obstacles that oppose others, from coming, arising and appearing. Regardless and nevertheless, however and in spite of this, alas, woe and how horrible and dreadful is the person 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 it comes, arises and appears! It would've been better and more advantageous, useful and profitable for that person if and whether a millstone and rock were hung and suspended, worn and placed around his *or her* neck, surrounding it on all sides, and he *or she* had already been cast and hurled, thrown and flung into the water of the sea, rather than that person should cause one of these certain little and small ones be offended and led into sin and error, tripped up and enticed to fall away and be displeasured, displeased and make them stumble and fall. Pay attention to and direct your mind towards, watch out for and be on guard against, be concerned about and take heed

1 - 4

of, be aware of and be careful of yourselves! If or whether your brother and fellow brethren may sin or err, miss the mark or make a mistake, violate the law of the Supreme One or wander from the Way and from the state of Uprightness, strictly rebuke and admonish, rate and chide, reprove and censure, warn, evaluate and charge them. And if and whether he may change his mind and think differently, amend his life and attitude, reconsider and feel compunction, abhor his past sin and repent, forgive and pardon them, remitting them from their sin and leaving their sin behind, setting it aside and disregarding, abandoning and dismissing, omitting and rejecting it, separating it and releasing and setting them free from it. Even if or whether he might sin or err, miss the mark or make a mistake, violate the law of the Supreme One or wander from the Way and from the state of Uprightness against you and in opposition to you seven different times a day, and seven different times a day he might turn around and return to you for his advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out 'I change my mind and think differently, amend my life and attitude, reconsidered and feel compunction, abhor my past sin and repent,' you shall forgive and pardon him, remitting him from his sin and leaving his sin behind, setting it aside and disregarding, abandoning and dismissing, omitting and rejecting it, separating it and releasing and setting him free from it."

Trust

And the delegates and emissaries, teachers and ambassadors, messengers and persons who are sent forth with the orders of the Supreme One said to the Sovereign Master*, "Add and provide, give and grant, hand over and deliver, impute and impose more trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* on us." And so the Sovereign Master*

5 - 6

said, "If and whether you have and hold, acquire and receive, own and possess trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* as, like and similar *to the size* of a grain of mustard seed, any one of you could say and teach, maintain and affirm, direct and exhort, advise and point out to a sycamore and mulberry tree, 'Be uprooted and plucked out, and be planted, placed and put within and inside the water of the sea,' and it would obey and submit to, yield to and surrender to, hearken and be subject to any one of you.

17:5-6a See also *MattithYah 17:20*
17:5a From the placeholder *KΩ*

17:6a From the placeholder *KΣ*

Unworthy Servants

'Moreover, which person of all of you, who has and holds, acquires and receives, owns and possess a slave, servant and attendant ploughing and furrowing, or shepherding and tending to, feeding, guiding and caring for *the sheep*, who, having come in, arrived and appeared inside from out of the field, piece of land and farm shall then say to him. "Immediately and straight away, having come over here and approached this place, recline and lie down"? Rather, instead and in contrast, would he not say to him, "Prepare and arrange, provide and make the necessary preparations ready for whatever is needed for me to eat, dine and take my main meal, and after having girdled yourself and fastened clothes around yourself with a belt, serve and support, aid and take care of, wait on and minister to me up until the time I may have eaten, devoured and consumed *food*, and may have drunk, soaked up and absorbed *my drink*; then, after these things, you can eat, devour and consume *food*, and can drink, soak up and absorb *your drink*."? Neither would the slave, servant and attendant have or hold, acquire or receive, own or possess any favour or joy, delight or thanks, glory or charm, goodwill or sweetness, pleasure or the gift of merciful and loving kindness extended to him, even concerning the fact that he did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established,

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formed and produced, appointed and ordained, celebrated and constituted the things that he had been arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed to do? Therefore, in this manner and way, thus and so, all of you as well, at the time when and whenever you may do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute all the individual and collective things that all of you have been arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed to do, say and teach, maintain and affirm, direct and exhort, advise and point out concerning this, "We are and exist as useless and unprofitable, unworthy and undeserving servants, slaves and attendants; we have done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted what we ought to and indebted to, obligated and proper, bound to and is our duty to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute."

The Ten Lepers

11 - 19

Then it came to be and existed, arose, appeared and originated at and whilst He was travelling and going, proceeding and journeying to go to Yaruwshalaiym, that He was going and passing, travelling and journeying through the middle and midst of Shomarown and Galiylah. And as He went into, arose and appeared within a certain specific small town and village, ten men who suffered from leprosy, the serious skin disorder, were met, who stopped and stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised some distance away and quite far off. Then they lifted up, elevated and raised their sound, tone and voice, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Yahushua*, Master and Teacher, show mercy and kindness, good will and pity, compassion and sympathy on us!" And upon seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to them, He said, "Having travelled and journeyed, proceeded and gone on your way, exhibit and show, display and prove, demonstrate and represent, point out and set forth yourselves to the priest." And it came to be and existed, arose, appeared and originated that in and at the time they are going away and departing, withdrawing and proceeding on their journey, they were all clean and cleansed, purified and freed from their disease, becoming acceptable to the Supreme One. And one from out of them, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact that he was healed and cured, restored and made whole, he turned around and went back together with a great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding sound, tone and voice, giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*. Then he fell and plunged down, descended and prostrated himself upon his face beside and next to His feet, giving him thanks and extolment, celebration and praise. And he was and existed as a Shomarown. And in answer, response and reply, Yahushua* said, "Were there not ten who were clean and cleansed, purified and freed from their disease, becoming acceptable to the Supreme One? Then where, in what place exactly are the other nine? Was no one found or discovered, observed or recognised, detected or attained through enquiry and examination, thought and scrutiny, investigation and perception to have turned back and returned to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God* except and apart from this foreigner and alien, this member of a different race and nation?" So He said to him, "Having caused yourself to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, travel and journey, proceed onwards and go on your way: your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* has delivered and preserved, saved and rescued you from danger and destruction, ruin and annihilation."

17:13a From the placeholder *ΪΥ* in 𝔓75; *ΪΗΥ* in 𝔓 111

17:15a From the placeholder *ΘΝ*

17:17a From the placeholder *ΪΣ*

17:18a From the placeholder *ΘΩ*

The Coming Kingdom

20 - 33

Continuing on, having been asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested by, under and subject to the power of the Pharisees about when, at what time the kingdom and royal power, dominion and rule, kingship, reign and authority of God* was coming, arising and appearing, He answered, responded and replied to them, and said, "The kingdom and royal power, dominion and rule, kingship, reign and authority of God* is not coming, arising or appearing together with careful observation of looking closely, watching out or attentive viewing, inquisitive spying or lying in wait for it. Neither shall they say, 'Behold, look and see! Here it is, in this place!' nor 'There it is!' For the reason that the kingdom and royal power, dominion and rule, kingship, reign and authority of God* is and exists among all of you, in your midst and in your sphere." After his, He spoke to the disciples and followers, pupils and learners, apprentices and adherents for their advantage, "The days, times and season shall come, arise and appear when all of you shall earnestly desire and long for, crave for and shall be eager to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold a single one of the days, times and seasons of the Son of Man*, but none of you shall see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold it. But they shall still say to all of you, 'Behold, look and see! There, in that place!' or 'Behold, look and see! Here, in this place!'; do not eagerly pursue or endeavour to acquire, earnestly seek after or desire to obtain it! For this reason, just as and exactly as the bright beam and ray of lightning shines forth and gleams, radiates, illuminates and gives, produces and emits light flashing and gleaming from under one end of the vaulted expanse of the sky and all things visible in it to the other side of the vaulted expanse of the sky and all things visible in it, therefore in this manner and way, thus and so shall it be and exist with the Son of Man*. However, 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 Him 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 and from this certain specific generation and age, clan and people very much like each other in endowments, pursuits and character. Also, just as and exactly as it came to be and existed, arose, appeared and originated in, by and with the days, times and season of Noakh, therefore in this manner and way, thus and so it shall also be and exist in, by and with the days, times and season of the Son of Man*. They were all eating, devouring and consuming, drinking and absorbing, marrying and joining themselves to each other, being given in marriage, up until the day, time and season that Noakh went into, arose within and entered into the Ark and Ship, and the flood, inundation and deluge came, arose and appeared, and destroyed and ruined, annihilated and rendered everything useless, causing all individual and collective things to be lost and abolished, wasted and to perish and pass away. Likewise, similarly and in the exact same way, just as and exactly as it came to be and existed, arose, appeared and originated in, by and with the days, times and season of Lowt*, they were all eating, devouring and consuming, drinking and absorbing, buying and purchasing, selling and bartering goods, planting, establishing and settling, building and preparing, setting up and planting, establishing and confirming, founding and constructing, erecting and making. But nevertheless, in, by and with the day, time and season that Lowt went out and departed, left and proceeded to go from Sodom, it rained and poured down blazing and flaming fire and sulphur from heaven, the vaulted expanse of the sky and all things visible within it, and destroyed and ruined, annihilated and rendered everything useless, causing all individual and collective things to be lost and abolished, wasted and to perish and pass away. In accordance with and with regards to, in relation to and with respect to the same sort of thing shall be and exist the day, time and season that the Son of Man* is revealed and disclosed, laid bare and shown, uncovered and manifested. In, by and with that certain specific day, time and season, whoever shall be and exist upon a house roof, and his objects and equipment, gear and stuff is within and inside the house and home, dwelling and abode, he should not go down or descend to go and take and lift them up, carry and bear them; and the person who is within and inside the field, farm and piece of land should likewise, similarly and in the exact same way not turn around, return or go back to the things that are left behind. Remember, recall and be mindful of *what happened* to the woman and wife of Lowt. Whoever may seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to preserve and save, gain and acquire, obtain and reserve, keep safe and purchase, procure and secure, achieve and possess his *or her* life and soul shall destroy and kill, ruin and annihilate it, render it useless, wasting and

17:20-37a See also *MattithYah 24:23-42*; *Marcus 13:21*

17:20a From the placeholder *ΘΥ*

17:20b From the placeholder *ΘΥ*

17:21a From the placeholder *ΘΥ*

17:22a From the placeholder *ΑΝΟΥ*

17:24a From the placeholder *ΑΝΟΥ*

17:26a From the placeholder *ΑΝΟΥ*

17:28a *Lowt*, incorrectly known as *Lot* and means *Covering*

17:30a From the placeholder *ΑΝΟΥ*

33 (cont) - 37

causing it to perish and pass away. On the other hand, however, whoever may destroy and kill, ruin and annihilate it, render it useless, wasting and causing it to perish and pass away shall keep it alive, retain and preserve it. I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, in this certain specific night and darkness, two people shall be and exist upon one bed; one shall be taken along and brought, led aside and accepted, received and ascertained to be associated with and acknowledged as My companions, being joined to Myself, and the other and different person shall be left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from Me. Two women shall be and exist as grinding grain at the exact same time and in the same place; one shall be taken along and brought, led aside and accepted, received and ascertained to be associated with and acknowledged as My companions, being joined to Myself, and the other and different person shall be left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from Me." Then, having answered, responded and replied, they, *the disciples*, say and teach, maintain and affirm, direct and exhort, advise and point out to him, "Where and to what place *shall they be taken*, Sovereign Master*?" But in response he said to them, "Wherever and in whatever place the body and mortal flesh is, there, in that place the eagles and vultures shall also be gathered and assembled, collected and brought together."

17:37a From the placeholder *ΚΕ*

Chapter 18

The Persistent Widow

1 - 8

Moreover, He was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to them, to the effect of explaining that it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for them to be persistent and incessantly pray and request, petition and plead *to the Supreme One* always and at all times, and to not grow weary or lose heart, give up or become discouraged, lose enthusiasm or become exhausted, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "There was and existed a certain specific judge and arbiter, separator and evaluator within and inside a certain specific town and city, who did not have any respect, awe or reverence for God*, nor even any respect, regard or compunction to men and other human beings. However, there was and existed a widow within and inside that certain specific town and city, a woman whose husband had died, and she was constantly coming, arising and appearing to him for her advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Get justice for me and avenge me, maintain my right and defend my cause, protect and vindicate me against and from my opponent and accuser, enemy and adversary.' And for a certain amount of time and a considerable period, he was not wanting or wishing, preferring or aiming, intending, willing or desiring to do so. But nevertheless, after these things, he said within and inside himself, 'Even if and whether I do not have any respect, awe or reverence for God*, neither do I have any respect, regard or compunction for men and other human beings, 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 this certain specific widow, this woman whose husband has died is indeed and certainly causing and bringing about, providing and rendering trouble and burden, hardship and loathsome sorrow to me, I shall get justice for her and avenge her, maintain her right and defend her cause, protect and vindicate her, so that and with the result that before the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and utter conclusion of the aim, goal and purpose of the end of time, she may not greatly annoy and pester, tire and wear me out with her continuous coming, arising and appearing.' " And so, the Sovereign Master* said, "Hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to what the judge and arbiter, separator and evaluator of the unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful says and teaches, maintains and affirms, directs and exhorts, advises and points out. And so, would not God* do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute vengeance and retribution, punishment and the distribution of justice for His elect and select who have free will and choice, those crying and calling, exulting and proclaiming, exclaiming and shouting out loud to Him during each day and during each night, and is He not forbearing and patient, longsuffering upon and steadfast over them and their cries? I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, He shall do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute their vengeance and retribution, punishment and distribution of justice in, by and with quickness and swiftness, speediness and hastiness, without delay and with fleetness. Regardless and nevertheless, however and in spite of this, after the Son of Man has come, arisen and appeared, through enquiry and examination, thought and scrutiny, investigation and perception shall He find and discover, observe and recognise, detect and attain any sort of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* upon the earth at all!?"

18:2a From the placeholder *ΘΝ*

18:4a From the placeholder *ΘΝ*

18:6a From the placeholder *ΚΣ*

18:7a From the placeholder *ΘΣ*

The True Righteous

9 - 13

Continuing on, to the advantage of some certain persons who had assured and conciliated, convinced, persuaded and influenced themselves in their hearts* to believe that concerning this, they are and exist as righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones who are in a right relationship with the Supreme One, and so were despising and scorning, rejecting and disregarding, making light of and treating the rest of the people who remained with contempt, He also told them this certain parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, "Two men went up and ascended to go into the Sacred Place and Temple to pray and request, plead and communicate with the Supreme One. One was a Pharisee, and the other and different person was a tax collector, revenue officer and toll collector. Having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, the Pharisee was praying and communicating these things within himself for his own advantage, 'O God*, I give thanks to You and extol, celebrate and praise to you, for concerning this, I am not and do not exist just as or exactly as the rest of the remain men and other human beings; cruel, violent and greedy robbers, plunderers and extortionists, swindlers who only want wealth and to lead others astray; unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful people, those who commit adultery and have unlawful sexual intercourse, or indeed, as, like or similar to this tax collector, revenue officer and toll collector. I fast, abstaining from food for religious purposes twice a week, I tithe, giving a tenth of all the individual and collective things I acquire and gain, take and possess, procure and get, hold and bring, as much as I have.' On the other hand, however, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from afar and at a distance, the tax collector, revenue officer and toll collector was not even wanting or wishing, preferring or aiming, intending, willing or desiring to lift up or raise his eyes, his organs used for seeing, to look towards heaven, the abode of the Supreme One, but nevertheless, notwithstanding and on the contrary, he was striking and beating his chest, breast and bosom, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'O God*, show kindness and compassion upon I who do not deserve it, having mercy on, pardoning and

18:9a Literally, *on themselves*, an idiom indicating *in one's heart*

18:11a From the placeholder *ΘΣ*

18:13a From the placeholder *ΘΣ*

13 (cont) - 14

forgiving me, being propitious, gentle and kind towards me, a sinner, someone who has 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.' I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, the latter went down and descend to go into his own house and home, dwelling and abode having been shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One, rather than the former. Concerning this, all those, individually and collectively, who lifts up and exalts, elevates and dignifies, honours and raises himself *or herself* up on high in opulence, prosperity and power shall be humbled and shall become unpretentious, abased and reduced, made small and low, assigned to a diminished and depressed state, degraded and ranked below everyone else, being lowly and insignificant, weak and poor, trivial and insignificant, being lessened and minimised, decreased and disparaged, and the person who humbles and becomes unpretentious, abased and reduced, makes himself *or herself* small and low, assigning himself *or herself* to a diminished and depressed state, degrading and ranking themselves below everyone else, being modest and meek, gentile, mild and obedient, shall be lifted up and exalted, elevated and dignified, honoured and raised up on high in opulence, prosperity and power."

Let The Children Come

15 - 17

Now, as it happened, *people* were also bringing and carrying, moving and fetching, driving and presenting babes, infants and little 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, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, the disciples and followers, pupils and learners, apprentices and adherents were strictly rebuking and admonishing, rating and chiding, reproving and censuring, punishing and warning, charging, evaluating and denouncing them *for doing so*. However, Yahushua* invited and called for, sent for and summoned *them*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Allow and permit, tolerate and let the small children come, arise and appear to Me for their advantage, and 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."

18:15-17a See also *MattithYah 19:13-15*; *Marcus 10:13-16*

18:16a From the placeholder *ΙΣ*

18:16b From the placeholder *ΘΥ*

18:17a From the placeholder *ΘΥ*

The Rich Ruler

18 - 28

And a certain specific ruler and prince, commander and chief, leader and governor was asking and desiring to know, addressing and enquiring, examining and requesting Him to answer the following question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "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 and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions, **'You will not commit adultery, never having unlawful intercourse with someone else's wife; you will not kill, slay or murder; 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; value and honour, support, respect and revere your father and your mother.'** * " And in response, he said, "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." So, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, Yahushua* said to him, "*There is* yet and still one thing that you are lacking and are destitute of, in need of and are falling short of. Sell and exchange, give up and trade every individual and collective thing that, as much as and all that you have and hold, acquire and receive, own and possess, and distribute and divide, deal, share and give it out to the poor and needy, those lacking their necessities and so are dependent on others for support. Then you shall 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. Afterwards, come here, to this place, to accompany and follow after, obey and join yourself to Me." But nevertheless, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these things, he came to be and existed, arose, appeared and originated as deeply grieved and severely sad, afflicted beyond measure and exceedingly sorrowful, for the reason that he was and existed as exceedingly and extremely, very and greatly rich and wealthy, overflowing and abounding in possessions and resources. However, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to his *reaction*, Yahushua* said, "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*! For this reason, it is and exists as easier labour and less troublesome for a camel to go into and enter 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 so, those who had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this said, "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!?" He said in reply, "Things that are unable and incapable, powerless, impossible and unauthorised to be done from and beside, by and with human beings are and exist as 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*." Moreover, Petros then said, "Behold, look and see! We have left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and

18:18-30a See also *MattithYah 19:16-30*; *Marcus 10:17-31*

18:19a From the placeholder *ΙΣ*

18:19b From the placeholder *ΘΣ*

18:20a From (in order) *Exodus 20:14, 13, 15, 16, 12*; and *Deuteronomy 6:18, 17, 19, 20, 16*

18:22a From the placeholder *ΙΣ*

18:24a From the placeholder *ΙΣ*

18:24b From the placeholder *ΘΥ*

18:25a From the placeholder *ΘΥ*

18:27a From the placeholder *ΘΩ*

28 (cont) - 30

rejected, neglected and separated ourselves from our own things, and have accompanied and followed after, obeyed and joined ourselves to You." Answering, He, *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 all of you that concerning this, 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 a house or home, dwelling or abode, or women or wife, or brothers or fellow brethren, or parents, or children, offspring or progeny on account of and for the reason of, because of, for the sake of and with regards to the kingdom and royal power, dominion and rule, kingship, reign and authority of God* who may not ever receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit back and recover it many times more and to a more numerous degree in, by and with this certain specific time and era, age and season; and also in, by and with the coming, arising and appearing age and eon, season and time - eternal, everlasting and never ending life and continued existence."

18:29a From the placeholder $\overline{\Theta Y}$

Yahushua's Immediate Future

31 - 34

Now, having taken along and brought, led aside and accepted, received and ascertained the Twelve, He said to them for their advantage, "Behold, look and see! We rise and ascend to go into Yaruwshalaiym, and all the individual and collective things that have been written and inscribed, recorded and composed 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 *writings of* the prophets, the men and woman who declared the thoughts of the Supreme One before and in the presence of mankind, regarding the Son of Man shall be completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and have their aim, goal and purpose finished. For this reason, He shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over to the Gentile nations and races, and He shall be ridiculed and made fun of, mocked and derided, and He shall be abused, insulted and have outrageous, insolent and humiliating, wicked, violent and spiteful things done to Him, being shamefully treated, punished and injured, harmed and damaged, and He shall be spat upon. Then, after being flogged and lashed, beaten and tormented, scourged and whipped, they shall destroy and kill, ruin and annihilate *Him*, render *Him* useless, wasting and slaying *Him*, causing *Him* to perish and pass away. But on the third day, He shall be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, being restored back to life." Yet, none of them knew or understood, comprehended or perceived, became intelligent or insightful, were able to assemble all the individual facts into one complete whole or grasp or ascertain the concepts and relationship regarding any of these things, and so this certain word and saying, statement and message, proclamation and subject matter, event and affair was and existed as having been secretly and privately covered, hid and concealed from them, and so they did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn about or distinguish, judge or think about, comprehend, acknowledge or recognise the things that were being said and taught, maintained and affirmed, directed and called, advised and pointed out.

18:31-34a See also *MattithYah 20:17-19*; *Marcus 10:32-34*

A Blind Man Is Healed

35 - 43

It also came to be and existed, arose, appeared and originated by and at the time when He was nearing to and coming close, approaching and drawing towards Yariychuw, a certain blind man, a person who was unable to see, was sitting down and dwelling, staying, residing and sojourning by and alongside the way and route, road and path, begging and asking for alms. But nevertheless, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the noise of a crowd and multitude, throng and mass *of people* going and passing by, he inquired and asked, investigated and learned about, questioned and ascertained the information for what this was and existed all about. So they publicly told and informed, proclaimed and declared, confessed and professed, reported and recited to him concerning this, "Yahushua*, the Man from Nazareth, is coming past and going by, passing and journeying through here." And so he cried and called, exulted and proclaimed, exclaimed and shouted out loud, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Yahushua*, Son of David! Show mercy and compassion, pity, sympathy and kindness to me!" But those who were going before and going on ahead, leading the way and the procession, were strictly rebuking and admonishing, rating and chiding, reproving and censuring, punishing and warning, charging, evaluating and denouncing him, so that and with the result that he may be quite and keep silent. But nevertheless, he just shouted, exclaimed and cried 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 so, having stopped and stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Yahushua* commanded and directed, urged and bid, exhorted and ordered him to be led and guided, brought and taken towards Him for his advantage. Then, having neared to and come close, approached and been drawn to him, He asked and desired to know, addressed and enquired, examined and requested him to answer the following question, "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 and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute for you?" In reply, the man said, "Sovereign Master*, *I want it* so that and in order that I may become able to see again, receive back my sight and have my eyes healed of their blindness!" And Yahushua* said to him, "Become able to see again, receive back your sight and have your eyes healed of their blindness. Your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* has delivered and preserved, saved and rescued you from danger and destruction, ruin and annihilation." Then suddenly and instantly, immediately and at that very moment, he was able to see again, received back his sight and had his eyes healed of their blindness. After this, he was accompanying and following after, obeying and joining himself to Him, giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and singing praises of honour and extolling God*. And all the individual and collective people, populace and multitude who had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented praise, extolment and honour to God* in response to the man's healing.

18:35-43a See also *MattithYah 20:29–34*; *Marcus 10:46–52*

18:37a From the placeholder $\overline{I\Sigma}$

18:38a From the placeholder $\overline{IY}$

18:40a From the placeholder $\overline{I\Sigma}$

18:41a From the placeholder $\overline{KE}$

18:42a From the placeholder $\overline{I\Sigma}$

18:43a From the placeholder $\overline{\Theta N}$

18:43b From the placeholder $\overline{\Theta\Omega}$

Chapter 19

Yahushua And Zakkay

1 - 3

And having gone into and entered Yariychuw, He was going, passing and travelling through it. And behold, look and see! A man who was called and addressed, designated and assigned by the name and title, character and person, reputation and authority of Zakkay*, and he himself was and existed as a chief tax collector and commissioner, publican and revenue officer, and so he was rich and wealthy, prosperous and overflowing and abounding in possessions and resources. He was also seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a way to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold who Yahushua* was and existed as. But because of the fact that

19:2a *Zakkay*, incorrectly known as *Zacchaeus* and means *Pure*

19:3a From the placeholder $\overline{IN}$

he was and existed as small and little in stature, size and height, he was not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do so because of the crowd and multitude, throng and mass *of people*. So, running and rushing on ahead in order to go in front of and before *the crowd came by*, he went up, ascended and climbed up a sycamore and mulberry fig tree, so that, in order that and with the result that he would be able to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Him, *Yahushua*, for concerning this, He was about to and inevitable to, determined and intended to, certain and expected to, destined and going to go past and travel through that certain specific place. Then, just as and when He came, arose and appeared at and by that place and space, spot and location, position and area, having looked up and raised His eyes, Yahushua* said to him for his advantage, "Hurry and make haste, be quick, urged and eager to come down and descend, Zakkay, for the reason that this very day, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Me to remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside your house and home, dwelling and abode." And so, having hurried and made haste, been quick, urged and eager, he came down and descended and welcomed and received, took care of and entertained Him as his guest, rejoicing and being glad, delighted and pleased. But having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, every individual and collective person grumbled and murmured, complained and muttered dissatisfactory remarks, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "He went into and entered together with that sinful and erroneous man who has missed the mark and made mistakes, violated the law of the Supreme One and wandered from the Way and from the state of uprightness, to stay with him and lodge there for the night." On the other hand, however, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Zakkay said to the Sovereign Master* for his own advantage, "Behold, look and see! One half of all that I possess and own with regards to wealth, goods and property, Sovereign Master*, I am giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting to the poor and needy, those lacking their necessities and so are dependent on others for support. Also, if or whether I have falsely charged or extorted, defrauded or cheated any certain person of anything, I am delivering and giving back, discharging and repaying, bestowing and yielding, returning, restoring and handing it back fourfold, four times that which I took." In reply, Yahushua* said to him for his advantage concerning *what he had just said*, "This very day, deliverance and preservation, salvation and safety has come to be and exist, arisen, appeared and originated in this certain house and home, dwelling and abode, because and concerning the fact that this man is and exists as a son, child and offspring of Abraham also. For this reason, the Son of Man came, arose and appeared to seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find, and to deliver and preserve, save and keep those who were destroyed and ruined, annihilated and rendered useless, lost and abolished, wasted and caused to perish and pass away from danger and destruction, ruin and annihilation."

3 (cont) - 10

19:5a From the placeholder *ΙΣ*

19:8a From the placeholder *ΚΝ*

19:8b From the placeholder *ΚΕ*

19:9a From the placeholder *ΙΣ*

The Ten Minas

Moreover, hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to these things, He put to and added, provided and gave, granted and proceeded to tell them a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, 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 He was nearing and coming close to being and existing in Yaruwshalaiym, and also concerning the fact that they thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered that the kingdom and royal power, dominion and rule, kingship, reign and authority of God* was about to and inevitable to, determined and intended to, certain and expected to, destined and going to be appearing in view and becoming evident, shown and was coming to be in their sight shortly and immediately, instantly and at that very time. Then and therefore, accordingly, consequently and these things being so, he said, "A certain well-born and noble, important and high ranking man went and journeyed, travelled and proceeded to go to a far off, distance and far away land and country, province, district and region, to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a kingdom and royal power, dominion and rule, kingship, reign and authority for himself, and was then going to return and come back. So, having called and addressed, summoned and invited ten of his slaves, servants and attendants, he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented ten minas to them, and said to them for their advantage, 'Trade and be engaged in carrying on profitable business to make more money and capital until such a time when I come, arise and appear *back here*.' However, his citizens and subjects were hating and despising, abhorring, rejecting and detesting him, and they sent and dismissed, dispatched, ordered and commissioned an envoy and representative, ambassadorial delegate and messenger behind him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'We do not want or wish, prefer or aim, intend, will or desire for this certain man to become king or rule, reign or lead over all of us.' And it came to be and existed, arose, appeared and originated at the time when he had returned and come back, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the kingdom and royal power, dominion and rule, kingship, reign and authority, he also ordered the slaves, servants and attendants to be invited and called for, sent for and summoned to him, those to whom he had given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented the silver money, so that and with the result that he could know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise what they had gained and earned through their trading and business, what they had accomplished through their handling and managing of the money. And so, the first and chief, principle and most important one came and approached, appeared and arrived, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Sovereign Master*! Your single mina has been increased and has become ten minas!' And he said to him, 'Well done! Excellent! Bravo! 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 slave, servant and attendant, for concerning this, in, by and with a very small and insignificant, unimportant, least and little amount you have come to be and exist, arisen, appeared and originated as trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable, be and exist therefore as having and hold, acquiring and receiving, owning and possessing the power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and be entrusted with the right, permission and strength upon and over ten towns and cities!' Then the second one came, arose and appeared, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Sovereign Master*! Your single mina has made and created, formed and produced, appointed and ordained, prepared and

11 - 18

19:11-27a See also *MattithYah 25:14-30*

19:11a From the placeholder *ΘΥ*

19:16a From the placeholder *ΚΕ*

19:18a From the placeholder *ΚΕ*

constituted, manufactured and established, accomplished, set and brought about five minas in total!' Therefore he also said to this one, 'And as for you, come to be and exist, arise, appear and originate as *ruler* upon, over and above five towns and cities!' But then another and different one came, arose and appeared, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Sovereign Master*, behold, look and see! Your mina which I had and held, acquired and received, owned and possessed as put away and stored up, reserved and laid aside within and inside a facecloth, handkerchief and napkin. For this reason, I was afraid and frightened, alarmed and terrified, scared and fearful of you, for concerning this, you are and exist as a harsh and rough, rigid and severe, exacting and stern, rigorous and strict man, in both mind and manners; you take away and pick up, raise and remove what you have not set down or placed, stood or established, appointed or ordained, fixed or provided, designated, assigned or laid; and you reap, harvest and gather in places where you have not sown, scattered or dispersed' He, *the Sovereign Master*, says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, 'From out of and by the words of your own mouth I separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge you, you 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 slave, servant and attendant! You saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld, did you, that concerning this, I am and exist as a harsh and rough, rigid and severe, exacting and stern, rigorous and strict man, in both mind and manners; taking away and picking up, raising and removing what I have not set down or placed, stood or established, appointed or ordained, fixed or provided, designated, assigned or laid, and reaping, harvesting and gathering in places where I have not sown, scattered or dispersed? Then 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 give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, lay and deposit my silver money upon the tables, the bankers and brokers, money changers and exchangers? Then once I myself had come, arisen and appeared, I would have collected and demanded, exacted and taken, transacted and have been paid it back in addition to the interest!' Next, he said to those who were placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, 'Take away and pick, raise and remove the mina from him, separating it from him, and then give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to the one who has and holds, acquired and received, owns and possesses the ten minas.' But they said to him, 'Sovereign Master*, he *already* has and holds, acquired and received, owns and possess ten minas!' *He responded*, 'I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, to each individual and collective person who has and hold, acquires and receives, owns and possess, it shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented; on the other hand, however, with regards to the one who does not have or hold, acquire or receive, own or possess, even that which he has and holds, acquires and receives, owns and possess shall be taken away and picked up, raised and removed. Regardless and nevertheless, however and in spite of this, these hostile opponents and accusers, enemies and adversaries of mine, those who did not want or wish, prefer or aim, intend, will or desire for me to become king or rule, reign or lead over them: bring and lead, carry and drag them here, to this place, and all of you will kill and slay, slaughter, butcher and strike them down in the presence of and in the sight of, in front of and before me.' "

19:20a From the placeholder $\overline{KE}$

19:25a From the placeholder $\overline{KE}$

18 (cont) - 27

The Triumphal Entry

After having said these things, He went and journeyed, travelled and proceeded to go on ahead and led the procession, ascending and going up to Yaruwshalaiym. So it came to be and existed, began to be and arose, was made and finished, arrived and was produced, established and occurred, was created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated that just as and when He neared to and came close, approached and drew towards Bayith-Pag* and Bayith-'Aniy*, towards the towards the mountain and hill that is called and addressed, designated and assigned as "Olivet," He sent and dismissed, dispatched, ordered and commissioned two of the disciples and followers, pupils and learners, apprentices and adherents, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "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, within and inside which, when you go into and enter it, through enquiry and examination, thought and scrutiny, investigation and perception you shall find and discover, observe and recognise, detect and come to know a colt, the foal of a donkey, that is bound and tied up, restricted and stopped from moving, which no human being has never, at any time, sat down or resided, dwelt, sojourned or seated themselves upon it. Once you have untied and loosened, set free and released, unbound, undone and unfastened it, take and lead, guide and direct it *here*. And if or whether some certain one may ask or desire to know, demand or address, enquire or examine, interrogate or request of you, '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 are you untying and loosening, setting free and releasing, unbinding, undoing and unfastening *the colt*?' You shall say this in this manner and way, thus and so, 'Because the Sovereign Master* has and holds, acquires and receives, owns and possess a need and necessity, duty and business for it.' " Then, having gone off and left, departed and proceeded onwards, through enquiry and examination, thought and scrutiny, investigation and perception, those who were being sent and dismissed, dispatched, ordered and commissioned found and discovered, observed and recognised, detected and attained it just as, exactly as and in accordance with the way He told them it would be. Moreover, when they were untying and loosening, setting free and releasing, unbinding, undoing and unfastening the colt, the foal of a donkey, it's masters and owners said to them for their advantage, "Why and for what reason do you untie and loosen, set free and release, unbind, undo and unfasten the colt, the foal of a donkey?" They said in reply, "Because the Sovereign Master* has and holds, acquires and receives, owns and possess a need and necessity, duty and business for it." And so they took and led, guided and directed it towards Yahushua*, for His advantage, and having thrown on and cast, set and put their garments and clothes, cloaks and mantles upon the colt, the foal of a donkey, they mounted and set Yahushua* on it. Continuing on His journey and going, travelling and proceeding onwards, they were strewing, scattering and spreading their garments and clothes, cloaks and mantles within and inside the way and route, road and path. Moreover, having neared to and come close, approached and drawn now and already to begin and start the descent and go down the slope of the mountain and hill of olive trees, everybody in the fullness and magnitude, throng and crowd, populace and assembled multitude of the disciples and followers, pupils and learners, apprentices and adherents began and started their rule and reign, rejoicing and being glad, delighted and pleased, to sing praises of honour and extolling God* in a great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding sound, tone and voice, about and concerning, regarding and on account of, because of and with respect to all the individual and collective miraculous powers and wonders, mighty deeds and supernatural

19:28-40a See also *MattithYah 21:1-11*; *Marcus 11:1-11*
19:29a *Bayith-Pag*, incorrectly known as *Bethphage* and means *House of Unripe Figs*
19:29b *Bayith-'Aniy*, incorrectly known as *Bethany* and means *House of Misery*

19:31a From the placeholder $\overline{K\Sigma}$

28 - 37

19:34a From the placeholder $\overline{K\Sigma}$
19:35a From the placeholder $\overline{IN}$

19:35b From the placeholder $\overline{IN}$

19:37a From the placeholder $\overline{\Theta N}$

37 (cont) capabilities that they had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out,

38

"Blessed and favoured, praised and extolled, celebrated and honoured is the King and leader, commander and prince, ruler, chief and monarch Who comes, arises and appears in, by and with the personal and proper name and title, character and person, reputation and authority of Yahuweh*! *

Peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation within and among heaven, the abode of the Supreme One, and glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty within and among the highest heights, the most exalted place and the world above."

19:38a From the placeholder *KY*
19:38b From *Psalm 118:26*

39 - 40 But some certain ones of the Pharisees spoke to Him separate from the crowd and multitude, throng and mass *of people*, "Teacher, Master and Instructor! Strictly rebuke and admonish, rate and chide, reprove and censure, warn, evaluate and charge your disciples and followers, pupils and learners, apprentices and adherents!" But having answered, responded and replied, He said, "I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, if or whether these *people* shall be silenced or quietened down, made to stop speaking and become calm, the stones and rocks shall shout, exclaim and cry out with a loud and raucous voice!"

41 - 44 And just as and when He neared to and came close, approached and drew near, upon having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the town and city, He wept and cried, wailed and lamented in sorrow over it, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "If and whether you, yes, ironically you, had only known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised what would bring peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation towards you in, by and with this very day and time! But nevertheless, now, at this present time, it has been kept secret and covered, hidden, private and concealed from your eyes, being kept separate from your knowledge. For concerning this, the days and times, seasons and era's shall come and arrive, be present and be here upon and over you that your hostile opponents and accusers, enemies and adversaries shall throw a palisade and put up a barricade and rampart against you, and they shall encircle and surround you, and hem and press, constrain and compress, push against and squeeze, force and trap you in from every direction and on all sides, oppressing you and besieging you. They shall also overthrow, raze and level you to the ground, tearing you down and destroying you, you and the little children, offspring and progeny that are within and inside you! They shall not even let a stone and block be left behind or allowed to stay, abandoned or left alone, let be or permitted to remain upon *another* stone and block within and inside you, for the reason that and because, as a result of, in exchange and retribution for the fact you did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn about or distinguish, judge or think about, comprehend, acknowledge or recognise the favourable time and opportune season, age and era of your gracious visitation and care, concerned coming and protection, inspection and investigation, enquiry and examination, contemplation and favourable aid!"

Yahushua Clears The Temple

45 - 48 Then, having come into and entered within the Sacred Place and Temple, He began and started His rule and reign by 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 those who were selling and bartering, offering things to be sold and bought, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, "It has written and inscribed, recorded and composed down in Scripture, **'And My house and home, dwelling and abode will be and exist as a house and home, dwelling and abode of prayer and communication,'** * but nevertheless, all of you have made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought it about as **'A cave and den, hideout and refuge, grotto and cavern of robbers and bandits, highwaymen and plunderers, freebooters and brigands, pirates and buccaneers'!** *" After this, He was and existed as teaching, explaining and instructing through discourses and discussions accordingly each and every day within and inside the Sacred Place and Temple. However, the high and chief priests, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, along with the first, chief and leading rulers of the people and tribe, clan and nation were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a way to destroy and kill, ruin and annihilate *Him*, render *Him* useless, waste and slay *Him*, causing *Him* to perish and pass away, yet through enquiry and examination, thought and scrutiny, investigation and perception, they were not finding or discovering, understanding or acquiring, observing or recognising, detecting or coming to know, obtaining or gaining what they could do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute it, for the reason that all of the individual and collective people and tribe, clan and nation hung on His every word and fixed their complete attention on *Him*, hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to *Him*.

19:46a From *Yasha'Yahu 56:7*
19:46 From *YirmeYahu 7:11*

Chapter 20
Yahushua's Authority

1 - 2 And it came to be and existed, arose, appeared and originated in, by and with one of the days and times that as He was teaching, explaining and instructing the people and tribe, clan and crowd through discourses and discussions within and inside the Sacred Place and Temple, and declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration, the high and chief priests, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, together with the presbyters and elders, the Sanhedrin, came upon and appeared, were placed and set, established and presented, appointed and brought forward, approached and stood up, and they spoke to Him for their advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing, "Explain to us, in, by or through what kind or sort of power or might, ability or capability, force or influence, authority or significance, competence or excellence, privilege or freedom, liberty, right or permission 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 is giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting this power and might, ability and capability, force and influence, authority and significance, competence and excellence,

20:1-8a See also *MattithYah 21:23-27*; *Marcus 11:27-33*

privilege and freedom, liberty and the right and permission to do so to You?" However, answering, responding and replying, He said to them for their advantage, "And I also ask and desire to know, demand and address, enquire and examine, interrogate and request that you answer this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and explain it to Me as well. 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?" And so, they debated and deliberated, reasoned and concluded, reckoned and discussed the matter among and with themselves, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "If or whether we might say, 'From out of heaven', He shall state, "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

2 (cont) - 8

you not trust or rely, obey or place confidence, assurance or guarantee in him?' Notwithstanding, if or whether we might say, 'From out of men and other human beings,' the people and tribe, clan and crowd shall all stone us to death, killing us, for the reason that they all are and exist as having been assured and conciliated, convinced, persuaded and influenced to believe that Yahuchanon is and exists as a prophet, a man who declares the thoughts of the Supreme One before and in the presence of mankind." So they answered, responded and replied *to the question*, "We do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold from where or what place *it came*." Then Yahushua* said to them, "Neither will I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you in, by or through what kind or sort of power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission I do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute these things."

20:8a From the placeholder $\overline{IS}$

Parable Of The Vineyard

Continuing on, He began and started to say and teach, maintain and affirm, direct and exhort, advise and point out this certain parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to the people and tribe, clan and crowd, for their advantage, "A Man planted and caused a vineyard, a place where grapes are cultivated, to come about, and He gave it out and leased, hired it and rented 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 and large, much and sufficient amount of time and seasons. Then in the favourable time and opportune season and moment, He sent and dismissed, dispatched, ordered and commissioned slave, servant and attendant to go to the farmers and vineyard keepers, vinedressers, tenants and gardeners for His advantage, so that and with the result they should give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present Him with the fruit and produce, result and progeny from the vineyard, the place where grapes are cultivated. But nevertheless, the farmers and vineyard keepers, vinedressers, tenants and gardeners, after beating and flaying, striking and whipping, hitting, thrashing and scourging him, sent him away and dispatched, dismissed and discharged him, empty-handed and without any produce, fruitless and destitute of any materials. But He just proceeded to send and dismiss, dispatch, order and commission another and different slave, servant and attendant again. However, that one as well, after beating and flaying, striking and whipping, hitting, thrashing and scourging him, and having dishonoured and treated him shamefully, disrespecting and insulting, degrading and abusing him, they sent *him* away and dispatched, dismissed and discharged *him*, empty-handed and without any produce, fruitless and destitute of any materials. Then He, *the Man*, again proceeded to send and dismiss, dispatch, order and commission a third one. But nevertheless, even this one, after having wounded and hurt him, they threw him out and expelled, 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. Then the Sovereign Master* of the vineyard, the place where grapes are cultivated, said, 'What is it that I should do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute? *I know*, I shall send and dismiss, dispatch, order and commission My Beloved and Esteemed, Dearly loved and Highly regarded Son. Likely, probably and perhaps they shall turn toward and respect, revere and have regard for Him.' But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to Him, the farmers and vineyard keepers, vinedressers, tenants and gardeners thoroughly thought about and reasoned, carefully considered and reckoned, resolved and deliberated, pondered and reflected about this among and with each other, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'This person is and exists as the heir; He Who receives and acquires the legitimate right of the inheritance! Let us kill and slay, condemn and annihilate, exterminate and slaughter Him, so that and in order that the inheritance and legitimate right should come to be and exist, arise, appear and originate as ours!' So, having thrown Him out and expelled, drove and repudiated, pulled and torn 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, they killed and slayed, condemned and annihilated, exterminated and slaughtered Him· Then and therefore, accordingly, consequently and these things being so, what shall the Sovereign Master* of the vineyard, the place where grapes are cultivated, do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint, ordain and constitute to them? He shall come, arise and appear *to them*, and He shall 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 shall 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." But nevertheless, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, they, *the crowd*, said, "Never may it come to be or exist, arise, appear or originate!" However, having turned His eyes upon and looked within, gazed at and considered them, He said, "Then and therefore, accordingly, consequently and these things being so, why and for what reason has this certain thing been written and inscribed, recorded and composed in Scripture,

20:9-18a See also *MattithYah 21:33-46*; *Marcus 12:1-12*

9 - 16

20:13a From the placeholder $\overline{KS}$

20:15a From the placeholder $\overline{KS}$

17

'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.' *

20:17a From *Psalm 118:22*

18

'Everyone, individually and collectively, who is falling down and tumbling, collapsing and tripping upon and over that certain specific stone and rock shall be completely crushed together and dashed to pieces, shattered and broken to smithereens: and whoever it may fall down and tumble, collapse and be cast

18 (cont) - 19

upon, that person shall be crushed and grounded into dust, pulverised and destroyed, turned into powder and scattered to the winds, being judged and punished." And the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the high and chief priests were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a way to cast and throw, put and lay their hands upon Him in, by and at that exact same time and hour, yet they feared and were afraid, terrified and alarmed, scared and frightened of the people and tribe, clan and crowd. For the reason that they, *the scribes and chief priests*, knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, He had spoken this certain parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype in reference to and with regards to them.

Paying Taxes To Caesar

20 - 26

And so, having kept a careful watch on and narrowly observed, assiduously kept their eye and inquisitive attention on, supervising and lying in wait *for Him*, they sent and dismissed, dispatched, ordered and commissioned bribed men and spies, pretending and simulating, feigning and playing the part of representing themselves to be and exist as righteous and just, upright and virtuous, faultless and guiltless, fair and approved, sincere and genuine, so that and in order that they could take possession of and attain, seize and lay hold of, grasp and firmly grab, obtain and catch a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of His, so that and therefore, for this reason and for this purpose, they would be able to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over to the rule and domain, magistracy and power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength of the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul. And so they asked him and desired to know, demanded and addressed, enquired and examined, interrogated and requested Him to answer the following question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Teacher, Master and Instructor: we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, You say and teach, maintain and affirm, direct and exhort, advise and point out things properly and correctly, rightly and genuinely, uprightly and justly, straightly and plainly, and You teach, explain and instruct through discourses and discussions in the same way; that is, You do not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit *a person* according to their countenance, face or outward appearance, not looking to their perceived personage, but nevertheless, notwithstanding and on the contrary, You only teach, explain and instruct God's* way and route, road and path, manner of life and course of conduct through discourses and discussions on the basis of, upon and regards to the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth. Is it possible and free, permitted and lawful for us to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present tax and tribute to Caesar or not?" But nevertheless, having turned His eyes upon and looked to, gaze at and considered, noticed and perceived, discerned and understood, observed and contemplated, known and grasped, seen and discovered their craftiness and treachery, cunningness and slyness, unscrupulousness and trickery, He said to them, for their advantage, "Exhibit and show, display and prove, demonstrate and represent, point out and set forth to Me a denarius. Whose image and representation, form and icon, and writing, inscription and title does it have and hold, acquire and receive, own and possess?" So they answered, "Caesar's." Then in response to them for their advantage, He said, "Well then, therefore and accordingly, 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 so they were not strong or mighty, great or powerful, able or capable, competent, prevalent or successful to take possession of or attain, seize or lay hold of, grasp or firmly grab, obtain or catch Him in a word or saying, statement or message, proclamation or subject matter, event, affair or circumstance before and in the presence of, in the judgement of and in the sight of the people and clan, tribe and crowd, and after marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed and surprised on the basis of, upon and with regards to His decision and answer, reply and response, they were quiet and kept silent, stopped speaking and had nothing to say.

20:20-26a See also *MattithYah 22:15-22*; *Marcus 12:13-17*

20:21a From the placeholder $\overline{\Theta Y}$

20:25a From the placeholder $\overline{\Theta Y}$
20:25b From the placeholder $\overline{\Theta \Omega}$

The Resurrection

27 - 35

Next, some certain ones from the Sadducees, having approached and come forward, turned and drawn near, (They, *the Sadducees*, say and teach, maintain and affirm, direct and exhort, advise and point out that there is and exists no resurrection and restoration, rising up and standing up *of the dead*) asked him and desired to know, demanded and addressed, enquired and examined, interrogated and requested Him to answer the following question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Teacher, Master and Instructor: Moshe wrote and inscribed, recorded and composed this Scripture for us, **'If or whether a certain specific brother and fellow brethren may die and perish, having his soul separated from his body,'** having and holding, acquiring and receiving, owning and possessing a woman and wife, and this man **'may be and exists as childless, having no offspring or progeny,'** then as a result of this, **'his brother and fellow brethren may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the women and wife, and may rise up and raise, produce and beget seed and offspring, progeny and descendants for his brother.'** * Then and therefore, accordingly, consequently and these things being so, there were and existed seven brothers and fellow brethren. And the first and chief, principle and foremost one, having 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, died and perished, having his soul separated from his body, childless, having no offspring or progeny, 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 then the third one, and in fact, all of the seven likewise and similarly, in this exact same and identical way, did not leave behind or leave any remaining children, offspring or progeny, and died and perished, having their soul separated from their bodies. Afterwards, later on and last of all, the woman and wife also died and perished, having her soul separated from her body. Then and therefore, accordingly, consequently and these things being so, *regarding* the woman and wife, in, by and with the resurrection and restoration, rising up and standing up *of the dead*, whose woman and wife is she going to come to be and exist, arise, appear and originate as? For the reason that the seven each had and held, acquired and received, owned and possessed her as a woman and wife." So, Yahushua* said to them, "The sons and children of this certain specific age and eon, era and time marry and join themselves to one another, and are also given in marriage; on the other hand, however, those that have been considered and regarded and worthy, thought of as deserving and deemed fit and honoured enough to reach and attain, obtain and experience, receive and achieve That* certain specific age and eon, era and time, and the resurrection and restoration, rising up and standing up from out of the dead and lifeless, inanimate and land of the deceased

20:27-40a See also *MattithYah 22:23-33*; *Marcus 12:18-27*

20:28a All *bolded* sections come from *Deuteronomy 25:5*

20:34a From the placeholder $\overline{I\Sigma}$

20:35a The *That* is in reference to the final age, the everlasting one that comes after the 1000 year Kingdom

as well, they neither marry or join themselves to one another, nor are they given in marriage; affirming and confirming this, neither are they powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to die or perish, having their soul separated from their body anymore, for the reason that they are and exist as equal to the Heavenly messengers and envoys, and they are and exists as sons and children of God*, since they are and exist as sons and children of the resurrection and restoration, rising up and standing up *of the dead*. But nevertheless, concerning the fact that the dead and lifeless, inanimate and deceased are raised and lifted up, awakened and restored back to life, even Moshe made known and pointed out, revealed and reported, disclosed and informed, intimated and announced, indicated and showed, at the part and when talking about the thorn bush and bramble bush, just as and when he says and teaches, maintains and affirms, directs and exhorts, advises and points out, **'Yahuweh* is the God* of Abraham, and the God* of Yitschaq, and the God* of Ya'qob.'** * As it happens, He is not and does not exist as the God* of the dead and lifeless, inanimate and deceased, but nevertheless, notwithstanding and on the contrary, *He is the God* of the living, those who continue to exist, for the reason that to Him, all *of those*, individually and collectively, are alive and continue to exist." Then, having answered, responded and replied, a certain one from the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars said, "Teacher, Master and Instructor: You have spoken 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."

35 (cont) - 39

20:36a From the placeholder $\overline{\Theta Y}$

20:37a From the placeholder $\overline{KN}$
20:37b From the placeholder $\overline{\Theta N}$
20:37c From the placeholder $\overline{\Theta N}$
20:37d From the placeholder $\overline{\Theta N}$
20:38a From the placeholder $\overline{\Theta \Sigma}$

The Anointed One

40 - 42

Because of this *answer*, no longer, no more and no further were they daring or brave enough, courageous or prepared to undergo or venture to ask or desire to know, address or enquire, examine or request Him to answer any more questions. And so He said in reference to them, "How and in what manner or way do they, *the Pharisees*, say and teach, maintain and affirm, direct and exhort, advise and point out that the Anointed One* is and exists as the Son of David? For the reason that David himself says and teaches, maintains and affirms, directs and exhorts, advises and points out within and inside the book and roll, written account and record of Psalms,

20:40-44a See also *Mattith Yah 22:41-46*; *Marcus 12:35-37*

20:41a From the placeholder $\overline{XN}$

43

'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.' *

20:43a From the placeholder $\overline{K\Sigma}$
20:43b From the placeholder $\overline{K\Omega}$

20:43c From *Psalm 110:1*

44

Then and therefore, accordingly, consequently and these things being so, David calls and addresses, designates and assigns Him as **'Sovereign Master and Foundation*,'** then how and in what manner or way is He and does He exist as his Son?"

20:44a From the placeholder $\overline{KN}$

Beware Of The Scribes

45 - 47

Then, in, by and with all of the people and clan, tribe and crowd hearing and attending to, considering and understanding, comprehending and perceiving, paying attention and listening, He said to His disciples and followers, pupils and learners, apprentices and adherents, "Pay attention to and direct your mind towards, watch out for and be on guard against, be concerned about and take heed of, be aware of and be careful of the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, those who continually 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 continually love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, are fond of and are attached to receiving 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."

20:45-47a See also *Mattith Yah 23:1-36*; *Marcus 12:38-40*

Chapter 21
The Widow's Offering

1 - 4

Moreover, having looked up and raised His eyes, He, *Yahushua*, saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood, comprehended and paid attention to those rich and wealthy persons who were overflowing and abounding in possessions and resources, throwing and casting, scattering and hurling, propelling and expelling, applying and putting, placing and dropping their monetary gifts and offerings into the treasury and collection box and chest. But then He saw and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to a certain very poor and needy widow, a woman whose husband had died, who lacked necessities and so relied on others for support, throwing and casting, scattering and hurling, propelling and expelling, applying and putting, placing and dropping two lepta there, in that place, and He said, "Really and truly, actually and most certainly I say and teach, maintain and affirm, direct and exhort, advise and point out to all of 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, threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped in much more to a larger and greater degree than all the others, individually and collectively. Affirming and confirming this, all these individual and collective *people*, threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped in their gifts and offerings 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 in every individual and collective thing that she had and held, acquired and received, owned and possessed in order to live."

21:1-4a See also *Marcus 12:41-44*

The Signs Of The End

5 - 6

Then, when some certain ones were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out about and concerning, regarding and on account of, because of and with respect to the Sacred Place and Temple, that concerning this, it was adorned and decorated, well assembled and garnished, dressed and embellished, ornamented, put in order and arranged with 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 stones and blocks, and votive gifts and offerings dedicated to the Supreme One, He, *Yahushua*, responded, "These things that you are watching and looking upon, understanding and perceiving, noticing and beholding, attentively

viewing and seeing, days and times shall come, arise and appear in, by and with which no stone and block shall be left behind or allowed to stay, abandoned or left alone, let be or permitted to remain upon *another* stone and block which will not be thrown down or loosened, destroyed or demolished, dismantled or torn down, overthrown, detached or broken up." And so they asked him and desired to know, begged and addressed, enquired and examined, interrogated and requested Him to answer the following question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Then and therefore, accordingly, consequently and these things being so, Teacher, Master and Instructor: when and at what time shall all these things be and exist, and what is the sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent to show that these things are about to and inevitable to, determined and intended to, certain and expected to, destined and going to come to be and exist, arise, appear and originate?" He said in reply, "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 all of you may not be deceived or mislead, led astray or caused to wander, be mistaken or deluded, seduced or coerced into error. For the reason that many numerous and large amounts *of people* shall 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 'The favourable and opportune age and season has neared and come close, at hand and imminent.' Do not travel, journey or proceed to go to follow after them. However, at the time when and whenever any of you may hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to reports about wars and fights, battles and armed conflicts, strife's and quarrels, and insurrection and tumult, disturbance and disorder, anarchy and confusion, unrest and unruliness, do not be terrified or frightened, startled or alarmed, scared or distraught, for the reason that it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for these things to come to be and exist, arise, appear and originate first of all and chiefly, principally and most importantly; but nevertheless, notwithstanding and on the contrary, the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of time does not *come* immediately or straight away." Then, at that time, He was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, "Nation and race, people and clan, large groups based upon religious and political, cultural and geographic ties, heathen and pagan alike shall be caused to rise up and aroused, awakened from sleep and be caused to stand up and appear to *make war* against and upon *another* nation and race, people and clan, large groups based upon religious and political, cultural and geographic ties, heathen and pagan, and kingdom and royal power, dominion and rule, kingship, reign and authority against and upon kingdom and royal power, dominion and rule, kingship, reign and authority. There shall be and exist both great and mighty, powerful and strong, intense and violent, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive earthquakes and hurricanes, tsunamis and shaking, commotions and tempest storms, tornados, rocking to and fro and agitation on land and sea, and famines and scarcity of harvests and food, and plagues and pestilence, epidemics and diseases down against different places and spaces, spots and locations, districts and territories, regions and lands. But nevertheless, before and ahead of all these individual and collective things, they shall cast and throw, put and lay their hands upon all of you, and they shall even persecute and expel, pursue and harass, cause trouble for and mistreat *all of you*, giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing *all of you* into the Synagogues, their places of meeting, and *into* prison and jail, under the watchful eye of guards, being led and guided, brought and taken up all the way to Kings and leaders, commanders and princes, rulers, chiefs and monarchs, and proconsuls and governors, prefects and presidents, generals, legates and procurators, all on account of and for the reason of, because of, for the sake of and with regards to My name and title, character and person, reputation and authority: it shall turn out to be and end up, lead to and result in, prove to be and succeed in, extend to and outcome to all of you to be a testimony and witness, evidence, proof and confirmation. Then and therefore, accordingly, consequently and these things being so, set and place, put and establish, appoint and ordain, fix and provide, designate, assign and lay it within and inside each of your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, *so as to* not having to practice beforehand or premeditate, prepare or plan how to speak or plead in your own defence, giving a supporting answer, for the reason that I Myself shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to each of you a mouth and word, speech and voice, utterance and declaration, and a wisdom and intelligence, knowledge, sophistication and insight in which all of those together who are set against and lying against, opposed and adverse to, withstanding and hostile, confronting and resisting each of you shall not be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to stand upright or sustained, steadfast or established, fixed or unmoveable, upheld or firm, maintained or authorised against and so shall not be able to resist or oppose, withstand or refuse to yield, or speak against or contradict, reply or rebut, reject or refute, dispute or counter-claim. But nevertheless, each of you shall even be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed by, under and subject to the power and control of parents, and brothers and fellow brethren, and relatives and countrymen, fellow citizens and kinsmen, and close friends, companions and associates, and they shall put some from out of you to death, condemning you and handing you over to be annihilated, exterminated and stopped. And all of you shall 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. Yet, by no means and never shall a hair from off the top of any of your heads be destroyed or ruined, annihilated or rendered useless, lost or abolished, wasted or caused to perish or pass away. With, by and through the consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience of you all, all of you shall acquire and gain, take and possess, procure, hold and get your lives and souls, persons and selves. Moreover, at the time when and whenever you may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Yaruwshalaiym being surrounded, encompassed and encircled by, under and subject to the power and control of armies, legions and military camps, then, at that time, know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, her desolation and devastation, destruction and abandonment has neared and come close, at hand and imminent. 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, and let those who are within and inside her, *Yaruwshalaiym's*, middle and midst, get out and depart, leave and slip out, withdraw and give it up, and do not let those who are within and inside the countryside and rural areas, surrounding territories and districts, regions and lands go

6 (cont) - 22

into or enter her, for concerning this, these are and exist as days and times, seasons and eras of vengeance and retribution, punishment and the distribution of justice, in completion and fulfilment, perfection and celebration, execution and carrying out, finish and conclusion, ratification and satisfaction, realisation and effect, performing and accomplishment of all individual and collective things that have been written and inscribed, recorded and composed in Scripture. Alas, woe to and how horrible and dreadful are those who are pregnant* and those nursing and giving milk in, by and with those specific and definite days and times, ages and seasons! For the reason that it shall be and exist as a great and mighty, powerful and strong, intense and violent, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, grand and vast, long, big and extensive distress and trouble, tribulation and inevitable calamity, constraint and compulsive pain, affliction and forceful duress, violent anguish and punishment upon the earth and land, ground and inhabited regions, and wrath and anger, temper and violent emotion, impulsive rage and indignation towards this certain specific people and tribe, populace and nation. And they shall fall down and tumble, collapse and plunge down, perish and disappear, come to an end and became a ruin by the mouth and edge of the sword, and they shall be taken prisoner and carried away, gained control over and lead away as captives to all the individual and collective nations and races, and Yaruwshalaiym shall be and exist as being walked over and trampled upon, tread and stepped upon, conquered and subdued by, under and subject to the power and control of the Gentile nations and races, up until the point of time when the favourable and opportune ages and seasons of the Gentile nations and races may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished. There shall also be and exist signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents within and inside the Sun, and the moon, and the constellation of stars, and upon the earth and land, ground and inhabited regions *there shall be* the oppression and pressure, discomfort and anguish, anxiety, dismay and despair of the nations and races, in, by and with uncertainty and perplexity, anxiety and dismay, puzzle and hesitation over the roaring sound and noise, and rolling and billowing, surging and trembling, quaking and staggering, restlessness and tossing of the sea; men and other human beings fainting and losing consciousness, swooning and holding their breath from fear and terror, alarm, panic and dread, and waiting and apprehension, expectation and anticipation because of the things coming upon and appearing, invading and descending upon, attacking and overtaking the world and inhabited earth, all of humanity and mankind, for the reason that **'the powers and forces, influences and hosts of 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.'** * And then, at that time, they shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold **'The Son* of Man coming, arising and appearing upon a clouds of the sky'** * together with power and might, ability and capability, force and strength, authority and significance, capacity and value, competence and excellence, and great and large, plentiful and severe, deep and profound, excellent, brilliant and extensive **'glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty.'** * But nevertheless, when these things begin and start to come to be and exist, arise, appear and originate, straighten and raise yourselves, lift yourselves up and stand up straight, and lift up, elevate and raise each of your heads, because of the fact and on the account that the ransom and redemption, deliverance, release and liberation for all of you nears and comes close, approaches and draws near, is at hand and imminent." Then He told them a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, "See and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold the fig tree, indeed, all the individual and collective trees and large bushes: at the time when and whenever they may now, already be putting forth and germinating, projecting and sprouting leaves, all of 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 for yourselves, knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning about and distinguishing, comprehending, acknowledging and recognising that concerning this, summer is now and exists near and coming close, approaching and drawing near, is at hand and imminent already. And therefore, in this manner and way, thus and so, at the time when and whenever all of you might see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold 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 about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, the kingdom and royal power, dominion and rule, kingship, reign and authority of God* is and exists as near and coming close, approaching and drawing near, at hand and imminent. 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 all of you that concerning this, never may this certain generation and age, these humans very much like each other in endowments, pursuits and character *experiencing these things* go or pass by, pass away or perish, be surpassed or come to an end up until the 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 My words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters shall never, ever go or pass by, pass away or perish, be surpassed or come to an end.

21:23a The Greek literally says *εν γαστρι εχοθσαις - having in womb -* An idiom for saying that someone is pregnant

21:26a From *Yasha'Yahu 34:4*; *Yahu'el* (*Joel*) *3:15*

21:27a From *Daniy'el 7:13*

21:27b From *Daniy'el 7:14*

21:31a From the placeholder *ΘΥ*

22 (cont) - 33

Be Aware

'Continuing on however, pay attention to and direct your mind towards, watch out for and be on guard against, be concerned about and take heed of, be aware of and be careful of yourselves, so that each of your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses may not be weighed down or overburdened, heavy or troubled, held back or desensitised in, by or with carousing or dissipation, dizziness or staggering, a hangover or confusion, debauchery, intemperance or overindulgence in alcohol, and with drunkenness or intoxication, and with the anxieties and worries, cares and distractions, grievances, solicitudes and concerns of daily life and ordinary matters, affairs and activities, or that certain specific day and time, age and season may come upon and appear, be placed and set, established and presented, appointed and brought forward, approach and stand upon and over all of you suddenly and unexpectedly, without anticipation and without being foreseen, as, like and similar to the way a snare and trap, noose and net, pitfall and enticement, temptation and deceitful trick would. For the reason that it shall come upon and overtake, arrive and take every individual and collective person who sits down and dwells, stayed and resides, sojourns and lives upon and over the face, countenance and surface of the whole of the earth and land, ground and inhabited regions by surprise. And so, be awake and watch, stay alert and be on the lookout in, by and through each individual and collective time and season, moment and opportunity, asking and begging, beseeching and pleading, expressing desire and requesting, petitioning, requiring and imploring, so that and in order that each of you may be strong enough and able, powerful and be superior enough to flee, escape and avoid all these individual and collective things that are about to and inevitable to, determined and intended to,

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36 (cont)

certain and expected to, destined and going to come to be and exist, arise, appear and originate, prevailing and defeating, vanquishing and getting the upper hand, conquering, overcoming and being triumphant against them, and so be able to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in the presence of and in the sight of, in front of and before the Son of Man."

37 - 38

Moreover, He was and existed within and inside the Sacred Place and Temple, teaching, explaining and instructing through discourses and discussions during the day time, during the night time however, going out and departing, leaving and proceeding to go, He was lodging, remaining and spending the night upon the mountain and hill called and addressed, designated and assigned as 'Of Olive trees,' and all of the people and clan, populace and crowd, individually and collectively, were getting up very early in the morning and arising at dawn, continually coming towards Him when He was within and inside the Sacred Place and Temple, to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Him.

Chapter 22

The Plot To Kill Yahushua

1 - 6

As it happens, the festival and feast of Unleavened Bread was nearing and coming close, approaching and drawing near, the one which is being said and taught, maintained and affirmed, directed and called, advised and pointed out as Passover*, 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 still seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find how and in what manner and way they would be able to slay and kill Him, put Him asunder and put Him out of the way, abolish and murder, do away with and remove Him, for the reason that they were still yet fearing and being afraid, terrified and frightened of the people and clan, populace and nation. But nevertheless, Shatan, the Adversary and Slanderer, went into and arose, appeared and entered into Yahuwdah, the one called and addressed, designated and assigned as 'of Qariyowth', who was and exist from out of their number, of the Twelve. And having gone off and departed, left and set off, he talked and conversed, discussed and spoke with the high and chief priests, and the captain and commanders *of the Temple guard*, about how and in what manner and way he would be able to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him, *Yahushua*, over to them. And so they rejoiced and were glad, delighted and pleased, and they came to a mutual understanding and came to an agreement, decided and arranged, resolved and determined, assented to and made a covenant to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present him, *Yahuwdah*, with silver money. So he agreed and fully consented, openly acknowledged it and promised them, and he was seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a favourable opportunity and convenient moment, the right and appropriate time to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him, *Yahushua*, over to them without and apart from the crowd and multitude, throng and mass *of people*.

22:1-6a See also *MattithYah 26:1-5*; *Marcus 14:10-11*
22:1a For the *Feast of Unleavened/Unfermented Bread* see *Exodus 12:18-20*; *Leviticus 23:6-8*; *Numbers 28:17-25*; *Deuteronomy 16:3-4, 8*
22:1b *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

The Passover Supper

7 - 19

Then the day and time of Unleavened Bread came, arose and appeared, when it was necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the Passover lamb to be slaughtered, sacrificed and offered, and He, *Yahushua*, sent and dismissed, dispatched, ordered and commissioned Petros and Yahuchanon, having told them, "Having gone and journeyed, travelled and proceeded onwards, prepare and arrange, provide and make the necessary preparations for the Passover for us, so that and in order that we may eat, devour and consume it." And so they replied to Him, "Where and in what place do You want and wish, prefer and aim, intend, will and desire for us to prepare and arrange, provide and make the necessary preparations for it?" Then in response He said to them, "Behold, look and see! After both of you have gone into, arisen within and entered the town and city, a man shall meet with and encounter you both, 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, all the way into the house and home, dwelling and abode that he goes into, appears within and travels into and each of you shall say to the master of the house and householder of that house and home, dwelling and abode, 'The Teacher, Master and Instructor says and teaches, maintains and affirms, directs and exhorts, advises and points out to you; "Where and in what place is and exists the guest and dining room where I may eat, devour and consume the Passover together with My disciples and followers, pupils and learners, apprentices and adherents?" And that certain person shall 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. There, in that place, prepare and arrange, provide and make the necessary preparations ready." So, having gone off and departed, left and set off, through enquiry and examination, thought and scrutiny, investigation and perception they both found and discovered, observed and recognised, detected and attained *everything* just as and exactly as He had told them. Then they prepared and arranged, provided and made the necessary preparations for the Passover. Then, at the time when the definite Hour* and Time had come to be and existed, arose and appeared, He lay down and took His place, sat down and reclined at the table, and the delegates and emissaries, teachers and ambassadors, messengers and persons who are sent forth with the orders of the Supreme One together with Him. Next, He spoke to them for their advantage, "It is with eager longing and earnest desire, craving and yearning that I have eagerly longed and earnestly desired, craved and yearned to eat, devour and consume this certain Passover together with all of you, before and ahead of the time that I am to experience and undergo, receive and endure suffering. Affirming and confirming this, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, never, at any time may I eat, devour or consume it up until the time when it should have been completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished in, by and with the kingdom and royal power, dominion and rule, kingship, reign and authority of God*." Then, having taken hold of and grasped, welcomed, received and accepted the cup and drinking vessel, goblet and jar, *and* having blessed and given thanks, praised and extolled, celebrated and bestowed favour, He said, "Receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit this, and divide and separate, disperse, distribute and share it within and amongst yourselves. For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, never, at any time may I drink, absorb of soak up from the product and fruit of the grapevine from now, at this present moment in time, up until the time that the kingdom and royal power, dominion and rule, kingship, reign and authority of God* may have come, arisen and appeared." Next, having taken hold of and grasped, welcomed, received and accepted the bread, *and* having blessed and given thanks, praised and extolled, celebrated and bestowed 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, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "This is and exists as my mortal body and flesh that is being given and granted, supplied and furnished, bestowed

22:7-23a See also *MattithYah 26:17-30*; *Marcus14:12-26*; *Yahuchanon 13:2-20*

22:14a This is, the Hour of the Passover supper, and also the start of Yahushua's supreme *three days and three nights*

22:16a From the placeholder ΘΥ

22:18a From the placeholder ΘΥ

and delivered, committed and permitted, extended and presented on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for all of you. Do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this *Passover celebration*[*] for and on behalf of My remembrance, recollection and memorial, serving as a reminder and conscious commemoration of Me." And *He did* likewise, similarly and the exact same thing with the cup and drinking vessel, goblet and jar after eating and taking the main meal, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "This is the cup and drinking vessel, goblet and jar of the new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior covenant and agreement, treaty and testament, disposition and arrangement, compact and contract in, by and with my life-blood, that which 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 all of you. Regardless and nevertheless, however and in spite of this, behold, look and see! The hand of the person giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Me over is together with mine upon the dining table. For concerning this, the Son of Man[*] is indeed, truly and surely going out and travelling, leaving this life and proceeding onwards in accordance with and with regards to, in relation to and with respect to how it has been fixed and appointed, designated and determined, decreed and ordained, defined and set out, marked out and declared. Regardless and nevertheless, however and in spite of this, alas, woe and how horrible and dreadful is that certain specific 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 He is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over." But then they began and started to question and dispute, enquire and discuss, debate and examine, argue and ponder among themselves, about who from out of and among them may then and therefore, accordingly and consequently be and exist as about to and inevitable to, determined and intended to, certain and expected to, destined and going to practice and carry out, undertake and accomplish, perform and pursue, execute and observe, concern himself with and busy engage in doing this certain thing.

22:19a Added to clarify what the *this* is referring to, which is clear from the Greek

19 (cont) - 23

22:22a From the placeholder *ANOY*

Who Is Greater?

But nevertheless, there also came to be and exist, arise, appear and originate another quarrel and dispute, controversy and strife, contention and rivalry, competition and argument in and among them, with regards to who from them was thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered to be and exist as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding. However, He, *Yahushua*, said to them, "The Kings and leaders, commanders and princes, rulers and emperors, chiefs and monarchs of the Gentile nations and races lord it over and act as master, rule and exercise dominion over them, and those exercising this exclusive right and freedom, liberty and permission, mastership and ownership, control and dominion over them, subjecting their free-will and choice to their authority, are called and addressed, designated and assigned as 'benefactors and well-doers'. On the other hand, however, it will not be in this manner or way, thus or so with all of you. But nevertheless, notwithstanding and on the contrary, let the greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding in and among all of you come to be and exist, arise, appear and originate as, like and similar to the youngest, and whoever is the leader and ruler, governor and chief, *let them come to be* as, like and similar to the person who is constantly serving and supporting, aiding and taking care of, waiting on and ministering. For this reason, as to whom is greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding; is it the one sitting down, lying on the floor and reclining, or the one who is constantly serving and supporting, aiding and taking care of, waiting on and ministering? Is it not the one sitting down, lying on the floor and reclining? But nevertheless, as for Me, within your midst and among all of you, I am and exist as, like and similar to the one who is constantly serving and supporting, aiding and taking care of, waiting on and ministering. Continuing on, all of you are and exist as the one who have remained and continued, kept on and endured, lasted and stayed together with Me in, by and through all of My trials and troubles, pressures and temptations that have tested and objectively examined, scrutinised and enticed Me to prove, determine and ascertain My genuineness, behavioural response and character. And so I am making a covenant and ordaining, arranging and designating, assigning and distributing, establishing and determining, setting down and delivering, settling, decreeing and instigating a kingdom and royal power, dominion and rule, kingship, reign and authority to all of you, just as and exactly as My Father made a covenant and ordained, arranged and designated, assigned and distributed, established and determined, set down and delivered, settled, decreed and instigated to Me; in order that and with the result that you may eat, devour and consume *food*, and drink, absorb and soak up *liquid* upon My dining table within and inside My kingdom and royal power, dominion and rule, kingship, reign and authority. All of you may sit down and dwell, stay, reside and sojourn upon thrones, seats and chairs of the authority, separating and sundering, making distinctions between and disputing, debating and taking issue with, discriminating and determining the destination of, contenting and differentiating, deciding and evaluating, assessing and judging the twelve tribes and clans of Yisra'el[*].

24 - 30

22:30a From the placeholder *IHΛ*

Denial's Predicted

'Shim'own, Shim'own: behold, look and see! Satan, the Adversary and Slanderer has asked for and demanded, required and claimed for all of you to be sifted, shaken and winnowed as, like and similar to the wheat and grain. But nevertheless, I Myself have asked and begged, beseeched and pleaded to, expressed desire and requested, petition, required and implored about and concerning, regarding and on account of, because of and with respect to you alone, so that, in order that and with the result that your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* may not cease or stop, be used up or depart, come to an end or fail. And then, at that time, after you have returned and have been brought back, recovered and turned back, changed your mind and repented, strengthen and establish, fix and confirm, stabilise and set, place and settle you brothers and fellow brethren, making them immovable." But nevertheless, He, *Shim'own*, said to Him, "Sovereign Master[*], I am and exist as prepared and arranged, provided and ready to go and journey, travel and proceed together with You both to prison and jail, under the watchful eye of guards, and to death and separation, the separation of my soul from my body." But in response, He, *Yahushua*, said, "I say and teach, maintain and affirm, direct and exhort, advise and point out to you, Petros, the cockerel and rooster shall not sound or crow this very day until the time when you should thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow that you have seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld Me three times."

22:31-34a see also *MattithYah 26:31-34*; *Marcus 14:27-31*

31 - 34

22:33a From the placeholder *KE*

Then He said to them, "At the time when I sent and dismissed, dispatched, ordered and commissioned all you out without and separate from moneybag or pouch, and knapsack or bag, and sandals bound under your feet, did any of you lack or find yourselves devoid of anything you wanted or needed?" And they answered, "Nothing at all." In response He said to them, "But nevertheless, notwithstanding and on the contrary, now, at this present time, whoever has and holds, acquires and receives, owns and possess a

35 - 36

36 (cont)

moneybag or pouch, let them take and lift it up, carry and bear it, likewise and similarly, in the exact same way to those who also have a knapsack or bag, and whoever does not have or hold, acquire or receive, own or possess anything presently, let them sell, barter and exchange their garments and clothes, cloaks and mantles, and then let them buy a purchase a sword, sabre or large knife. For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, this certain thing that has been written and inscribed, recorded and composed in Scripture is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to have its aim, goal and purpose be completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished in, by and with Me:

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'And He was claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded to be together with the lawless and wicked, godless and impious, transgressors and outlaws.' *

22:37a From *Yasha'Yahu 53:12*

38

Affirming and confirming this, indeed, that *which has been written* about and concerning, regarding and on account of, because of and with respect to Me has and holds, acquires and receives, owns and possesses its completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of its aim, goal and purpose in reach." Then they replied, saying, "Sovereign Master*, behold, look and see! Here, in this place are two swords, sabres and large knives!" To the contrary, He said to them, "That is and exists as enough; desist and stop."

22:38a From the placeholder $\overline{KE}$

Gath-Shemen

39 - 53

Next, having gone out and departed, left and proceeded onward, He travelled and went, proceeded and journeyed to the mountain and hill of olive trees, in accordance with and with regards to, in relation to and with respect to His custom and habit, usage and practise, institute and prescription, rite and manner, and the disciples and followers, pupils and learners, apprentices and adherents also accompanied and followed after, obeyed and joined themselves to Him. Now, having come to be and existing, arising and appearing upon that place and space, spot and location, district and territory, region and land, He said to them, "Pray and request, petition and plead to the Supreme One that each of you many not go into, arise within and enter into any sort of trial or trouble, pressure or temptation that tests and objectively examines, scrutinizes and entices all of you to prove, determine and ascertain your genuineness, behavioural response and character." And He Himself was withdrawn and separated from them only as far as a stone and pebble could be thrown and cast, scattered and hurled, propelled and flung, and having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned His knees, He was praying and communicating with the Supreme One, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Father, if or whether You are deliberately planning and intending, desiring and wanting, willing and wishing, choosing and preferring; carry off and remove, take away and get rid of this certain specific cup and suffering, separating it from Me. Regardless and nevertheless, however and in spite of this, not My will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, but nevertheless, notwithstanding and on the contrary, let Yours come to be and exist, arise, appear and originate."* Next, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from the prayer and request, petition and plea, *and* having gone, arisen and appeared to the disciples and followers, pupils and learners, apprentices and adherents for their advantage, through enquiry and examination, thought and scrutiny, investigation and perception He found and discovered, observed and recognised, detected and came to know that they were sleeping because of grief and sorrow, trouble and anxiety, pains and sadness, affliction and distress, and so He said to them, "Why and for what reason are you sleeping? Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, pray and request, petition and plead to the Supreme One, so that and in order that each of you many not go into, arise within and enter into any sort of trial or trouble, pressure or temptation that tests and objectively examines, scrutinizes and entices all of you to prove, determine and ascertain your genuineness, behavioural response and character." As He was still yet speaking, chatting and conversing, behold, look and see a crowd and multitude, throng and mass *of people*, and the one being said and taught, maintained and affirmed, directed and called, advised and pointed out as "Yahuwdah," one of the Twelve, was advancing and preceding, going before and leading them, and He neared and came close to, approached and drew near to Yahushua*, to kiss Him. But nevertheless, Yahushua* said to him, "Yahuwdah, are you giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing the Son of Man* over with a kiss?" Moreover, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to what was about to be and exist, those around and surrounding Him said, "Sovereign Master*, shall we then strike, hit and smite with swords?" And a certain one from out of and among them struck, hit and smote the slave, servant and attendant of the high and chief priest, and took away and removed, cut off and deprived him of his right ear. But nevertheless, in answer, response and reply, Yahushua* said, "Stop this! That is far more than enough! Give it up and desist!" And having touched and taken hold of the ear, He healed and cured him, making him whole and restoring him to full health. And then Yahushua* said to the advantage of the high and chief priests, and the captains and commanders of the Sacred Place and Temple Guard, and the presbyters and elders who had arrived and come, approached and drawn near against and in opposition to Him, "Have all of you come out and departed, left and proceeded to go forth as, like and similar to the way you would against and in opposition to a robber and rebel, insurrectionist and revolutionary, bandit and highwayman, together with swords, sabres and daggers, and cudgels, clubs and sticks? Accordingly each and every day, with Me being and existing together with all of you within and inside the Sacred Place and Temple, none of you laid your hands on Me in order to arrest Me; but nevertheless, notwithstanding and on the contrary, this is and exists the specific Hour and Time for all of you, and for the power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength of darkness, gloom and evil."

22:39-53a See also *MattithYah 26:36-56*; *Marcus 14:32-52*; *Yahuchanon 18:1-11*

22:43-44a Some later manuscripts add two extra verses here, v43 and v44, but the oldest manuscript of Lucus, Papyrus 75, doesn't contain them at all, so they have been completely omitted from here

22:47a From the placeholder $\overline{IHY}$

22:48a From the placeholder $\overline{IH\Sigma}$

22:48b From the placeholder $\overline{ANOY}$

22:49a From the placeholder $\overline{KE}$

22:51a From the placeholder $\overline{I\Sigma}$

22:52a From the placeholder $\overline{I\Sigma}$

Petros' Denial

54 - 56

Continuing on, having seized and grasped, taken hold of and restrained, hindered and prevented, arrested and taken control of, conquered and imprisoned, laid hold of and taken Him into custody, they led and took Him away, guiding and bringing Him along, and they led and guided, brought and took Him into the house and home, dwelling and abode of the high and chief priest. However, Petros was yet accompanying and following after Him from afar, far away and at a distance. Moreover, as some people had lit and ignited a fire within and inside the middle and midst of the courtyard and unroofed enclosure, and having sat down and dwelt, stayed, resided and sojourned together with one another, Petros sat down and dwelt, stayed, resided and sojourned in their midst and amongst them. But nevertheless, after a certain slave and servant girl had seen and perceived, observed and witnessed, known and experienced,

22:54-62a See also *MattithYah 26:69-75*; *Marcus 14:66-72*; *Yahuchanon 18:16-18, 25-27*

recognised and respected, understood, comprehended and paid attention to him sitting down and dwelling, staying, residing and sojourning before and toward the light and illumination of the fire, and having stared at and looked intently, gazed and completely fixed her eyes on him, studying him, she said, "Indeed, this person was and existed together with Him!" But nevertheless, he denied and refused, rejected and abnegated, abjured and disregarded, renounced and declined to accept it, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold Him at all, woman!" Then after a short and brief amount of time, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to him, another and different person said and affirmed, asserted and declared, "Indeed, you are and exist as from out of their party!" But in reply, Petros said and affirmed, asserted and declared, "Man, I am not and do not exist *as one of them*." Then, after about and nearly a single hour of time had passed, another and different

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person was insisting and asserting, firmly maintaining and confidently confirming it, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "On behalf of and on the basis of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, this certain man was and existed together with Him as well, for the reason that he is and exists as a Galiylahen also!" But in response, Petros said, "Man I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold Whom it is that you say and teach, maintain and affirm, direct and exhort, advise and point out concerning." And immediately, instantly and at that very moment in time, as he was still and yet speaking, chatting and conversing, a cockerel and rooster sounded and crowed. And having rotated and turned around, the Sovereign Master* turned His eyes upon and looked within, gazed at and considered Petros. Then Petros was reminded of, remembered and recalled the word and saying, statement and message, proclamation and subject matter of the Sovereign Master*, how and exactly as He had said to him concerning this, "Before and ahead of the time when the cockerel and rooster has sounded and crowed today, you yourself will thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow Me three times." And having gone and departed, left and proceeded to go outside, he wept and cried, wailed and lamented bitterly with grief and utter despair.

22:61a From the placeholder $\overline{K\Sigma}$

22:6ba From the placeholder $\overline{KY}$

Before the Sanhedrin

And then the men who were holding and sustaining, guarding and surrounding, constraining and seizing, gripping and keeping Him, *Yahushua*, in custody and in prison, were ridiculing and making fun of, mocking and deriding Him as they beat and flayed, struck and whipped, hit, thrashed and scourged Him. And after blindfolding and covering and concealing His face with a veil, they were asking and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting Him to answer, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations! Who is and exists as the one who has hit, struck and smote You!?" And they were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out many other and a large amount of different blasphemies and lies, malicious slanders and abusive speeches, injurious reproaches and vilifications, personal mockeries and insults, reviling and defamatory statements against and to Him. Then, just as and when it came to be and exist, arose, appeared and originate as daybreak, the Presbyters and elders of the people and clan, populace and nation, and both 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 gathered and drawn, collected and assembled, brought and joined together, and they led and guided,

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brought and took Him to their high council and assembly, the Sanhedrin, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "If and whether You are and exists as the Anointed One*, tell us!" But nevertheless, He said to them, "Even if I may tell all of you, never, at any time would any of you trust or rely, obey or place any confidence, certainty or guarantee, assurance or dependence in it, and if I may ask or demand, enquire or request of you to answer any questions, never, at any time would any of you answer, respond or reply to the question. On the other hand, however, from now, at this present time, the Son of Man* shall be and exist as sitting down and dwelling, staying, residing and sojourning from and by the right hand of the power and might, ability and capability, force and influence, authority and significance, competence and excellence of God*." Then all of them, individually and collectively, said, "Then and therefore, accordingly, consequently and these things being so, You are and You do exist as the Son* of God*!?" But nevertheless, He kept saying and affirming, asserting and declaring to them for their advantage, "It is all of you who say and teach, maintain and affirm, direct and exhort, advise and point out that I am." But in response they said, "Why and for what reason do we yet and still have or hold, acquire or receive, own or possess the need or necessity of a testimony and witness, evidence, proof and confirmation? For this reason, we ourselves have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to it from His Own mouth!"

22:63-71a See also *MattithYah 26:57-68*; *Marcus 14:53-65*

22:67a From the placeholder $\overline{X\Sigma}$

22:69a From the placeholder $\overline{ANOY}$

22:69b From the placeholder $\overline{\Theta Y}$

22:70a From the placeholder $\overline{Y\Sigma}$

22:70b From the placeholder $\overline{\Theta Y}$

Chapter 23
Yahushua Before Pilate & Herod

And after all of their quantity and multitude, throng and crowd had been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised; they took and led, guided and directed Him on towards Pilate. Continuing on, they began and started to accuse, reproach and bring charges against Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "We all found and discovered, observed and recognised, detected and attained knowledge of This Man through enquiry and examination, thought and scrutiny, investigation and perception to be perverting and twisting, warping and distorting, depraving and corrupting, betraying and misleading our race and nation, turning her into something treacherous and crooked, and also hindering and preventing, forbidding and denying, refusing and restraining, withholding and stopping taxes and tribute from being given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Caesar, and saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that He Himself is and exists as Messiah*, a King and

1 - 5

leader, commander and prince, ruler and emperor, chief and monarch!" However, Pilate asked and requested, entreated and questioned, beseeched and enquired Him to answer this question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Are You and do You exist as the King and leader, commander and prince, ruler and emperor, chief and monarch of the Yahuwdeans?" But nevertheless, having answered, responded and replied to the question, He kept saying and affirming, asserting and declaring, "You are the one saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out *that*." Then Pilate spoke to the high and chief priests, and to the crowds and multitudes, throngs and masses *of people*, for their advantage, "Through enquiry and examination, thought and scrutiny, investigation and perception I find and discover, observe and recognise, detect and come across not a single cause or basis, source, ground or reason for punishment in, by or with This Certain Specific Man*." But nevertheless, they were getting more insistent and gathering in strength, persistent and emphatic, fierce and violent saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "He constantly shakes up and stirs, incites and rouses the people and clan, populace and crowd, teaching, explaining and instructing through discourses and

23:1-25a See also *MattithYah 27:11-31*; *Marcus 15:1-20*; *Yahuchanon 18:28-40*

23:2a From the placeholder $\overline{XN}$

23:4a From the placeholder $\overline{AN\Omega}$

discussions throughout and via the whole of and the entirety of Yahuwdea, starting and beginning from Galiylah and all the way up to here, to this place!" However, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *this*, Pilate asked and desired to know, demanded and questioned, enquired and examined, interrogated and requested whether "Is this and does this Man* exist as a Galiylahen?" And having accurately known and clearly seen, perceived and fully understood, recognised, completely comprehended and acknowledged that concerning this, His is and exists as from out of Herod's jurisdiction and authority, dominion and sphere of power, control and government, region and domain, he sent Him up and referred Him to Herod for his advantage, who was and existed within and inside Yaruwshalaiym too for and during those certain specific days and times. Moreover, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to Yahushua*, Herod was extremely glad and cheerful, merry and joyful, rejoiced exceedingly and celebrated considerably, for the reason that he was and existed as wanting and wishing, preferring and aiming, intending, willing and desiring to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Him for a considerable and long, sufficient and large enough amount of time, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to news, reports and rumour about and concerning, regarding and on account of, because of and with respect to Him, and He had hoped and expected with confidence and trust that he would see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold a certain sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent coming to be and existing, arising, appearing and originate from, by and through Him and His power and control. And so he, *Herod*, was asking and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting Him, *Yahushua*, in, by and through a considerable and large, sufficient and adequate amount of words and sayings, messages and statements, declarations and thoughts, instructions and questions, decrees, mandates and matters; but nevertheless, He Himself was not answering, responding or replying a single thing to him. However, 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 stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised there, vehemently and forcibly, vigorously and intensely accusing, reproaching and bringing charges against Him. Continuing on, even when Herod, together with his army and soldier corps, troops and bodyguards, had despised and scorned, rejected and disregarded, made light of and treated Him with contempt; having ridiculed and made fun of, mocked and derided Him by throwing and dressing, clothing and draping a shining and bright, radiant and elegant, splendid and lavish raiment, cloak and robe around Him, he, *Herod*, sent and dismissed, dispatched, ordered and commissioned Him back to Pilate. It came to be and existed, arose, appeared and originated in, by and with that certain specific day and time that both Herod and Pilate were now friends, companions and associates with one another (for the reason that beforehand and previously they had always been and existed in, by and with enmity, animosity and hostility towards each other).

23:6a From the placeholder *ANOΣ*

23:8a From the placeholder *IN*

5 (cont) - 12

Continuing on, after Pilate had called and addressed, invited and summoned together the high and chief priests, and the rulers and princes, commanders and chiefs, leaders and governors, and the people and tribe, populace and crowd, he said to them, for their advantage, "All of you brought and handed over, led and presented This Certain Specific Man* to me as, like and similar to one who is turning and leading the people and tribe, nation and populace astray, inciting them to rebel and perverting them. And behold, look and see! After I have examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed *Him* in the presence of and in the sight of, in front of, in the judgement of and before all of you, through enquiry and examination, thought and scrutiny, investigation and perception I myself have found and discovered, observed and recognised, detected, attained and come across not a single cause or basis, source, ground or reason in, by or with This Certain Man* with regards to the charges all of you are accusing, reproaching and bringing against and in opposition to Him. Indeed and truly, furthermore and moreover, neither has Herod, for the reason that he has sent Him back and returned Him to us. So behold, look and see! Not one thing that is and exists as being practiced and carried out, undertaken and accomplished, performed and pursued, executed and observed by Him, that He is concerned with and busy engaged in doing is worthy or deserving, befitting, fitting or suitable of the death penalty, the separation of His soul from His body. Then and therefore, accordingly, consequently and these things being so, having educated and disciplined, corrected and admonished, reproved and punished, scourged and whipped Him, I shall set Him free and release Him, let Him go and dismiss Him." But nevertheless, all together, all at once and every single last one of them together shouted and cried, screamed and howled, yelled out and exclaimed to him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Take away and remove This Man, putting Him out of the way and killing Him! On the other hand, however, set free and release, let go of and dismiss Bar-Abba* to us!" (He was and existed as a person who had been thrown and cast, scattered and hurled, propelled, expelled and flung within and inside prison and jail, 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 a certain specific insurrection and uprising, rebellion and revolt, and murder, homicide and slaughter that had come to be and existed, arose, appeared and originated within and inside the town and city.) But nevertheless, again, anew and furthermore, Pilate called out to and addressed, spoke to and summoned, pronounced and talked to them, wanting and wishing, preferring and aiming, intending, willing and desiring to set free and release, let go of and dismiss Yahushua*. Nonetheless, they kept crying out loudly against and shouting at *Him*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Crucify Him, nailing Him to an upright stake, pole, cross and patibulum! CRUCIFY HIM!" However, a third time he said to them, for their advantage, "For what reason!? What bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or intellectually errant, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten thing has He done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed, established and committed!? Through enquiry and examination, thought and scrutiny, investigation and perception I myself have found and discovered, observed and recognised, detected, attained and come across not a single cause or basis, source, ground or reason in, by or with This Certain Man for the death penalty, the separation of His soul from His body. Then and therefore, accordingly, consequently and these things being so, having educated and disciplined, corrected and admonished, reproved and punished, scourged and whipped Him, I shall set Him free and release Him, let Him go and dismiss Him." But they just continued on in great and mighty, powerful and strong, intense and violent sounds, voices and shouts, continually insisting and urgently demanding, raging, pressing on and imposing, asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring that He would be crucified, be nailed to an upright stake, pole, cross and patibulum. And so, their sounds, voices and shouts prevailed and won out, defeated and

23:14a From the placeholder *ANON*

23:14a From the placeholder *ANΩ*

23:18a *Bar-Abba*, incorrectly known as *Barabbas* and means *Son of the father*

13 - 23

23:20a From the placeholder *IN*

23 (cont) - 25

overcame, vanquished and got the upper hand, and Pilate decided and determined, pronounced sentence and judged, approved, confirmed and decreed that their request and petition, demand and desire was to come to be and exist, arise, appear and originated. Moreover, he set free and released, let go of and dismissed the man who they were asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring for, who had been thrown and cast, scattered and hurled, propelled, expelled and flung into the prison and jail, 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 insurrection and uprising, rebellion and revolt, and murder, homicide and slaughter. On the other hand, however, he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over Yahushua* to their will and purpose, desire and choice, mind and wish, purposeful intent and decision, disposition and pleasure, decree and law, precept and inclination.

23:25a From the placeholder *ΙΝ*

The Crucifixion

And just as and when they led and guided, brought and took Him off, having grasped and taken hold of, seized and caught, laid hold of and detained Shim'own, a certain specific Cyrenian*, as he was coming, arising and appearing from a farm and field, rural area and land, they laid and placed the upright stake, pole, cross and patibulum* on him, to bring and carry, bear and endure it after and behind Yahushua*. Moreover, a great and large, mighty and powerful, intense, extraordinary and numerous quantity and multitude of the people and tribe, populace and nation was accompanying and following after Him, as well as women who were weeping and crying, lamenting and grieving, and mourning and wailing, bewailing and deploring for Him. However, having turned around and towards them for their advantage, Yahushua* said, "Daughters of Yaruwshalaiym*, do not weep or cry, wail or lament in sorrow over or on My behalf. Regardless and nevertheless, however and in spite of this, weep and cry, wail and lament in sorrow over and on your own behalf, and over and on behalf of your children, offspring and progeny. For concerning this, days and times are coming, arising and appearing in, by and through which they shall say, 'Blessed and happy, fortunate and good, prosperous and privileged are the sterile, infertile and barren ones, and the wombs and uterus' that did not give rise to or cause anything to be born or produced, and the breasts and bosoms that never fed or nourished, supported or nurtured, cared for or nursed.' Then, at that time, they shall begin and start **'to say and teach, maintain and affirm, direct and exhort, advise and point out to the hills and mountains, "fall down and tumble, collapse and plunge upon and over us," and to the raised ground and mounds, "cover and envelope, conceal and hid, bury and veil us." '** * For concerning this, if or whether they do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute these things with and to the wood and log, beam and timber that is moist and wet, green and healthy, what may come to be or exist, arise, appear or originate with and to the *wood* that is dried out and parched?" As it happens, they were also leading and guiding, bringing and taking two other and different villains and criminals, evildoers and malefactors together with Him to be killed and destroyed, gotten rid of and executed. Then, when and as soon as they came, arose and appeared at and upon the place and space, spot and location, district and territory, region and area called and addressed, designated and assigned as "The Skull," they crucified Him there, in that place, nailing Him to the upright stake, pole, cross and patibulum, along with the villains and criminals, evildoers and malefactors; one was placed on, by and at His right, and one on, by and at His left. **"And completely dividing and separating, dispersing and distributing, cleaving and cutting His clothes and garments, mantle and tunic into pieces, they threw and cast, scattered and hurled, propelled and expelled, applied and dropped lots."** * And the people and tribe, populace and crowd had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised *there*, watching and looking, understanding and perceiving, noticing and beholding, attentively viewing and seeing, ascertaining and knowing, discovering and recognising, contemplating and considering *all*. However, the rulers and princes, commanders and chiefs, leaders and governors were also were turning their nose up and ridiculing, sneering and scoffing at, mocking and deriding *Him*, despising *Him* and treating *Him* with contempt and insulting *Him*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Others and different persons He delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation; let Him deliver and preserve, save and rescue Himself from danger and destruction, ruin and annihilation, if He is and does actually exist as the Anointed One*, the Elect, Select and Chosen One, the Son of God* Who has free will and choice!" Moreover, even the soldiers and legionaries who were coming, drawing near and approaching ridiculed and made fun of, mocked and derided Him, bringing and handing over, offering and presenting sour wine and wine vinegar to Him, and saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "If and whether You are and exist as the King and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans, deliver and preserve, save and rescue Yourself from danger and destruction, ruin and annihilation!" And there even was and existed a notice and title, inscription and superscription over and behind Him: THIS IS THE KING AND RULER, MONARCH AND PRINCE, COMMANDER AND LEADER OF THE YAHUWDEANS. Continuing on, one of the villains and criminals, evildoers and malefactors who had been hung and suspended was blaspheming and lying about, maliciously slandering and abusively speaking, injuriously reproaching and vilifying, personally mocking and insulting, reviling and defaming Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Are You not and do You not exist as the Anointed One*? Deliver and preserve, save and rescue Yourself and us from danger and destruction, ruin and annihilation!" But nevertheless, having answered, responded and replied, the other and different one, strictly rebuking and admonishing, rating and chiding, reproving and censuring, punishing and warning, charging, evaluating and denouncing him, said and affirmed, asserted and declared, "Do you not even fear or respect, revere or hold God* in awe, considering the fact that you are and exist in, by and with this same verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree, sentence and fate? And we indeed, truly and surely *are here* righteously and justly, uprightly and virtuously, guiltlessly, fairly and acceptably; for the reason that we receive and obtain, gain and take, get back and recover what is worthy and deserving, befitting, fitting and suitable of what we habitually practiced and carried on, undertook and accomplished, repeatedly performed and pursued, executed and observed, were continually concerned with and busy engaged in doing in this life. But on the other hand, however, This Man has not habitually practiced or carried on, undertaken or accomplished, repeatedly performed or pursued, executed or observed, continually concerned Himself with or busily engaged Himself in doing anything out of place or improper, wrong or evil, criminal or bad, unbecoming or unrighteous, harmful or wicked, disgusting or foul, unfavourable or monstrous, absurd or unnatural." And then he was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Yahushua*, remember, recall and be mindful of me at the time when and whenever You may arise, appear or come into Your kingdom and royal power, dominion and rule, kingship, reign and authority." And so He said 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, today, this very day, together with Me you shall be and exist within and inside Paradise, the enclosed Garden of the Supreme One." And now it was and existed as already about and around the sixth hour*, twelve o'clock at noon, and darkness and blackness came to be and existed, arose, appeared and

26 - 46

23:26-49a See also *MattithYah 27:32-56*; *Marcus 15:21-41*; *Yahuchanon 19:17-37*

23:26a *Cyrenian*, a native of Cyrene, the capital of a small province in Libya in northern Africa, with a large Yahuwdean population compromising ¼ of the city. *Cyrene* means *Supremacy of the bridle*

23:26b From the placeholder *ΕΣΤΟΝ*

23:26c From the placeholder *ΙΗΥ*

23:28a From the placeholder *ΙΣ*

23:28b From the placeholder *ΙΛΗΜ*

23:30a From *Hoshea* (*Hosea*) *10:8*

23:34a From *Psalm 22:18*

23:35a From the placeholder *ΧΣ*

23:35b From the placeholder *ΘΥ*

23:39a From the placeholder *ΧΣ*

23:40a From the placeholder *ΘΝ*

23:42a From the placeholder *ΙΥ*

23:44a Taking the Hebrew measurement of time - with the times counted from six a.m., when the sun rose

originate upon, over and across the whole of and the entirety of the area and land, territory and region, up until the ninth hour, three o'clock in the afternoon, as the sun had ceased to give off its light and was shut out, obscured and was hidden, relinquishing and giving up its illumination. And the veil, curtain and drape of the Sacred Place and Temple was split and dived, torn and rend in its midst and middle. And having sounded out and said, spoke and cried out in a great and mighty, powerful and strong, intense and violent sound, tone and voice, Yahushua* said, "Father, **'Into Your hands I entrust and commit, present and place, deposit and give over, apply and employ, deliver, present and set My Spirit*.'** *" And so, having said this certain thing, He breathed out, expired and died. Moreover, the centurion, the captain, commander and soldier in the Roman Army, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to what had come to be and exist, arose, appeared and originated, he was continually giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Really and truly, actually and most certainly, This Certain Man* was and existed as a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted One Who Was in a right relationship with the Supreme One!" And all the individual and collective crowds and multitudes, throngs and masses *of people* who had come together and gathered, convened and stand by one another to gaze upon this certain specific public spectacle and sight, having watched and looked upon, understood and perceived, noticed and beheld, attentively viewed and seen what had come to be and exist, arose, appeared and originated, they were turning around and turning away, striking and beating their chests, breasts and bosoms. But nevertheless, all those, individually and collectively, who knew Him well, were acquainted with and were friends with Him, including the women who had been accompanying and closely following Him together from Galiylah, had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from afar, far away and at a distance, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to these things.

23:46a From the placeholder *ΙΣ*

23:46b From the placeholder *ΠΝΑ*
23:46c From *Psalm 31:5*

46 (cont) - 49

23:47a From the placeholder *ΘΝ*

23:47b From the placeholder *ΑΝΟΣ*

The Burial

50 - 56

Now behold, look and see! A man, Yahuwseph* by name and title, character and person, reputation and authority, who was living, existing and present as a councillor, senator and a member of the Sanhedrin, and a 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, and righteous and just, faultless and guiltless, fair, approved and accepted man who was in a right relationship with the Supreme One (he was and existed as not going along with or consenting to, voting for or agreeing with, assenting to or conforming to their, *the Sanhedrin's*, deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim, and actions and practices, conditions and functions, works and habits, activities and performances, being set against and in opposition to them), who was from Ramathayim*, a town and city in Yahuwdea, who was 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*. This man, having gone to, drawn near to and approached Pilate, he asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded for the mortal body and corpse of Yahushua*. So, having taken and brought it down, detached it from the nails and lowered it down, he rolled and wrapped it up tightly in real and genuine linen, and he set and placed, laid and established, appointed and ordained, fixed and put, designated and assigned Him within and inside a sepulchre and tomb, grave and burial place that was cut and hewn out of rock, where no one, nothing and nobody was or existed as laid or set, placed or reclined there yet, at that time. And it was and existed as Friday, the Day of Preparation, and the Shabbat day was dawning and drawing near. Moreover, the women had closely and earnestly followed behind and after *them*, those who were and existed as the ones who had come together and accompanied, journeyed and travelled together with Him from out of Galiylah; they watched and looked at, saw and paid attention to the sepulchre and tomb, grave and burial place, and how and in which way His mortal body and corpse was set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned. And continuing on, after they had turned back and had returned, they prepared and arranged, provided and made some spices, aromatic oils and perfumed salves, and perfume ointment ready. And indeed, truly and surely, as it was the Shabbat, they rested and ceased from business labour in accordance with and with regards to, in relation to and with respect to the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission*.

23:50-56a See also *MattithYah 27:57-61*; *Marcus 15:42-47*; *Yahuchanon 19:38-42*
23:50a *Yahuwseph*, incorrectly known as *Joseph* meaning *Yahuweh has increased*

23:51a *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*
23:51b From the placeholder *ΘΥ*
23:52a From the placeholder *ΙΥ*

23:56a These women, unlike Christians, actually obey the 4th commandment from *Exodus 20:10*; *Deuteronomy 5:14*

Chapter 24

The Resurrection

1 - 8

Now, on Day One of Weeks and Shabbats*, at the first glimpses of dawn, very, very early in the morning, they, *the women*, went, arose and appeared at and before the memorial and monument, tomb, grave and sepulchre, bringing and carrying, bearing and producing what spices, aromatic oils and perfumed salves they had prepared and arranged, provided and made ready. But nevertheless, through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and attained that the stone and rock had been rolled away and rolled back, being separated from the memorial and monument, tomb, grave and sepulchre. And having gone into and entered it, through enquiry and examination, thought and scrutiny, investigation and perception they did not find or discover, observe or recognise, detect or come to ascertain the whereabouts of the mortal body and flesh of the Sovereign Master*, Yahushua*. And it came to be and existed, arose, appeared and originate at the time when they were at a loss and perplexed, uncertain and disturbed, hesitant and puzzled about and concerning, regarding and on account of, because of and with respect to this certain thing, that behold, look and see! Two men came upon and appeared, were placed and set, established and presented, appointed and brought forward, approached and stood up before them, in, by and with flashing and gleaming, dazzling and brilliantly shining clothes and garments, apparel and cloaks, illuminating like lightning. And when dreadful fear, alarm and terror came to be and existed, arose, appeared and originated over them, such that caused them to bend, bow and lay their faces towards the earth and ground, they, *the men*, said to them for their advantage, "Why and for what reason do all of you seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find the living and breathing with and among the dead and lifeless, deceased and inanimate? He is not and does not exist here, in this place, but nevertheless, notwithstanding and on the contrary, He was raised and lifted up, awakened and restored *back to life*! Remember, recall and be mindful of how and exactly what it was that He spoke, uttered and declared to all of you while He still was and existed within and inside Galiylah, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Concerning this, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the Son of Man* to be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over to the hands and power, control and custody of sinful and erroneous men and human beings who have 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 to be crucified, being nailed to an upright stake, pole, cross and patibulum*, and on the third day, to be caused to stand upright

24:1-12a See also *MattithYah 28:1-10*; *Marcus 16:1-8*; *Yahuchanon 20:1-10*
24:1a The Greek literally says, *τη μια των σαββατων*, *on the One of Shabbats*, referring not only to the Day of Firstfruits, but also the first day of the 50 days that lead up to Pentecost, aka, the Feast of Weeks. The phrase *τη μια των σαββατων* only ever appears between the feasts of Unleavened Bread and Pentecost
24:3a From the placeholder *ΚΥ*
24:3b From the placeholder *ΙΥ*

24:7a From the placeholder *ΑΝΟΥ*

24:7b From the placeholder *ΣΡΩΗΝΑΙ*

and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised'!" And then they remembered, recalled and were mindful of His words and sayings, statements and messages, proclamations and subject matters. And when they had turned back and returned from the memorial and monument, tomb, grave and sepulchre, they publicly told and informed, proclaimed and declared, confessed and professed, reported and recited all these individual and collective things to the Eleven, and to everybody else who remained and were left over, individually and collectively. Now, it was and existed as Miriam of Magdala, and Yahuchana, and Miriam *the mother* of Ya'qob, and the rest of those that remained together with them who were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out these things to the delegates and emissaries, teachers and ambassadors, messengers and those persons who were sent forth with the orders of the Supreme One, for their advantage, but these certain words and sayings, statements and messages, proclamations and subject matters appeared and were exhibited, exposed and seemed to be, looked as though and were seen to be just as and like idle talk and nonsense, frivolous tales and silly, futile and worthless stories before them and in their presence, in their judgement and in their sight, and so they did not believe or trust them, placing no reliance or confidence, certainty or guarantee, assurance or dependence *in their words*. On the other hand, however, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Petros hastily ran and rapidly rushed on towards the memorial and monument, tomb, grave and sepulchre, and having stood down and looked into, inspected and investigated *the tomb*, he perceives and examines, discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs his attention to and faces, is aware of and takes note of the linen bandages and swaths, cloths and strips alone and by themselves. Then he went off and departed, left and proceeded to go away, marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed, surprised and wondering to himself about what had come to be and existed, arose, appeared and originated.

8 (cont) - 12

The Road To Yemma

Now behold, look and see! Two *men* from out of their group were and existed as travelling and going, leaving and journeying in that exact same day and time to a small town and village, Yemma* by name and title, character and person, reputation and authority, that was sixty stadia* distant and away from Yaruwshalaiym*, and they were conversing and talking favourably with each other about and concerning, regarding and on account of, because of and with respect to all these individual and collective things which had come about and happened, came to pass and turned out, occurred and that had resulted in their presence. And coming to be and existing, arising, appeared and originated in, by and with their conversing, chatting and questioning, enquiring and discussion, debating and examination of the evidence, that Yahushua* Himself, having neared and come close to, approached and drawn near, was travelling and going, proceeding and journeying together with them. But nevertheless, their eyes, their organs used for seeing, were being restrained and held back, hindered and imprisoned, with the result that they were not able to accurately know or clearly see, perceive or fully understand, recognise or completely comprehend, acknowledge or become thoroughly acquainted with who He was. He said to them, for their advantage, "What exactly are these certain words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters that you are exchanging and arguing about, discussing and throwing back and forth to each other as you both are walking and going along stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and yet you both are sad faced and gloomy, sullen, stern and grim, displaying a sombre and solemn countenance?" But nevertheless, the one whose name and title, character and person, reputation and authority was Cleopas*, having answered, responded and replied, said to Him for His advantage, "Are you only just visiting and coming to Yaruwshalaiym*, and so you do not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn about or distinguish, judge or think about, comprehend, acknowledge or recognise the things that have come to be and existed, arisen, appeared and originated within and inside her in, by and with these certain specific days and times?" And He said to them, "What kind, sort and nature of things?" So he, *Cleopas*, replied to Him, "The things about and concerning, regarding and on account of, because of and with respect to Yahushua* the Nazarene, Who was and existed, arose, appeared and originated as a Prophet, a Man Who declared the thoughts of the Supreme One before and in the presence of mankind, a man powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent in, by and with work and deed, action and accomplishment, undertaking and active zeal, and in word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter before and in the presence of, in the judgement of and in the sight of God* and all the individual and collective people and tribe, populace and nation; and how and in what manner and way the high and chief priests and our rulers and princes, commanders and chiefs, leaders and governors gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over for and to the verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree, sentence and fate of death and separation, the separation of the soul from the body, and *how* they crucified Him, nailing Him to an upright stake, pole, cross and patibulum? Moreover, all of us were hoping and expecting with full confidence and trust that concerning this, He Himself is and exists and the One Who was about to and inevitable to, determined and intended to, certain and expected to, destined and going to redeem and release, ransom and liberate, deliver and set Yisra'el* free. Indeed, nevertheless, notwithstanding and on the contrary, and besides and in addition to all these individual and collective things, this is now the third day He has spent and passed *in the grave* since and from the time that all these things have come to be and existed, arisen, appeared and originated. Nevertheless, notwithstanding and on the contrary, even some certain women from out of and among our party and group altered and changed, confused and astounded, amazed and astonished all of us. At the first glimpses of dawn, very, very early in the morning, having come to be and existed, arisen and appeared at and before the memorial and monument, tomb, grave and sepulchre, through enquiry and examination, thought and scrutiny, investigation and perception they did not even find or discover, observe or recognise, detect or attain the whereabouts of His mortal body and corpse, so they came, arose and appeared, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that they had also seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to a vision and apparition, revelation and disclosure, uncovering and manifestation of Heavenly messengers and envoys, who were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that He was alive and continued to exist! So some certain ones of those who were together with all of us went off and departed, left and proceeded to go on towards the memorial and monument, tomb, grave and sepulchre, and through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and came to know that it was just as and exactly as the women had said, in the exact same manner and way; but nevertheless, even they did not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold Him." But He, *Yahushua*, said to them for their advantage, "O foolish and stupid, unwise and unintelligent, irrational and inconceivable, unreasonable and

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24:13a *Yemma*, incorrectly known as *Emmaus*, and means *Hot Springs*
24:13b The Greek *Stadia* is roughly 600feet/185 meters, so *sixty stadia* is roughly 7 miles
24:13c From the placeholder *IΛHM*

24:15a From the placeholder *IΣ*

24:18a *Cleopas* means *A glorified Father*
24:18b From the placeholder *IΛHM*

24:19a From the placeholder *IY*

24:19b From the placeholder *ΘY*

24:21a From the placeholder *IHΛ*

uncomprehending, ignorant and senseless ones, and who are slow and sluggish in the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses to trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence on all the individual and collective things that the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, had spoken, uttered and declared! Was it not necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the Anointed Messiah* to experience and undergo, receive, endure and suffer these certain things, and to come, return and enter into His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty?" And so, beginning and starting from the source, from Moshe and through all the individual and collective prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, He began to explain and interpret, expound and clearly translate, indicate and unfold the meaning to them of all the individual and collective things about and concerning, regarding and on account of, because of and with respect to Himself that were written and inscribed, recorded and composed down within and inside Scripture. When they had neared and come close to, approached and drawn near to the small town and village, the place where they were travelling and going, proceeding and journeying to, and He Himself pretended and acted as if, alleged and simulated that He was travelling and going, proceeding and journeying further onwards, to a greater distance far away and far from it, they then strongly urged and compelled, coerced and pressed, constrained and tried to persuade Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge here, together with us, for concerning it is and exists as already evening, and the day time and daylight has now and already began and started to bow, drawing the day to a close and coming to its end." And so He went into and entered there in order to remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge together with them. Next, it came to be and existed, arose, appeared and originated in and at the time when He was lying down and reclining together with them, having received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the bread,

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He blessed and gave thanks, praised and extolled, celebrated and bestowed favour, and having broken it into different pieces, He was giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting it to them. Indeed, then their eyes, their organs used for seeing, were completely and thoroughly opened, and they accurately knew and clearly saw, perceived and fully understood, recognised and completely comprehended, acknowledged and became thoroughly acquainted with Him. And it came to be and exist, arose, appeared and originated that He Himself, His light, could no longer be seen or visible, hidden or separated from them. And so they said favourably to one another, "Were not our hearts, our circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses existing as burning with fervent emotions and strong feelings, moved greatly and ignited as, when and through the amount of time that He was speaking, uttering and chatting to us in, by and on the way and route, road, path and journey, as, when and through the amount of time that He completely opened and thoroughly explained what had been written and inscribed, recorded and composed down in the Scriptures?" And having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in that exact same hour and time, they turned back and returned to Yaruwshalaiym*, and through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and attained knowledge that the Eleven were gathered together and assembled in a group, and those who were together with them, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that concerning this, the Sovereign Master* had really and truly, actually and most certainly been raised and lifted up, awakened and restored back *from the dead*, and He had appeared and became visible, visited and was seen, perceived and witnessed, observed and recognised, comprehended and appreciated by Shim'own. Then they themselves, *the two who had returned*, were explaining and revealing, making known and reporting, describing and declaring, narrating and recounting, unfolding and expounding, presenting and recounting, dictating and setting forth the information about what had happened in, at and on the way and route, road, path and journey, and how and in what manner and way He was made known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised by them in, by and through the breaking of the bread.

24:26a From the placeholder *XN*

24:33a From the placeholder *IΛHM*

24:34a From the placeholder *KΣ*

Yahushua Appears

*Moreover, as they were speaking, uttering and declaring these things, He, *Yahushua*, stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in their midst and amongst them, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to all of them, "Peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation to all of you." But nevertheless, they were disturbed and alarmed, startled, terrorized and frightened, and having come to be and exist, began to be and arisen, been made and finished, arrived and has been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated as afraid and frightened, alarmed and terrified, scared and fearful, all of them were thinking and presuming, supposing and regarding, deeming and judging, deciding, believing and considering that they were watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing a spirit, ghost and apparition. But He said to them, "Why and for what reason are all of you and do all of you exist as shaken up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and thrown into disorder, being caused to be anxious and distressed, perplexed and restless? And why and for what reason are apprehensions and anxious thoughts, arguments and speculations, perceptions and inward reasoning, hesitations, deliberations and

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doubts arising, springing up and entering within and inside each of your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses? See and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold My hands and feet, for concerning this, I am and exist as Myself. Feel and touch Me, and see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold, for concerning this, a spirit, ghost and apparition does not have or hold, acquire or receive, own or possess mortal flesh and bones, just as and exactly like those all of you watch and see, understand and perceive, notice and behold, attentively view and know I Myself have and hold, acquire and receive, own and possess." And having said this certain things, He showed and gave evidence of, exhibited, proved and made the hands and feet known to them. But nevertheless, whilst they still and yet did not believe or trust it, placing no reliance or confidence, certainty or guarantee, assurance or dependence in it, out of joy and gladness, happiness and delight, and marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed and surprised, He said to them, "Do any of you have or hold, acquire or receive, own or possess something edible or something to eat here, in this place?" And so they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Him a piece, part and side

24:36-43a See also *Yahuchanon 20:19-23*

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of roasted and baked, broiled and cooked fish, and having received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted it, He ate, devoured and consumed it before them and in their presence, in their judgement and in their sight.

The Ascension

*Continuing on, He said to them, for their advantage, "These are My words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters that I spoke, uttered and declared to all of you for your advantage when I still was and existed together with all of you, that concerning this, all the individual and collective things that have been written and recorded, inscribed and composed about and concerning, regarding and on account of, because of and with respect to Me within and inside the Law, the teachings and precepts, instructions and commandments of the Torah of Moshe, and in the *writings of* the prophets, the men and woman who declared the thoughts of the Supreme One before and in the presence of mankind, and in the Psalms, are necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished." Then, at that time, He completely opened their understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perceptions and apprehensions, inclinations and consciousness, and thoroughly explained things to them, causing them to know and understand, comprehend and perceive, become intelligent and insightful, causing them to be able to assemble all the individual facts into one complete whole and grasp and ascertain the concepts and relationship of what had been written and inscribed, recorded and composed down in the Scriptures. And he said to them concerning this, "It has been written and inscribed, recorded and composed in this manner and way, thus and so: the Anointed Messiah* must experience and undergo, receive and endure suffering, and then on the third day be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from out of the dead and lifeless, becoming separate from the inanimate and the realm of the deceased, and enable others to do the same thing, and that the changing of one's mind and thinking differently, amending one's life and attitude, reconsidering and feeling compunction, abhorring one's past sins and repenting for and on behalf of the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation of sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and their wanderings from the Way and from the state of uprightness is to be announced and declared, publicly pronounced and published, openly preached and taught with the goal to persuade and warn in, by and through His personal and proper name and title, character and person, reputation and authority to and through all the individual and collective nations and races, beginning and starting with and from Yaruwshalaiym*. All of you are testifiers and witnesses, affirmers and attesters of Him and of these things. And as for Me, I continuously send and dismiss, dispatch, order and commission My Father's* promise and gracious pledge, offer and vow upon and over all of you. Moreover, all of you are to sit down and dwell, stay, reside and sojourn within and inside the town and city up until such time all of you may be dressed and clothed, receive and be endued, furnished and supplied with miraculous power and might, ability and capability, force and influence, authority and significance, competence and excellence, energy and supernatural capability from on High, from out of heaven." Thereafter He led and guided, brought and took them up towards Bayith-'Aniy', and after lifting up, raising and elevating His hands, He blessed and gave thanks, praised and extolled, celebrated and bestowed favour over and upon them. And it came to be and existed, arose, appeared and originated that at the time when He was blessing and giving thanks, praising and extolling, celebrating and bestowing favour over and upon them, He stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised away from and at a distance from them, parting from them, and was being brought and taken away, carried and lifted up back into heaven, the abode of the Supreme One. Then having fallen and collapsed, bowed down and become prostrate on the ground and knelt down before Him, paying homage, showing reverence and expressing utmost respect to Him, they turned back towards and returned to Yaruwshalaiym* together with great and strong, mighty and powerful, important and prominent, intense, massive and overwhelming, extraordinary and outstanding joy and gladness, happiness and delight. And throughout all those individual and collective days, all of them were and existed within and inside the Sacred Place and Temple, blessing and giving thanks, praising and extolling, celebrating and bestowing favour to God*.

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24:44-53a See also *Acts 1:6-11*

24:46a From the placeholder *XN*

24:47a From the placeholder *IΛHM*

24:49a From the placeholder *ΠPOΣ*

24:52a From the placeholder *IΛHM*

24:53a From the placeholder *ΘN*

The End