MattithYah:

The Account of the Life of Yahushua By the Delegate

MattithYah

Version 1

Amplified English

To All Those That Know Yahuweh

The Eye-Witness Account Of The Delegate MattithYah

Chapter 1

The Lineage of Yahushua the Messiah

1 - 16

The book and roll, written account and record of the genealogy, lineage and ancestry of Yahushua* the Anointed Messiah*, the Son* of David*, the son of Abraham*.

Abraham bore Yitschaq*,
And Yitschaq bore Ya'qob*,
And Ya'qob bore Yahuwdah* and His Brothers*,
And Yahuwdah bore Perets* and Zerach* from Tamar*,
And Perets bore Chetsrown*,
And Chetsrown bore Ram*,
And Ram bore Ammiynadab*,
And Ammiynadab bore Nachshown*,
And Nachshown bore Salmon*,
And Salmon bore Boaz* from Rachab*,
And Boaz bore Owbed* from Ruth*,
And Owbed bore Yishay*,
And Yishay bore David the King.
And David bore Shalomoh* from out of that which had been UriYah's**.
And Shalomoh bore Rachabam*,
And Rachabam bore AbiYah*,
And AbiYah bore Asa*,
And Asa bore Yahuwshaphat*,
And Yahuwshaphat bore Yahuram*,
And Yahuram bore UzziYah*,
And UzziYah bore Yahuwtham*,
And Yahuwtham bore Achaz*,
And Achaz bore ChizqiYah*,
And ChizqiYah bore Manashsheh*,
And Manashsheh bore Amon*,
And Amon bore YoshiYah*.
And YoshiYah bore YakonYah* and his brothers at, by, and upon the deportation and forced removal, exile and captivity to Babylon*.
And after the deportation and forced removal, exile and captivity to Babylon,
YakonYah bore Sha'altiy'el*,
And Sha'altiy'el bore Zarubbabel*,
And Zarubbabel bore Abiyhud*,
And Abiyhud bore 'Eliyaqiym*,
And Eliyaqiym bore Azzur*,
And Azzur bore Tsadoq*,
And Tsadoq bore Yoqiym*,
And Yoqiym bore Eliud*,
And Eliud bore Elazar*,
And Elazar bore Mattan*,
And Mattan bore Ya'qob*,
And Ya'qob bore Yahuwseph*, the husband of Miriam*, from out of whom was born Yahushua*, the one called, named and asserted as the Anointed Messiah*.

17

Then and therefore, accordingly, consequently and these things being so, all the individual and collective generations and ages from Abraham up until David were fourteen* generations and ages, and from David up until the deportation and forced removal, exile and captivity to Babylon were fourteen generations, and from the deportation and forced removal, exile and captivity to Babylon up until the Anointed Messiah* were fourteen generations and ages.

The Birth of Yahushua the Messiah

18 - 24

Now, Yahushua* the Messiah's* source, origin and birth was and existed in the following manner and way, thus and so: His mother Miriam was promised, pledged and engaged to be married to Yahuwseph. Before and ahead of the time that they came together in order to consummate the marriage, it was found and discovered, observed and recognised, detected and learned about, understood and came to be known through enquiry and examination, thought and scrutiny, investigation and perception that she was pregnant by the Set-Apart Spirit*. Now Yahuwseph her husband, being and existing as a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted one that was in a right relationship with the Supreme One, and not wanting or wishing, preferring or aiming, intending, willing or desiring for her to be made an example of and disfavoured, publicly chastised or made a spectacle of, he secretly and quietly, covertly and without public knowledge deliberately planned and intended, desired and wanted, willed and wished, chose and preferred to release and forgive, grant clemency and divorce, dismiss, let go of and send her away. But nevertheless, when he had considered and dwelt, pondered, thought about and reflected on these things, suddenly, there and then a Heavenly Messenger* and envoy of Yahuweh* appeared, became visible and gave light through and via a dream to him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Yahuwseph, son of David, do not be afraid or terrified, alarmed or scared to accept and acknowledge, associate with and take, receive and ascertain Miriam as your wife, for He Who is within her is begotten and conceived from out of the Set-Apart Spirit*. Therefore she will bear a Son, and you will call and address, provide and designate His name and title, character and person, reputation and authority as Yahushua*, for He will deliver and preserve, save and rescue His people and clan, tribe and nation from out of their sins and errors, misses of the mark and mistakes, their violations of the law of the Supreme One and their wanderings from the Way and from the state of uprightness." Now the whole of and the entire of this has come to be and exist, arise, appear and originate so that and in order that the word spoken of by Yahuweh* through and via the prophet who declared the thoughts of the Supreme One might be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, *which* says and teaches, maintains and affirms, directs and exhorts, advises and points out, **"Behold, look and see! A virgin girl and maiden, a young female who has yet to mate shall conceive, become pregnant and be with child, giving birth and delivering, bearing and bringing forth a Son, and they will call and recite, proclaim, appoint and endow His name 'Immanu'el' "** * Which is translated as and given the meaning of, "Together with us is God*." Then, having

1:1a From the placeholder *ΙΥ*
1:1b From the placeholder *ΧΥ*
1:1c From the placeholder *ΥΥ*
1:1d *David* means *Beloved*
1:1e *Abraham* means *Father of nations*
1:2a *Yitschaq*, incorrectly known as *Isaac* and means *He laughs*
1:2b *Ya'qob*, incorrectly known as *Jacob* and means *Heel Holder*
1:2c *Yahuwdah*, incorrectly known as *Judah* and means *Yahuweh is praised*
1:2d This is in reference to the 12 brothers of *Yahuwdah* who became the *patriarchs* to the 12 tribes of *Yisra'el*
1:3a *Perets* means *Breach*
1:3b *Zerach* means *Rising*
1:3c *Tamar* means *Palm Tree*
1:3d *Chetsrown*, incorrectly known as *Hezron* meaning *Surrounded by a wall*
1:3e *Ram* means *exalted*
1:4a *Ammiynadab* means *My relatives are noble*
1:4b *Nachshown*, commonly known as *Nahshon* meaning *enchanter*
1:4c *Salmon* means *Garment*
1:5a *Boaz* means *fleetness*
1:5b *Rachab* means *wide*
1:5c *Owbed* means *One who serves*
1:5d *Ruth* meaning *Friendship*
1:5e *Yishay* commonly known as *Jesse*, the Father of King David
1:6a *Shalomoh*, incorrectly known as *Solomon* and means *Peace*
1:6b *Uriyah* means *Yahuweh is my Light* **1:6c** The phrase *out of that which had been* is in reference to *UriYah's* wife *Bathsheba*, whom *King David* had an affair with. See *2 Shamu'el* (*Samuel*) *11*
1:7a *Rachabam*, commonly known as *Rehoabam* meaning *A nation has become great* **1:7b** *AbiYah*, incorrectly known as *Abijah* which means *Yahuweh is my father*
1:7c *Asa* means *healer*
1:8a *Yahuwshaphat*, commonly known as *Jehoshaphat* meaning *Yahuweh has judged*
1:8b *Yahuram*, commonly known as *Joram* meaning *Yahuweh is exalted*
1:8c *UzziYah*, commonly known as *Uzziah* meaning *Yahuweh is my Might* **1:9a** *Yahuwtham*, commonly known as *Jotham*, meaning *Yahuweh is Perfect*
1:9b *Achaz*, commonly known as *Ahaz* meaning *He has grasped*
1:9c *ChizqiYah*, commonly known as *Hezekiah* meaning *Yahuweh is my strength* **1:10a** *Manashsheh*, commonly known as *Manasseh* meaning *Causing to forget*
1:10b *Amon* means *Skilled Worker*
1:10c *YoshiYah*, commonly known as *Josiah* meaning *Yahuweh heals*
1:11a *YakonYah*, commonly known as *Jeconiah* meaning *Yahuweh will Establish* **1:11b** *Babylon*, a Pagan city of Old, where the *Tower of Babel* was built, from which we get the name *Babylon* meaning *Confusion*
1:12a *Sha'altiy'el*, commonly known as *Shealtiel* meaning *I have asked of God* **1:12b** *Zarubbabel*, commonly known as *Zerubabbel* means *Sown from Babylon*
1:13a *Abiyhud*, commonly known as *Ahihud* meaning *My father is Majesty*
1:13b *Eliyaqiym*, commonly known as *Eliakim* meaning *God causes to rise* **1:13c** *Azzur*, commonly known as *Azor* meaning *He that assists*
1:14a *Tsadoq*, commonly known as *Zadoc* meaning *Righteous*
1:14b *Yoqiym*, commonly known as *Akim* meaning *Yahuweh raises up*
1:14c *Eliud* means *Gods praise*
1:15a *Elazar*, commonly known as *Eleazar* meaning *God has helped*
1:15b *Mattan*, commonly known as *Matthan* meaning *gift.*
1:15c See footnote on *1:2b*
1:16a *Yahuwseph*, commonly known as *Joseph* meaning *Yahuweh has increased*
1:16b *Miriam*, incorrectly known as *Mary* meaning *rebellion*
1:16c From the placeholder *ΙΣ*
1:16d From the placeholder *ΧΣ*
1:17a From the placeholder *ΥΔ*
1:17b From the placeholder *ΧΥ*
1:18a From the placeholder *ΙΥ*
1:18b From the placeholder *ΧΥ*
1:18c From the placeholder *ΠΝΑ*
1:20a Commonly known as an *Angel*
1:20b From the placeholder *ΚΥ*
1:20c From the placeholder *ΠΝΣ*
1:21a From the placeholder *ΙΝ*
1:22a From the placeholder *ΚΝ*
1:23a From *Isaiah* (*Yasha'Yahu*) *7:14* **1:23b** From the placeholder *ΘΣ*

24 (cont)

been risen and awoken from sleep, Yahuwseph accomplished and executed, performed and brought about, undertook, kept and carried out, constructed and established, prepared and did as the Heavenly Messenger and envoy of Yahuweh* had commanded and appointed, prescribed and ordered, instructed and assigned, determined and enjoined to him, and he accepted and acknowledged, associated with and took, received and ascertained his wife, and he did not become acquainted with, know or have sexual relations with her up until the time when she bore and gave birth to a son, and he called and addressed, provided and designated Him by the name and title, character and person, reputation and authority of 'Yahushua'*.

1:24a From the placeholder *KN*

1:25a From the placeholder *IN*

Chapter 2

The Visit of The Magi

1 - 5

Now, when Yahushua* was born and brought forth into existence within and inside Bayith-Lechem* of Yahuwdea* in, by and with the days and times, ages and seasons of Herod the King and leader, commander and prince, ruler, chief and monarch, behold, look and see! Magi* from the east, from the place where the sun rises, came and appeared, arrived and made their public appearance in Yaruwshalaiym* saying and teaching, maintaining and affirming, advising and directing, exhorting and pointing out "Where and in what place is and exists He Who is born and brought forth as the king and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans*? For the reason that we saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with his star and luminous body in the east, from the place where the sun rises, and we have come, arisen and appeared to kneel down before and pay homage to, show reverence, prostrate ourselves and express uttermost respect to Him." When Herod the King and leader, commander and prince, ruler, chief and monarch heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this he became shaken and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and thrown into disorder, anxious and distressed, perplexed and restless, and all Yaruwshalaiym together with him, individually and collectively. And gathering and drawing together, assembling and collecting all the high and chief, principle and leading priests, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars of the people and clan, tribe and nation, he inquired and asked, investigated and learned about, questioned and ascertained from them the place and whereabouts that the Anointed Messiah* was to be born and brought forth. And they told and said to him "In Bayith-Lechem of Yahuwdea, for the reason that in this manner and way, thus and so, it has 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 prophet who declared the thoughts of the Supreme One before and in the presence of mankind,

1:25b *Bayith-Lechem*, incorrectly known as *Bethlehem* and means *House of Bread*
2:1a From the placeholder *IY*
2:1b *Bayith-Lechem*, incorrectly known as *Bethlehem* and means *House of Bread*
2:1c *Yahuwdea*, incorrectly known as *Judea*, the place of southern Israel that mostly belonged to the tribes of *Yahuwdah* and *Binyamin*
2:1d *Magi*, commonly referring to those from *Babylon*
2:1e *Yaruwshalaiym*, incorrectly known as *Jerusalem* and means *That which pours out Restitution*
2:2a *Yahuwdeans*, commonly known as *Jews* meaning *Those that belong and who are related to Yahuweh*

2:4a From the placeholder *XΣ*

6

"But you, Bayith-Lechem, *in* the land and territory, region and inhabited ground of Yahuwdea, are and exist by no means, in no way and certainly not very small and insignificant, unimportant, least and little within and among the clans and rulers of Yahuwdea; for this reason, from out of you will come forth and depart, proceed and go forth a ruler, prince and governor Who will shepherd and tend to, feed, guide and care for Yisra'el*, My people and family." *

2:6a *Yisra'el*, incorrectly known as *Israel* and means *Those that strive with God*
2:6b From *MiykaYah* (*Micah*) *5:2*

7 - 12

Then, at that time, having called, invited and summoned the Magi secretly and quietly, covertly and without public knowledge, Herod diligently inquired and found out accurately, investigated and ascertained the details from them about the exact and precise time period that the star and luminous body had given off light and become visible, shone forth, appeared and was revealed to them. And he sent and dispatched, instructed and appointed, discharged and dismissed, conducted and asked them to go to Bayith-Lechem, saying, "Having pursued the journey that you are on and travelling, proceeding and going on your way, search out and inquire, examine and interrogate, question and ask people strictly and thoroughly, carefully and exactly, accurately and diligently about and concerning, regarding and on account of, because of and with respect to the young child. Moreover, after, as soon as and when you may find and discover, observe and recognise, detect and come to know Him through enquiry and examination, thought and scrutiny, investigation and perception, tell and inform, proclaim and declare, confess and profess, report and recite the news, tidings and word openly to me, so that and as a result of this, I too may come, arise and appear to kneel down before and pay homage to, show reverence, prostrate myself and express uttermost respect to Him." And so, hearing and attending to, considering and comprehending, understanding and perceiving the King and leader, commander and prince, ruler, chief and monarch, they pursued their journey and travelled, proceeded and went on their way, and behold, look and see! The star and luminous body which and what they saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with in the east, from the place where the sun rises, went before them, guiding, bringing and leading them up until it came, arose and appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised over and above the place where the young child was and existed. Moreover, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to, beholding, meeting and comprehending the star and luminous body, they rejoiced and were glad, delighted and pleased with an exceedingly and extremely great and large, mighty and powerful, important and prominent, intense, extraordinary and outstanding joy and gladness, delight and pleasure that was vastly beyond measure. And coming and entering into the house and home, dwelling and abode, they saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with the young child *who was* together with Miriam His mother, and having fallen down and collapsing, bowing down and becoming prostrate on the ground, kneeling down before Him, they paid homage and showed reverence, prostrated themselves and expressed uttermost respect to Him. And opening and giving access to their treasure chests and boxes where they had stored their precious goods, they brought, offered and presented gifts and presents to Him; gold and gold ornaments, and frankincense*, and myrrh*. And having 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 according to and with regards to, in relation to and with respect to a dream to not turn or bend back towards, return or go to Herod again for his advantage, they departed and retired, returned and withdrew into their own land and country, province, district and region through and via another and different way, route and path.

2:11a *Frankincense* is from a tree that grows in Arabia and around Mount Lebanon. It is a transparent gum that is burned as fragrant incense
2:11b *Myrrh* is from a shrub that grows in Arabia and Ethiopia. It is a bitter gum that was used for wounds or embalming dead bodies

The Escape to Egypt

13

Then when they had departed and retired, returned and withdrawn, behold, look and see! A Heavenly Messenger and envoy of Yahuweh* appeared and shone, became visible, gave light and was revealed in, by and with a dream to Yahuwseph, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Rise and get up, stand and arise from your sleep and take along and bring, lead aside and accept, receive and ascertain the young child and His mother, associating with and acknowledging them as your companions, joining yourself to them, and escape and flee away, vanish and quickly disappear into Egypt*, seeking safety there and be and exist there, in that place, up until when I tell you, for the reason that Herod is about and inevitable to, determined and intended to, certain and expected to, shall and will seek after and wish for, want and demand, endeavour to obtain and strive for, look for and

2:13a From the placeholder *KY*

2:13b *Egypt* is a place *in North Africa* that once used to enslave the *Hebrews*, but later came to be a place of refuge after its power had decreased

13 (cont) - 15

desire to find the young child to destroy and annihilate, obliterate, ruin and kill Him, render Him useless and declare Him worthy of death." So arising, getting and standing up, took along and brought, led aside and accepted, received and ascertained the young child and His mother, associating with and acknowledging them as his companions, joining himself to them by night and departed and retired, left and withdrew into Egypt. And he was and existed there, in that place, up until the end of Herod's life, the point when he died. *This was* so that and in order that the word spoken of by Yahuweh* through and via the prophet who declared the thoughts of the Supreme One before and in the presence of mankind might be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, *which* says and teaches, maintains and affirms, advises and directs, exhorts and points out, **"From out of Egypt I called and appointed, summoned and invited My Son*" ***

2:15a From the placeholder $\overline{KY}$

2:15b From the placeholder $\overline{YN}$
2:15c From *Hosea 11:1*

Herod Dies

16 - 18

Then, at that time, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact that concerning this, he was mocked and ridiculed, deluded and tricked, deceived and made fun of by the Magi, Herod was extremely and very, greatly and exceedingly incensed and provoked, enraged and angry beyond measure, and having sent and dismissed, dispatched, ordered and commissioned a message, giving an order to go to the appointed place, he slew and killed, put asunder and put out of the way, abolished and murdered, did away with and removed all the individual and collective male children that were within and inside Bayith-Lechem from the age of two years and under, below and beneath, and all the individual and collective surrounding boundaries and regions, districts and territories, limits and borders, areas, frontiers and vicinities, in accordance with and with regards to, in relation to and with respect to the specific and definite, exact and precise time which and what he had diligently inquired and found out accurately, investigated and ascertained the details about from the Magi. Then, at that time, that which had been uttered and said through YirmeYahu* who declared the thoughts of the Supreme One before and in the presence of mankind was completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "**A sound, tone and voice was heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to within and inside Ramah*; weeping and crying, wailing and great and large, mighty and powerful, intense, extraordinary and bitter lamenting, sorrow and mourning. Rachel* weeping and crying, wailing and lamenting for her children, and she refused and did not want or wish, prefer or aim, intend, will or desire to be comforted or exhorted, encouraged or consoled, aided or helped, for concerning this, they are and exist no more" ***

2:17a *YirmeYahu*, incorrectly known as *Jeremiah* and means *Yahuweh has appointed*

2:18a *Ramah* means *Hill*

2:18b *Rachel* means *Ewe (a female sheep)*

2:18c From *YirmeYahu 31:15*

Return to Nazareth

19 - 23

Moreover, when Herod had come to his end and had died, behold, look and see! A Heavenly Messenger and envoy who is sent by Yahuweh* appeared and shone, became visible, gave light and was revealed to Yahuwseph in accordance with and with regards to, in relation to and with respect to a dream *whilst he was* in Egypt, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Rise and get up, stand and arise from your sleep and take along and bring, lead aside and accept, receive and ascertain the young child and His mother, associating with and acknowledging them as your companions, joining yourself to them, and go and travel, depart, proceed on and pursue the journey towards and into the land and territory, region and inhabited ground of Yisra'el, for the reason that those who were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring the life and soul of the young child have died and perished." Therefore, rising and getting up, standing up and arising, being elevated and lifted up, he took along and brought, led aside and accepted, received and ascertained the young child and His mother, associating with and acknowledging them as his companions, joining himself to them, and he went and entered into the land and territory, region and inhabited ground of Yisra'el. But nevertheless, having heard and attended to, considered and understood, comprehended and perceived that concerning this, Archelaos* had become King and was ruling, reigning and leading over Yahuwdah in place and instead of his father, Herod, he was frightened and alarmed, afraid and terrified, scared and fearful to go off and depart, leave and proceed to go there, in that place. But nevertheless, having 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 in accordance with and with regards to, in relation to and with respect to a dream, he departed and retired, returned and withdrew towards and into the part and area, territory and country, district and place of Galiylah*. And having come and arrived, arisen and appeared, he resided and lived, inhabited and dwelt within and inside the town and village that is said and taught, maintained and affirmed, directed and called, advised and pointed out as 'Nazareth*.' This was so that, for the purpose of and in order that the thing that was spoken, uttered and put forth through and via the prophets who declared the thoughts of the Supreme One before and in the presence of mankind might be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, which was that He shall be expected to be and called, invited, summoned and addressed as a 'Nazarene'. *

2:19a From the placeholder $\overline{KY}$

2:22a *Archelaos* was the son of Herod the Great by a Samaritan woman named *Malthace*. Later on he was accused of tyranny and the Emperor August banished him to *Vienna of the Allobroges*, where he died. *Archelaos* means *Ruler of the People*

2:22b From the Greek *Galilaia. Galiylah* means *District*
2:23a *Nazareth* means *The Guarded One*

2:23b Not a direct quotation from the Tanakh, but rather an indication that Yahushua would be despised, as people from Nazareth were (cf. Yahuchanon 1:46).

Chapter 3
The Way Is Prepared

1 - 2

Now, in, by and with those days and times, ages and season, Yahuchanon* the Immerser and Submerger makes public appearances and arrives, comes forth and becomes present as one with authority, announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching with the goal to persuade and warn within the forsaken wilderness and desert, desolate place and uninhabited wasteland of Yahuwdah, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Change your mind and think differently, amend your life and attitude, reconsider and feel compunction, abhor past sins and repent, for the reason that the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One, has neared and come close, at hand and imminent." Affirming and explaining this, this is the one spoken of and put forth, foretold and uttered through and via Yasha'Yahu* the prophet who declared the thoughts of the Supreme One before and in the presence of the mankind, saying and affirming, maintaining and exhorting, teaching and advising, directing and pointing out;

3:1a *Yahuchanon*, incorrectly known as *John* and means *Yahuweh Has Favoured*

3:3a *Yasha'Yahu*, incorrectly known as *Isaiah* and means *Salvation is from Yahuweh*

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.' " ***

3:3b From the placeholder $\overline{KY}$

3:3c From *Yasha'Yahu 40:3*

Now Yahuchanon himself had and held, acquired and received, owned and possessed his outer garments and clothes, raiment and cloak made of camel's hair, and a leather belt and girdle around and surrounding his loins, waist and hips, and his food, provision and nourishment was and existed as locusts and wild, uncultivated and undomesticated honey. Then, at that time, all of Yaruwshalaiym, individually and collectively, and all of Yahuwdea, individually and collectively, and all the lands and countries, provinces, districts and regions surrounding and around the Yardan*, individually and collectively, came forth and travelled, went out and proceeded, emerged and departed towards him, and they were immersed and submerged in the Yardan river by and under his power and control, confessing and professing, openly acknowledging and admitting their sins and errors, misses of the mark and mistakes, their violations of the law of the Supreme One and their wanderings from the Way and from the state of uprightness. But nevertheless, having seen and perceived, noticed and discerned, discovered and observed, beheld and paid attention to many large and numerous amounts of the Pharisees* and Sadducees* coming, arising and making public appearances upon and to the immersions and submerging, he said to them, "All of 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 all 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 all of 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 don't even think or presume, suppose or regard, deemed or judge, decide, believe or consider this, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out 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 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 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 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 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. Indeed, truly and surely, I immerse and submerge you in, by and with water for and on behalf of 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, but nevertheless, He Who is coming and arising, showing himself and appearing, becoming known and arriving in the public view is and exists as much stronger and mightier, greater, more powerful and exhibits many more excellences than I, 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 will 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, and He will thoroughly cleanse, separate and purge His threshing floor, and He will gather and draw, collect and assemble, bring and join together His wheat and grain into the 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."

4 - 12

3:5a *Yardan*, incorrectly known as *Jordan* and means *The Descender*
3:7a *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
3:7b *Sadducees*, another sect that seems to have disappeared after the 1st Century CE. They only accepted *The Torah* as inspired Scripture, rejecting the later prophets of the Tanakh, and the Oral law of the Pharisees. They claimed to have a Priestly lineage to the *High Priest Tsadoq* (*Zadoc*), and so were in quite prominent positions

3:9a From the placeholder *ΘΣ*

3:11a From the placeholder *ΠΝΑ*

Yahushua's Immersion

Then, at that time, Yahushua* makes public appearances and arrives, comes forth and becomes present from Galiylah at and before, in the presence of and in front of the Yardan to the advantage of Yahuchanon to be immersed and submerged by and under his power and control him. But nevertheless, Yahuchanon was trying to prevent and hinder, restrain and dissuade, impede, forbid and deter Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "I have and hold, acquire and receive, own and possess the need and necessity, duty and requirement to be immersed and submerged under and subject to Your power and control, yet You come, arise and appear to me?" But nevertheless, answering and replying to the question, Yahushua* said to him, "Allow and permit, tolerate, let and do not hinder it now, at this time and at this present moment; for the reason that in this manner and way, thus and so, it is and exists as proper and fitting, seemly and becoming, suitable and conspicuous for us to complete and fulfil, perfect and celebrate, execute and carry out, finish and conclude, ratify and satisfy, realise and effect, perform and accomplish all individual and collective thing that are righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to the Supreme Ones standards and of being in a proper relationship with Him." Then, at that time, he allowed and permitted, tolerated, let and didn't hinder Him. And having been immersed and submerged, Yahushua* arose, ascended and came up from the water immediately and straight away, and behold, look and see! The vaulted expanse of the sky with all things visible in it were opened up, and He saw and recognised, observed and perceived, paid attention to and became acquainted with the Spirit* of God* coming down and descending as, like and similar to a dove, coming, arising and appearing upon Him in view of the public, and behold, look and see! A sound, tone and voice came from out of the vaulted expanse of the sky with all things visible in it, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "This is and exists as My Son,* the Beloved and Esteemed, Dearly loved and Highly regarded One, in, by and with Whom I am well pleased and delighted, taken pleasure in and considered to be good, Whom I have willingly determined and decided, preferred and favourably chosen."

13 - 17

3:13a From the placeholder *ΙΣ*

3:15a From the placeholder *ΙΣ*

3:16a From the placeholder *ΙΣ*

3:16b From the placeholder *ΠΝΑ*
3:16c From the placeholder *ΘΥ*

3:17a From the placeholder *ΥΣ*

Chapter 4

Yahushua's Testing

1 - 11

Then, at that time, Yahushua* was led up and away into the forsaken wilderness and desert, desolate place and uninhabited wasteland by and under the power and control the Spirit*, to be put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain His genuineness, behavioural response and character by and under the power and control of the devil, the false accuser and slanderer. And having fasted and gone without food for forty days and nights, He was hungry and desired food finally and at last. And so, having come, arisen and appeared to Him, the tempter, the one who wished to put Him to the test and objectively examine, scrutinize and entice Him to prove, determine and ascertain His genuineness, behavioural response and character said, "If and whether You are and exist as the Son* of God*, speak to these stones and rocks so that and in order that they may come to be and exist, arise, appear and originate as loaves of bread." But nevertheless, having answered and replied to the question, He said, "It is written and inscribed, recorded and composed, **'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, but nevertheless, notwithstanding and on the contrary, man and humanity *shall live* on the basis of and upon every individual and collective word and saying, statement and message, proclamation and subject matter that is issued and exported, travels out and comes forth, emerges and departs 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 mouth of God*'** * " Then, at that time, the devil and slanderer took Him along, led Him aside and brought Him into the Set-Apart town and city, 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 says and teaches, maintains and affirms, directs and exhorts, advises and points out 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; 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, and on the basis of, on account of and upon their hand and grasp, power and control, they will raise and elevate, carry and sustain, lift and bear You, so that You will never stumble or dash, strike, hit or beat Your foot against a stone or rock.' "** * Yahushua* said and affirmed, asserted and declared His thoughts to him, "Again, anew and furthermore, it has been written and inscribed, recorded and composed, **'You shall not test or tempt, try to trap, snare or try to prove the power and character of Yahuweh* your God*.'** * " Again, anew and furthermore, the devil and slandered takes Him along, leads Him aside and brings Him to an extremely and very, greatly and exceedingly high and lofty, eminent and tall hill and mountain, and he shows and gives evidence of, exhibits, proves and makes known to Him all the individual and collective kingdoms and royal powers, dominions and rules, kingships, reigns and authorities of the world and the cosmos, of the entire world of man, and their glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and he said to Him, "I will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to You all these individual and collective things, if You just 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." Then, at that time, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Go away and depart, withdraw your presence and leave My sight, Adversary, Satan*, for the reason that it has been written and inscribed, recorded 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.' "** * Then, at that time, the devil and slanderer left Him behind and set Him aside, ignored and disregarded, abandoned and left Him destitute, gave Him up and dismissed, omitted and rejected, neglected Him and separated himself from Him, and behold, look and see! Heavenly Messengers and envoys of the Supreme One came and approached, turned and drew near, and they were serving and supporting, aiding and taking care of, waiting on and ministering to Him.

4:1a From the placeholder *ΙΣ*
4:1b From the placeholder *ΠΝΣ*
4:3a From the placeholder *ΥΣ*
4:3b From the placeholder *ΘΥ*
4:4a From the placeholder *ΘΥ*
4:4b From *Deuteronomy 8:3*
4:6a From the placeholder *ΘΥ*
4:6b From *Psalm 91:11-12*
4:7a From the placeholder *ΙΣ*
4:7b From the placeholder *ΚΝ*
4:7c From the placeholder *ΘΝ*
4:7e From *Deuteronomy 6:16*
4:10a From the placeholder *ΙΣ*
4:10b *Satan* is from the Hebrew *Shatan* and means *Adversary*
4:10c From the placeholder *ΚΝ*
4:10d From the placeholder *ΘΝ*
4:10e From *Deuteronomy 6:13*

Yahushua's Ministry Begins

12 - 14

Now, having heard and attended to, considered and understood, comprehended and perceived that concerning this, Yahuchanon had been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over into the hands and power, control and custody of others, He departed and retired, returned and withdrew into Galiylah. And leaving Nazareth behind and set it aside, ignored and disregarded, abandoned and leaving it destitute, gave it up and dismissed, omitted and rejected, neglected it and separated Himself from it, He came, arose and appeared to reside and live, inhabit and dwell in Kapharnakhuwm* which is beside the lake and alongside the inland within the boundaries and regions, districts and territories, limits and borders, areas, frontiers and vicinities of Zabulun* and Naphtaliy*, so that and in order that the thing uttered and put forth through Yasha'Yahu the prophet who declared the thoughts of the Supreme One before and in the presence of mankind might be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out;

4:13a *Kapharnakhuwm*, incorrectly known as *Capernaum* and means *Village Of Comfort*
4:13b *Zabulun*, incorrectly known as *Zebulon* and means
4:13c *Naphtaliy*, incorrectly known as *Naphtali* and means

15 - 16

"Land and territory, region and inhabited ground of Zabulun, and land and territory,
region and inhabited ground Naphtaliy, the way and route, road and path by the
lake and inland sea, across and on the other side of the Yardan;
Galiylah of the Gentile nations and races -
The people and tribe, populace and nation sitting down and dwelling,
staying, residing and sojourning in darkness and deceit, ignorance and
obscurity saw and recognised, observed and perceived, paid attention to
and comprehended, understood and became acquainted with 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 light,
radiance and illumination; and those who sit down and dwell, stay,
reside and sojourn within and inside the land and country, province,
district and region of the shadow, image and shade of death and separation,
a light, radiance and illumination has arisen, appeared and shone upon them.' " *

4:15-16 From *Yasha'Yahu 9:1-2*

17

From then on and at that time, Yahushua* begin His reign and started to announce and declare, publicly pronounce and publish, openly preach and teach with the goal to persuade and warn, and to say and teach, maintain and affirm, direct and exhort, advise and point out, "Change your mind and think differently, amend your life and attitude, reconsider and feel compunction, abhor past sins and repent, for the reason that the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One, has neared and come close, at hand and imminent."

4:17a From the placeholder *ΙΣ*

Yahushua Calls The First Disciples

18 - 22

And walking around and going about beside and alongside the inland sea and lake of Galiylah, He saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with two brothers, Shim'own* who was said and taught, maintained and affirmed, directed and exhorted, pointed out and called 'Petros*' and His brother Andreas*, throwing and casting a fishing net in the inland sea and lake, for the reason that they were and existed as fishermen. And He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them; "Come now and follow after and behind Me, and I will make and accomplish, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare and constitute you as fishers of men and other human beings." And immediately and straight away, they left behind and set aside, ignored and disregarded, abandoned and left destitute, gave up and dismissed, omitted and rejected, neglected and separated themselves from their fishing net and accompanied and followed after, obeyed and joined themselves to Him. And having stepped forward and proceeded, gone and advanced a little further from there and that place, He saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with two other brothers, Ya'qob*, the *son* of Zabdiy*, and Yahuchanon* his brother, within and inside the boat and vessel with Zabdiy their father, perfecting and completing, ordering and arranging, establishing and restoring, equipping and preparing, setting up and mending their fishing nets, and He called and invited, summoned, named and addressed them. And immediately and straight away, having left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated themselves from their boat and their father, they accompanied and followed after, obeyed and joined themselves to Him.

4:18a *Shim'own*, incorrectly known as *Simon* and means *Heard*
4:18b *Petros*, incorrectly known as *Peter* and means *A pebble*
4:18c *Andreas*, incorrectly known as *Andrew* and means *Manly*

4:21a *Ya'qob*, incorrectly known as *James* and means *Holder Of The Heel*
4:21b *Zabdiy*, incorrectly known as *Zebedee* and means *Endowment*
4:21c *Yahuchanon*, incorrectly known as *John* and means *Yahuweh Has Favoured*. This *Yahuchanon* is different to *Yahuchanon The Immerser*

Yahushua Heals The Sick

23 - 25

Then He went and wandered, revolved and passed, walked and travelled around and through the whole of and the entirety of Galiylah, teaching, explaining and instructing, holding discourses and discussions within and inside their Synagogues*, their gatherings and assemblies, congregations and places of meeting, and announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching the good news, glad tiding and message, proclamation and victorious declaration of the kingdom and royal power, dominion and rule, kingship, reign and authority, and willingly serving, healing and curing each and every individual and collective illness and sickness, disease and pain, plague and distress, anguish and physical malady, epidemic and calamity, and every individual and collective debility and bodily weakness, infirmity and ailment within and among the people and tribe, populace and nation, restoring them to health. And the rumour and fame, report and news, message and proclamation, account and information about Him went forth and departed, left and proceeded to go into and among the whole of and the entirety of Syria*, and they brought and led, presented and offered to Him every individual and collective *person* that had and held, acquired and received, owned and possessed sickness and severe illnesses, bodily suffering and physical distress of various and diverse, intricate and complex, difficult and abstruse, manifold and unstable, foreign and alien, new, unknown and unheard of illnesses and sicknesses, diseases and pains, plagues and distresses, anguishes and physical maladies, epidemics and calamities, and those surrounded and held, constrained and seized, gripped and absorbed by testing and afflictions of the soul; the demon-possessed, those who had a fallen messenger and envoy in power and control over them, and the epileptic and lunatic, and the paralytic and disabled, paralysed and lame, those unable to walk, and He willingly served and healed, cured and restored them to health. And many numerous and large amounts of crowds and multitudes, throngs and masses of people accompanied and followed after, obeyed and joined themselves to Him from Galiylah and Decapolis*, the Ten Cities, and Yaruwshalaiym and Yahuwdah, and from beyond the other side and opposite shore of the Yardan.

4:23a *Synagogue*, a place of gathering on the Shabbat. A contraction of the Greek *συν* meaning *together* and *αγωγη* which means *to bring or lead*. So a *Synagogue* is a place where *People are led to be brought together*

4:24a *Syria* means *Exalted*

4:25a *Decapolis*, a name given to a specific group of 10 cities north of Yahuwdea

Chapter 5

The Beatitudes

1 - 2

And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and looked at, considered and beheld, paid attention to, met and comprehended the crowds and multitudes, throngs and masses of people, He ascended and went up onto a hill and mountain. And when He had sat down and dwelt, stayed, resides and sojourned *on the floor*, His disciples and followers, pupils and learners, apprentices and adherents came near and turned towards, approached and drew near to Him. And He opened His mouth and taught, explained and instructed them, holding discourses and discussions with them, saying and teaching, affirming and maintaining, advising and directing, exhorting and pointing out:

3 "Blessed and happy, fortunate and good, prosperous and privileged are the poor, lowly and needy in spirit, for concerning this theirs is and exists the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One.

4 'Blessed and happy, fortunate and good, prosperous and privileged are those who grieve and show remorse, lament and mourn, are sad and are in emotional pain, for concerning this, they themselves shall be exhorted and encouraged, admonished and consoled, comforted and given solace, strengthened and cheered up.

5 'Blessed and happy, fortunate and good, prosperous and privileged are the gentle and kind, considerate and accommodating, soothing and pleasant, mild and friendly, calm and patient, for concerning this, they themselves shall inherit and obtain, gain possession of, receive and acquire the earth and land, ground and inhabited regions.

6 'Blessed and happy, fortunate and good, prosperous and privileged are those hungering and longing for, strongly desiring and ardently craving, eagerly seeking and thirsting for the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance *of the Supreme One*, for concerning this, they themselves shall be fed and filled, fulfilled and satisfied.

7 'Blessed and happy, fortunate and good, prosperous and privileged are the merciful, sympathetic and compassionate, those who show pity, for concerning this, they themselves will be shown mercy and compassion, pity, sympathy and kindness.

8 'Blessed and happy, fortunate and good, prosperous and privileged are the clean and pure, undefiled and spotless, unpolluted and real, genuine and without blemish, sound and honest in heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, for concerning this, they themselves will see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate God*.

5:8a From the placeholder $\overline{\Theta N}$

9 'Blessed and happy, fortunate and good, prosperous and privileged are those who try to make peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, reconciliation and felicity between two contending parties, for concerning this, they themselves shall be called and named, addressed, summoned and invited as sons and children of God*.

5:9a From the placeholder $\overline{\Theta Y}$

10 'Blessed and happy, fortunate and good, prosperous and privileged are the ones who are persecuted and expelled, pursued and harassed, caused trouble and mistreated on account of

10 (cont)

and for the reason of, because of, for the sake of and with regards to righteousness and validation, acceptance and vindication, uprightness, justice and acquittance to the Supreme One's standards and those who are in a proper relationship with Him, for concerning this, the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One, is and exists as theirs.

11 - 12

'All of you are and exist as blessed and happy, fortunate and good, prosperous and privileged whenever and as long as *people* may insult and reproach, revile and disfavour you, and persecute and expel, pursue and harass, cause trouble for and mistreat you, and may say all kinds of 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 lies and deceptions, purposeful misleading and intentional created and preached falsehoods, myths and perverse ideas and fallacies against and contrary to, opposite to, in conflict with and resistant against you on account of and for the reason of, because of, for the sake of and with regards to Me. Rejoice and be glad, delighted and rejoice exceedingly, actively leap for joy and exult, for concerning this, great and large, massive and extraordinary, important and mighty, spacious and wide, long and splendid, grand and vast, high and strong, big and extensive is your wage, recompense and reward within and inside the heavens, the abode of the Supreme One, for the reason that in this manner and way, thus and so, they persecuted and expelled, pursued and harassed, caused trouble for and mistreated the prophets before you, those who declared the thoughts of the Supreme One before and in the presence of mankind.

Salt and Light

13 - 16

'All of you are and exist as the salt, seasoning and wisdom of the earth and land, ground and inhabited regions. But nevertheless, if the salt, seasoning and wisdom may become tasteless and foolish, blanded down and loses its strength and flavour, in, by and with what shall it become salty, seasoned and be preserved? It is no longer strong or mighty, great or powerful for or on behalf of anybody or anything, except to be thrown and cast, scattered and hurled, propelled and expelled outside to be walked over and trampled on, insulted and spurned, despised and shown disdain for, denied and shown contempt for by and under the power and control of men* and human beings. You are and exist as the light and brightness, radiance and illumination of the world and cosmos, the entire realm of man. A city, town or village lying and set, placed and appointed, fixed and established upon a mountain is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be hidden or secret, concealed, covered or kept out of sight. Neither do they light or ignite a lamp or candle and set and place, stand and establish, appoint and ordain, fix and provide, designate and assign it under and beneath the modus or large bowl, bushel, basket or container, but nevertheless, notwithstanding and on the contrary, *they place it* upon the lamp stand and candlestick, and it shines and gleams, radiates, illuminates and gives light to everyone, individually and collectively, who is within and inside the house and home, dwelling and abode. Therefore in this manner and way, thus and so, let your light and brightness, radiance and illumination shine and gleam, radiate, illuminate and give light in the presence of and in the sight of, in front of and before men* and human beings, so that and as a result of this, they may see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate your 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 works and businesses, employments and undertakings, acts and deeds, tasks and labours, and may give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to your Father* who is within and inside the heavens, the abode of the Supreme One.

5:13a From the placeholder *ΑΝΩΝ*

5:16a From the placeholder *ΑΝΩΝ*

5:16b From the placeholder *ΠΡΑ*

Do Not Break the Law of God

17 - 20

'Do not think or deem, suppose or consider, hold or presume, imagine or assume, suggest, regard or believe that concerning this, I have come forth, arisen and appeared to throw down or loosen, destroy or demolish, dismantle or tear down, overthrow or detach, break up or abolish, subvert or discard, invalidate or put an end to the Law, the teachings and precepts, instructions and commandments of the Torah, or the prophets, the men and women who declared the thoughts of the Supreme One in the presence of and before mankind; I have not come, arisen or appeared to throw down or loosen, destroy or demolish, dismantle or tear down, overthrow or detach, break up or abolish, subvert or discard, invalidate or put to an end, but nevertheless, notwithstanding and on the contrary, *I have come* to complete and fulfil, perfect and celebrate, execute and carry out, finish and conclude, ratify and satisfy, realise and effect, perform and accomplish *them*, bringing *them* to realisation and carrying *them* into effect therefore obeying *them* as they should be. Affirming and explaining this, 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, up until the heavens, the sky and all things visible in it, and the earth and land, ground and region may pass away and perish, disappear, cease to exist and come to an end, never, ever may one iota, the smallest letter in use, or one serif or dot, tittle or point pass away or perish, disappear, cease to exist or be put to an end from the Law, the teachings and precepts, instructions and commandments of the Torah, up until all individual and collective things may come to be and exist, arise, appear and originate. Then and therefore, accordingly, consequently and these things being so, whoever may untie or loosen, set free or release, set aside or unbind, undo or unfasten, annul or invalidate, do away with or dismiss, destroy or tear down, break or disperse, subvert or sever, demolish or weaken, relax or slacken, put an end to or repeal, revoke or transgress, remove, eliminate or violate one of the least important and smallest, insignificant and tiniest of these charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions, and may teach, explain and instruct men and other human beings to do the same thing in this manner and way, thus and so, *they* will be called and named, summoned, designated and addressed as the least important and smallest, most insignificant and tiniest within and inside the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One. But nevertheless, whoever 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 them, and also teaches, explains and instructs them, this one will be called and named, summoned, designated and addressed as great and splendid, excellent, virtuous and highly esteemed within and inside the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One. For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, if your righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him may not abound or exceed, increase over or excel, overflow or surpass that of the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and of the Pharisees, to a much greater and far higher degree, never, ever may you enter or go into the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One.

Murder

21 - 26

You have heard and attended to, considered and understood, comprehended and perceived that concerning this, it was said to the old and ancient ones, the people of long ago, **"You shall not kill, slay or murder *a human being*; but nevertheless, whoever may slay, kill or murder *a human being*, he or she will be caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound to the verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence *of the Supreme One*."** * But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, everyone, individually and collectively, who is provoked and agitated, angry and irritated, furious and enraged with his or her brother or sister without cause, purpose or reason, thoughtlessly or rashly will be and exist as caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound to the verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence of the Supreme One. Moreover, if anyone may say to his or her brother or sister, "Raca*! You fool! Blockhead! Numskull!", *they* will be and exist as caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound to the great council and tribunal, court and high assembly. Moreover, if anyone may say, "You moron! You foolish and stupid, useless and impious, godless and morally worthless idiot," *they* will be and exist as caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound to the blazing fire of the Valley of Hinnom*. Then and therefore, accordingly, consequently and these things being so, if you may bring and hand over, present and offer your gift, present and offering upon the sacrificial altar and there, in that place, you might remember, recall and be mindful of the fact that concerning this, your brother and fellow brethren has and holds, acquires and receives, owns and possesses a certain thing against and contrary to, opposite to, in conflict with and resistant against you, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate your gift, present and offering from you, leaving it there, in that place, in the presence of and in the sight of, in front of and before sacrificial altar, and firstly and chiefly, principally and most importantly, go off and depart, leave and proceed to go to be reconciled and make peace with, renew your friendship with and to change the mind of your brother and fellow brethren, restoring your relationship with them, and then, at that time, having come and appeared, arisen and shown yourself, bring and hand over, present and offer your gift, present and offering. Go and settle matters and come to terms, agreements and come to an understanding with your opponent and accuser, enemy and adversary quickly and shortly, at once, speedily and without delay, at the time when you are and exist together with him or her on the way and route, road, path and journey, least, at any time, your opponent and accuser, enemy and adversary may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender and hand you over to the judge and arbiter, separator and evaluator, and the judge and arbiter, separator and evaluator to the attendant and assistant, servant and officer, deputy and guard, and you be thrown and cast, scattered and hurled, propelled and expelled into the prison and jail, under the watchful eye of guards. 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, 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 deliver and give back, discharge and repay, bestow and yield, return and restore, hand and pay back the last and final codrant*.

5:21a From *Exodus 12:13*

5:22a *Raca* is from the Aramaic *Reyq* and was a term of verbal abuse

5:22a *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*

5:26a A *codrant* or *quadrant* was a Roman copper coin equivalent to less than ¼ of a British penny

Adultery

27 - 30

'You have heard and attended to, considered and understood, comprehended and perceived that it was said, uttered and put forth concerning this, **'You will not commit adultery, never having unlawful intercourse with someone else's wife.'** *. But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, each and every one, individually and collectively, who looks and perceives and examines, mentally discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, takes note of and gazes upon a woman who is not your wife with a view to and for the purpose of, for the sake of and in order to covet and lust, desire, crave after and long for her has now already committed adultery and had unlawful sex with her in his heart, his circulation of life that controls his desires and feelings, affections and endeavours, wills and characters, passions and impulses. And so, if your right eye, your organ that lets you see clearly, causes you to be offended and leads you into sin and error, trips you up and entices you to fall away and be displeasured, displeased and makes you stumble and fall; pluck and draw, tear and gouge it out, removing, expelling and separating it from you, and throw and cast, scatter and hurl, propel and expel it from you, for the reason that it is good and better, useful and profitable, beneficial and advantageous for you so that and in order that one of your body parts, members or limbs may be destroyed and ruined, annihilated and rendered useless, lost and abolished, wasted and caused to perish and pass away, and not have your entire, whole and complete body thrown and cast, scattered and hurled, propelled and expelled into the Valley of Hinnom. And if your right hand causes you to be offended and leads you into sin and error, trips you up and entices you to fall away and be displeasured, displeased and makes you stumble and fall; cut it down and cut it off, eliminate and remove, sunder and separate it, strike it down and hew it off, exclude and expel, exterminate and done away with it and throw and cast, scatter and hurl, propel and expel it from you, for the reason that it is good and better, useful and profitable, beneficial and advantageous for you so that and in order that one of your body parts, members or limbs may be destroyed and ruined, annihilated and rendered useless, lost and abolished, wasted and caused to perish and pass away, and not have your entire, whole and complete body go off and depart, leave and proceed to go into the Valley of Hinnom.

5:27a From *Exodus 20:14*; *Deuteronomy 5:18*

Divorce

31 - 32

'Moreover, it was uttered and put forth, **'Whoever sets free and releases, let go of and dismisses his wife, granting her the permission to depart and sends her away, let him give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present her with a release of interest form, a certificate and bill of divorce, a document of dismissal.'** * But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you all that concerning this; everyone, individually and collectively, who sets free and releases, let go of and dismisses his wife, granting her the permission to depart and sends her away except, besides and apart from a word and saying, message and statement, declaration and account, reason and cause, decree, mandate and matter of adultery and fornication, sexual immorality, illicit sexual relations out of wedlock and bestiality, makes and accomplishes, constructs and establishes, manufactures and creates, forms and produces, appoints and ordains, prepares and constitutes her to commit adultery, to have unlawful sexual intercourse, and whoever may marry a *woman who was* set free and released, let go of and dismissed, granted the permission to leave and sent away, commits adultery and has unlawful sexual intercourse.

5:31a From *Deuteronomy 20:4*

Oaths

33 - 34

'Again, anew and furthermore, you have all heard and attended to, considered and understood, comprehended and perceived that it was said to the old and ancient ones, the people of long ago concerning this, **'You will not make or swear an oath falsely, committing perjury or break your oath, but nevertheless, you will deliver and give back, discharge and repay, bestow and yield, return and restore, hand and pay back your sworn and confirmed, affirmed and promised oaths and vows to the Sovereign Master*.'** * But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you all, do not swear or confirm, affirm or promise with an oath generally at all! Not in, by

5:33a From the placeholder ΚΩ
5:33b From *Numbers 30:2*

34 (cont) - 37

or with heaven, the abode of the Supreme One, for concerning this, it is and exists as the throne, seat and chair of God.* And not in, by or with the earth and land, ground and region, for concerning this, it is and exists as the footstool of His feet. And not in, by or with Yaruwshalaiym, for it is and exists as the city and town of the great and intense, mighty and powerful, important and prominent, extraordinary and outstanding King and Leader, Commander and Prince, Ruler, Chief and Monarch. Neither may you swear or confirm, affirm or promise with an oath in, by or with your head, for concerning this, you do not have the power or might, strength or ability, capability or force, significance or competence, excellence or influence to make and accomplish, construct and establish, manufacture and create, form and produce, appoint and ordain, prepare and constitute one hair to be white or black. But nevertheless, let your word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter be and exists as 'Yes, yes' or 'no, no,' and anything abounding or exceeding, increasing over or excelling, overflowing or surpassing these are 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.

5:34a From the placeholder ΘΥ

An Eye For An Eye

38 - 42

'You have heard and attended to, considered and understood, comprehended and perceived that it was said, uttered and put forth concerning this, **'An eye, the organ used for seeing, in place of and on behalf of, for the sake of and on account of an eye, and a tooth in place of and on behalf of, for the sake of and on account of a tooth.'** * But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you, do not engage in battle against or oppose, resist or be hostile towards, withstand or be set against 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*. But nevertheless, notwithstanding and on the contrary, whoever and whatever smites or slaps, hits or strikes you on the right cheek, turn, bend and twist to him the other one also. And the one who wants or wishes, prefers or aims, intends, wills or desires to sue you and take you to law in order to evaluate and separate, sunder and judge, condemn and sentence you and receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit your tunic and vest, undergarment and shirt, leave behind and set aside, disregard and separate, abandon and leave your clothes and robe, coat and outer garment destitute for him or her also, giving them up and dismissing them. And the one who will conscript and compel, require, force and pressurise you to go one mile, go off and depart, leave and proceed to go together with him for two. Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to the one who asks and begs, calls for and craves, desires and requires, inquires and requests, demands and pleads to you, and you may not turn away from or stop listening to, refuse or reject, send away or remove, repudiate or divert, turn aside or avert from the one wanting and wishing, preferring and aiming, intending, willing and desiring to loan, lend or borrow from you.

5:38a From *Exodus 21:24*

Love for Enemies

43 - 48

'You have heard and attended to, considered and understood, comprehended and perceived that it was said, uttered and put forth concerning this, **'You shall dearly love and welcome, entertain, look fondly upon and cherish your neighbour with strong affection and highly esteem them with great favour, goodwill and benevolence, be loyal to and greatly adore them,'** * and you will hate and despise, abhor, reject and detest your opponent and accuser, enemy and adversary.'* But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you; dearly love and welcome, entertain, look fondly upon and cherish your opponent and accuser, enemy and adversary with strong affection and highly esteem them with great favour, goodwill and benevolence, be loyal to and greatly adore them, and pray and request, petition and plead on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for those that persecute and expel, pursue and harass, cause trouble for and mistreat you, so that in this manner and way, thus and so, you may come to be and exist, arise and appear as sons of your Father, He Who is within and inside the heavens, the abode of the Supreme One; for concerning this, He causes His sun to rise and ascend, come up and appear upon 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 *ones*, and also *upon* the good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, and He also causes it to rain upon the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones that are in a right relationship with the Supreme One, and also upon the unrighteous and unjustified, wicked and wrong, dishonest and evil, deceitful and false ones who transgress and violate the Law of the Supreme One. For this reason, if you only dearly love and welcome, entertain, look fondly upon and cherish with strong affection, highly esteem with great favour, goodwill and benevolence, are loyal to and greatly adore those that dearly love and welcome, entertain, look fondly upon and cherish with strong affection, highly esteem with great favour, goodwill and benevolence, are loyal to and greatly adore you, what pay or wage, reward or recompense do you have or hold, acquire or receive, own or possess? Don't even the tax collectors, revenue officers and toll collectors 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 same things? And if you only greet and salute, joyfully embrace and welcome, accept and receive your brothers and fellow brethren alone, what more or abundance, excellence or exceptionalness, greatness or uncommon thing 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? Don't even the foreigners, gentiles and pagans 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 same things? Then and therefore, accordingly, consequently and these things being so, you are to be and exist as full and complete, perfect and whole, successful and developed, genuine and true, valid and established as, like and similar to the way your Heavenly Father is and exists as full and complete, perfect and whole, successful and developed, genuine and true, valid and established.

5:43a From the *Leviticus 19:18*
5:43b The phrase *and you shall hate your enemy* isn't actually found anywhere in the *Tanakh*, so one can only assume that this may have been a Jewish teaching in the first century CE. But Yahushua's mention of it is to make people realise that *neighbour* doesn't necessarily mean one's fellow countryman, but everyone else in the world as well

Chapter 6

Performing Good Works

1

'Moreover, pay attention to and direct your mind towards, apply and attach yourselves to, devote and hold on to, be aware of and take care that you don't 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 your "acts of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him," in the presence of and in the sight of, in front of and before men and other human beings in regards to and with a view to being seen and beheld, gazed at and viewed, contemplated and perceived, looked upon and admired, taken not of and observed by them; otherwise, in this case, you have and hold, acquire and receive, own and possess no reward, wage or recompense from the presence of

your Father, He Who is in the heavens, the abode of the Supreme One. Then and therefore, accordingly, consequently and these things being so, whenever and as long as you might 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 your acts of mercy and charitable giving, benevolent activities and almsgiving, do not sound a trumpet in the presence of and in the sight of, in front of and before yourself just as, exactly as and like the hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons 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 within and inside the synagogues, their gatherings and assemblies, congregations and places of meeting, and within and inside the streets and alleyways, roads and lanes, so that and in this manner and way, they may be given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty by men and other human beings. 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, they have received and have been paid their reward, wage and recompense in full. Moreover, when 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 your acts of mercy and charitable giving, benevolent activities and almsgiving, don't let your left hand 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 what your right hand 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, so that in this manner and way, your acts of mercy and charitable giving, benevolent activities and almsgiving will be secret and covered, hidden and private, unknown and concealed. And your Father, He Who perceives and examines, mentally discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs attention to and faces, is aware of and takes note of in, by and with that which is secret and covered, hidden and private, unknown and concealed will give back and reward, restore, requite and recompense you.

1 (cont) - 4

Praying

'And whenever and as long as you pray and request, petition, plead and communicate with the Supreme One, do not be or exist as, like or similar to the hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons; for concerning this they 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 standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to pray and request, petition and plead and try to communicate with the Supreme One within and inside the synagogues, the gatherings and assemblies, congregations and places of meeting, and in the corners, edges and angles of the broad and wide, open and spacious streets, roads and lanes, so that in this manner and way, they might be seen and become apparent, evident and exposed, shown and shine, radiate and become clear, manifest and be viewed by men and other human beings. 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, they have received and have been paid their reward, wage and recompense in full. But nevertheless, whenever and as long as you may offer prayers and request, petition, plead and communicate with the Supreme One, enter and go into your secret and private room, your inner room and closet, and having shut and closed your door, pray and request, petition, plead and communicate with your Father, He Who is in secret and covered, hidden, private and concealed. Then your Father, He Who perceives and examines, mentally discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs attention to and faces, is aware of and takes note of in, by and with that which is secret and covered, hidden and private, unknown and concealed will give back and reward, restore, requite and recompense you. But nevertheless, whenever and as long as you pray and request, petition, plead and communicate with the Supreme One, do not babble or prattle foolishly, use idle words or vain repetitions, empty or inane speech, mindlessly or aimlessly talk, waffle or utter incoherent thoughts, just as, exactly as and like the foreigners, gentiles and pagans do, for the reason that they think and presume, suppose and regard, deem and judge, decide, believe and consider that concerning this, they will be heard and obeyed, listened to and paid attention to, attentively answered and have their request granted in, by and with their many numerous and large amounts of words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters. Then and therefore, accordingly, consequently and these things being so, don't become like or resemble, compared with or be made equal to them, for the reason that your Father sees and perceives, observes and witnesses, knows and experiences, recognises and respects, understands, comprehends and appreciates what need, want and necessity you have and hold, acquire and receive, own and possess before and ahead of the time that you ask and beg, call for and crave, desire and require, inquire and request, demand and plead about it to Him. Then and therefore, accordingly, consequently and these things being so, pray and request, petition, plead and communicated with the Supreme One in this manner and way, thus and so:

5 - 8

"Our Father, He Who is within and inside the heavens, Your abode;
Hallowed and sanctified is Your name and title, character and person, reputation and authority;
Your kingdom and royal power, dominion and rule, kingship, reign and
authority come and appear, arise and be established;
Your will and purpose, desire and choice, mind and wish,
purposeful intent and decision, gracious disposition and good pleasure,
decree and law, precept and inclination come to be and exist, arise, appear and originate
upon the earth and land, ground and inhabited regions as it is
within and inside the heavens, Your abode;
give and grant, supply and furnish, bestow and deliver, commit and permit,
extend and present to us today our daily, sufficient and sustaining bread;
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 debts and obligations, sins and offences, transgressions and guilt,
as, like and similar to the way we have 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 those who have debts and
obligations, sins and offences, liabilities and guilt against us 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,
but nevertheless, notwithstanding and on the contrary, save and deliver, rescue,
draw and snatch us away from the evil and troublesome, sorrowful and poor,

9 - 13

13 (cont)

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 one."

14 - 15

For the reason that if you forgive and let off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate men from the sins of their fallen state, their errors and false beliefs, deviations from uprightness and wanderings from the truth of the Way, wrongdoings, offenses and their lapses from the Law of the Supreme One, your Heavenly Father will also forgive and let off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate you from yours. But nevertheless, if you don't forgive and let off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate men and other human beings *from their sins*, neither will your Father forgive and let off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate you from the sins of your fallen state, your errors and false beliefs, deviations from uprightness and wanderings from the truth of the Way, wrongdoings, offenses and your lapses from the Law of the Supreme One.

Fasting

16 - 18

'Moreover, whenever and as long as you fast, going without food, do not come to be or exist, arise or appear as sad faced and gloomy, sullen, dark and depressed as, like and similar to the way the hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons do, for the reason that they disfigure and obscure, render and make their face and outward appearance unsightly, making them unrecognisable and ugly, so that in this manner and way, they might be seen and become apparent, evident and exposed, shown and shine, radiate and become clear, manifest and be viewed by men and other human beings as if they are fasting and going without food for religious purposes. 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, they have received and have been paid their reward, wage and recompense in full. But nevertheless, when you fast and go without food, anoint, smear and rub your head, and wash and cleanse your face, countenance and appearance, so that in this manner and way, you it won't be seen and become apparent, evident and exposed, shown and shone, radiated and become clear, manifest and be viewed by men and other human beings that you're fasting and going without food, but nevertheless, notwithstanding and on the contrary, *it will be seen by* your Father, He Who is in secret and covered, hidden, private and concealed. Then your Father, He Who perceives and examines, mentally discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs attention to and faces, is aware of and takes note of in, by and with that which is secret and covered, hidden and private, unknown and concealed will give back and reward, restore, requite and recompense you.

Treasures In Heaven

19 - 24

'Do not gather or layup, heap or store, accumulate or reserve, save up or hoard treasures and valuables, wealth and riches for yourself upon the earth and land, ground and inhabited regions, the place where moth and rust, tarnish and corrosion disfigure and obliterate, destroy and consume, ruin and cause them to disappear, and also the place where thieves, those who take possessions away by stealth and surprise, break in and dig through and steal and cheat, deceive and beguile, secretly embezzle and craftily take away, subterfuge, clandestinely rob possessions and smuggle and conceal goods. But nevertheless, gather and layup, heap and store, accumulate and reserve, save up and hoard treasure and valuables, wealth and riches for yourself within and inside heaven, the abode of the Supreme One, the place where neither moth nor rust, tarnish or corrosion disfigure or obliterate, destroy or consume, ruin or cause them to disappear, and also the place where thieves, those who take possessions away by stealth and surprise, do not break in or dig through and steal or cheat, deceive or beguile, secretly embezzle or craftily take away, subterfuge, clandestinely rob possessions or smuggle or conceal goods. For this reason, the place where 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 your impulses, will also be and exist. The eye, the organ used for seeing is and exists as the lamp and candle of the body and mortal flesh. Then and therefore, accordingly, consequently and these things being so, if your eyes, your organs 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, your entire and the whole of your mortal body and flesh will be and exist as full of light and clear, illuminated and splendid, enlightened, radiant and bright. But nevertheless, if your eyes, your organs used for seeing, may be and exist as full of 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, your entire and the whole of your mortal body and flesh will be and exist as full of and covered with darkness, being obscure and unable to know the difference between right and wrong. Then and therefore, accordingly, consequently and these things being so, if the light and radiance, enlightenment, illumination and understanding that is within and inside you is and exists as dark and deceitful, ignorant and obscure, ungodly and immoral, blind and void of understanding, how great, severe and intense is the darkness and deceit, ignorance and obscurity, ungodliness, blindness and immorality! [*]No one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be a slave, servant or attendant to two masters and owners, for the reason that he will either hate and despise, abhor, reject and detest one, and dearly love and welcome, entertain, look fondly upon and cherish the other with strong affection and highly esteem him with great favour, goodwill and benevolence, be loyal to and greatly adore him, or he will obey and cling to, hold firmly onto and be devoted to, adhere to and cleave to one, and he will show contempt and disdain for, despise and disregard, look down on and scorn the other. You do not have the power or might, ability or capability, force or influence, authority or significance, competence or excellence to be a slave, servant and attendant to *both* God[*] and Mammon[*]: treasure and wealth, riches and money, earthly goods and property.

6:24a See also *Lucus 16:13*

6:24b From the placeholder $\overline{\Theta\Omega}$
6:24c *Mammon* is a transliteration of an Aramaic word that included not just money, but possessions as well

Do Not Worry

25 - 27

[*]'Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, I say and teach, maintain and affirm, direct and exhort, advise and point out to you; do not worry or be earnest, be concerned, anxious or troubled in your soul in regards to what you will eat, devour or consume, nor what you will put on or dress, wear, draw around or clothe your mortal body and flesh with. Is not soul and life better and greater, superior and more excellent than food, nourishment or provision, and the mortal body and flesh *more than* garments and clothes, raiment's and cloaks? Turn your eyes upon and look to, gaze at and consider the winged and flying animals and birds of the vaulted expanse of the sky and everything visible in it, for concerning this, they don't sow, scatter or disperse, nor reap, harvest or gather, neither do they gather or draw, assemble, collect or bring things into barns, storehouses or granaries, and yet your heavenly Father feeds and nourishes, supports and nurtures, cares for and provides for them. Are you not much greater and far more important and excellent, outstanding and valuable, superior and worth more than them to a far greater and higher degree and magnitude!? But

6:25-34a See also *Lucus 12:22-34*

nevertheless, who from out of you all who *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 one cubit to his or her age, time and length of life? And why and for what reason are you worried and earnest, concerned, anxious and troubled about and concerning, regarding and on account of, because of and with respect to garments and clothes, raiment's and cloaks? Consider and carefully examine, notice and thoroughly learn, grasp and understand, perceive and closely observe, pay attention to and accurately know how and by what means, in what manner and way the flowers and lilies of the land, field and country grow, increase and become more and greater in number. They do not labour or toil, work hard or strive, struggle or become weary, nor do they spin or weave. Yet I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, 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. Moreover, if God* clothes and dresses, adorns and covers, enrobes and wraps the grass, herbage and hay of 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, will He not much more excessively and exceedingly, greatly and abundantly, extremely and emphatically *clothe* you to a greater and higher degree, O you of little and small trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*? Then and therefore, consequently, accordingly and these things being so, do not be worried or earnest, concerned, anxious or troubled saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, 'What may we eat, devour and consume?' or 'What may we drink?' or 'What may we clothe or dress, enclose or surround, cloak or veil, envelope or adorn ourselves with?' For the reason that the Gentile nations and races diligently seek and strive after, crave and wish, desire and demand, require and enquire to find all these individual and collective things, *and* for this reason your heavenly Father sees and perceives, observes and witnesses, knows and pays attention to, recognises and respects, understands and notices, comprehends and appreciates that concerning this, you need all these individual and collective things as a necessity. But never the less, firstly and chiefly, principally and most importantly, seek and wish for, want and demand, endeavour to obtain and strive for, look for and desire His kingdom and royal power, dominion and rule, kingship, reign and authority, and His righteousness and validation, acceptance, vindication and uprightness, justification and acquittance, and all these individual and collective things shall be added and provided, given and granted to you. Then and therefore, accordingly, consequently and these things being so, do not be worried or earnest, concerned, anxious or troubled about or for tomorrow, the day after this one; for the reason that tomorrow, the day after this one, will be worried and earnest, concerned, anxious and troubled about itself. The day has sufficient and enough, adequate and satisfactory 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 things of its own.

6:30a From the placeholder ΘΣ

27 (cont) - 34

Chapter 7
Separating Another

'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, so that and in order that 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. For the reason that in, by and with the verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence you 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, you will 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 in, by and with what measure and determined extent, portion and limit, standard and rule you use to measure and determine extents, portions and limits, standards and rules, it will be used to measure and determine your extent, portion and limit, standard and rule. And why 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 own eye? Or how and in what manner or way will you say and utter to your 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 from out of your eye," and behold, look and see! The plank and beam, log and shaft 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 will see clearly 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. Do not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present that which is set-apart and cleansed to the street dogs, the humans of impure mind and the perverts, and do not throw or cast, scatter or hurl, propel or fling your pearls and proverbs in the presence of or in the sight of, in front of or before the swine and pigs, least, at any time, they will walk over and trampled on, insult and spurn, despise and show disdain for, deny and show contempt, neglect and spurn them in, by and with their feet, and having turned around, bending, twisting and changing their mind, they will tear and rip, burst and break you to pieces, distorting and causing you to convulse, dashing and hurling you to the ground to devour you.

1 - 6

Ask, Seek and knock

'Ask and beg, call for and crave, desire and require, inquire and request, demand and plead and it shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to you. Seek and wish for, want and demand, endeavour to obtain and strive for, look for and desire and you will find and discover, observe and recognise, detect and learn, understand and come to be know through enquiry and examination, thought and scrutiny, investigation and perception. Knock at the door, and it will be opened to you, giving you entrance and access. Affirming and explaining this, everyone, individually and collectively, who asks and begs, calls for and craves, desires and requires, inquires and requests, demands and pleads, receives, obtains and gains *what he or she asks*, and he who seeks and wishes for, wants and demands, endeavours to obtain and strives for, looks for and desires, ends up finding and discovering, observing and recognising, detecting and learning, understanding

7 - 8

and coming to know it through enquiry and examination, thought and scrutiny, investigation and perception, and to the one who knocks, the door is opened, giving them entrance and access. Or what man is there that exists from out of you all whom, when his son asks and begs, calls for and craves, desires and requires, inquires and requests, demands and pleads for a loaf of bread, will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a stone or rock to him? Or if he asks and begs, calls for and craves, desires and requires, inquires and requests, demands and pleads for a fish, will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a snake, serpent and viper 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 pay attention to, recognise and respect, understand and notice, comprehend and appreciate 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, how much more excessively and exceedingly, greatly and abundantly, extremely and emphatically, willingly, readily and sooner to a far greater degree will your Father who is within and inside the heavens, His abode, 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 those who ask and beg, call for and crave, desire and require, inquire and request, demand and plead of Him? Then and therefore, accordingly, consequently and these things being so, with every individual and collective thing, whatever you may want and wish, prefer and aim, intend, will and desire for men and other human beings 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 this way and manner, thus and so, you are to 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 for them, for the reason that this is and exists as 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.

8 (cont) - 12

False Prophets

'Go, come and enter in though and via the narrow and strict, thin and confined gate and entrance, for concerning this, broad, large and wide is the gate and entrance, and broad and spacious, roomy and wide is the way and route, road, path and journey that leads off into complete and utter destruction and ruin, waste, obliteration and annihilation, and there are and exist many numerous and large amounts of people who go, come and enter through and via it. How narrow and strict, thin and confined is the gate and entrance, and troubled and distressed, oppressed, afflicted and harassed, mistreated and persecuted is the way and route, road, path and journey that leads off into everlasting life and continued existence, and there are and exist a few, small and little amount of people who find and discover, observe and recognise, detect and come to know it through enquiry and examination, thought and scrutiny, investigation and perception. 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 false prophets, those who falsely profess to declare the thoughts of the Supreme One before and in the presence of mankind, separating yourselves from them, they who come and appear, arise and make their public appearance to you in, by and with sheep's clothing, garments and raiment's, but nevertheless, from within and inside their soul and inner being they are and exist as vicious and destructive, rapacious and ravenous wolves, being cruel and violently greedy robbers, plunderers and extortionists, swindlers who only want to take your wealth and lead you astray. From their fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards you will accurately know and clearly see, perceive and fully understand, recognise and acknowledge them, completely comprehending who they really are. Do people gather or get, pick or collect clusters and bunches of grapes from thorns, thistles and brambles, or figs from thistles and briars, burrs and prickly samphire's? So in this manner and way, thus and so, every 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 makes and performs, accomplishes and executes, practises and brings about, keeps and carries out, constructs and establishes, manufactures and creates, forms and produces, appoints and ordains, undertakes and prepares, constitutes and provides 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. But nevertheless, the bad and evil, unwholesome and corrupt, putrid and rotten, useless and unfit, harmful and worthless, dangerous and decayed tree and large bush makes and performs, accomplishes and executes, practises and brings about, keeps and carries out, constructs and establishes, manufactures and creates, forms and produces, appoints and ordains, undertakes and prepares, constitutes and provides 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 fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards. 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 tree and large bush does not have the power or might, ability or capability, force or influence, authority or significance, competence or excellence to make and perform, accomplish and execute, practise and bring about, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, undertake and prepare, constitute and provide 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 fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards, nor is an evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious tree *able* to make and perform, accomplish and execute, practise and bring about, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, undertake and prepare, constitute and provide 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 fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards. Every individual and collective tree and large bush that does not make and perform, accomplish and execute, practise and bring about, keep and carry out, construct and

13 - 19

establish, manufacture and create, form and produce, appoint and ordain, undertake and prepare, constitute and provide 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 fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards is cut down and cut off, eliminated and removed, sundered and separated, struck down and hewn off, excluded and expelled, exterminated and done away with, and is thrown and cast, scattered and hurled, propelled and expelled into the blazing fire. Then and therefore, accordingly and as a result of this, from their fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards you will indeed accurately know and clearly see, perceive and fully understand, recognise and acknowledge them, completely comprehending who they really are. Not everyone, individually and collectively, who says and teaches, maintains and affirms, directs and exhorts, advises and points out to Me "Master*, Master*," will go, come or enter into the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One. But nevertheless, notwithstanding and on the contrary, the one who does and performs, executes and accomplishes, practises and brings about, undertakes and creates, keeps and carries out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes 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 My Father, He Who is within and inside the heavens, His abode. Many numerous and large amounts *of people* will say to Me in that day, 'Master*, Master*, did we not prophecy and proclaim, announce and preach, predict and speak forth by inspirations in Your name and title, character and person, reputation and authority? And 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 demons, the fallen messengers and envoys, in Your name and title, character and person, reputation and authority? 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 many numerous and large amounts of supernaturally strong, powerful and mighty miracles, deeds and wonders in Your name and title, character and person, reputation and authority?' And then, at that time, I will publicly profess and confess, declare and openly acknowledge, bear witness and state, admit and say to them concerning this; 'But I never knew or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learn about or distinguished, thought about or comprehended, acknowledged or recognised you at any time. **'Go away and depart, withdraw from and leave Me alone, becoming separated from Me, you who accomplish and execute, bring about and construct, establish and work, produce and perform, practise and carry out, acquire and enforce lawlessness, the willing disobedience and violation of the Torah, and you who treated the Torah with contempt and opposition.'** *

19 (cont) - 23

7:21a From the placeholder $\overline{KE}$
7:21b From the placeholder $\overline{KE}$
7:22a From the placeholder $\overline{KE}$
7:22b From the placeholder $\overline{KE}$
7:23a From *Psalm 6:8*

The Two Builders

Then and therefore, accordingly, consequently and these things being so, everyone, individually and collectively, who hears and attends to, considers and understands, listens to, comprehends and perceives these words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of Mine and does and performs, accomplishes and executes, practises and brings them about, undertakes and creates, keeps and carries them out, constructs and establishes, forms and ordains, produces and appoints, celebrates and constitutes them shall be likened and compared to a wise and intelligent, sensible and understanding, thoughtful and prudent man who built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made his house and home, dwelling and abode upon the solid bedrock. And the rain came down and descended, and the rivers, torrents and floods came, arose and appeared, and the tempestuous winds and gales blew, and they all fell upon and beat against, rushed at and attacked, assaulted and struck, hit and came against that one specific house and home, dwelling and abode, yet it did not fall down, plunge or collapse into ruins, for the reason that it had been built up and established, founded and thoroughly grounded, rooted and set firm, becoming immovable and steadfast, solid, strengthened and permanent upon the solid bedrock. But everyone, individually and collectively, who hears and attends to, considers and understands, listens to, comprehends and perceives these words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of Mine and does not do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or establish them shall therefore be likened and compared to a moronic and idiotic, foolish and stupid, useless and impious, godless and morally worthless man, who built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made his house and home, dwelling and abode upon the sand. And the rain came down and descended, and the rivers, torrents and floods came, arose and appeared, and the tempestuous winds and gales blew, and they all struck and beat, dashed and hit, stumbled and pushed against that one specific house and home, dwelling and abode, and it fell down, plunged and collapsed into ruins – and its downfall and destruction, collapse, crash and ruin was and existed as great and large, intense, extraordinary and overwhelming!"

24 - 27

7:24-27a See also *Lucus 6:46-49*

And it came to be and exist, arose, appeared and originated that at the time Yahushua* 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 these words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, the crowds and multitudes, throngs and masses of people 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 the reason that He was teaching, explaining and instructing them, holding discourses and discussions with them as, like and similar to One Who had and held, acquired and received, owned and possessed the power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and the right and permission to do so, and not as, like or similar to their clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars.

28 - 29

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

Chapter 8
The Man With Leprosy

Then, having gone down and descended from the hill and mountain, many numerous and large amounts of crowds and multitudes, throngs and masses of people accompanied and followed after, obeyed and joined themselves to Him. And behold, look and see! A leper, a man with a serious skin disorder, having come and approached, turned and drawn near, he fell down and collapsed, bowed down and became prostrate on the ground, knelt down before Him and was paying homage, showing reverence and expressing uttermost respect to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master*, if you may want and wish, prefer and aim, intend, will and desire, you are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to clean and cleanse, purify and free me, making me acceptable to the Supreme One." And 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,

1 - 3

8:2a From the placeholder $\overline{KE}$

3 (cont) - 4

purified and freed, being made acceptable to the Supreme One." And immediately and straight away he was clean and cleansed, purified and freed from the leprosy, the serious skin disorder, becoming acceptable to the Supreme One. But Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "See and recognise, observe and perceive, pay attention and take note, be aware, take heed and make sure that you speak to no one, nobody and nothing, but nevertheless, notwithstanding and on the contrary, go away and depart, withdraw and proceed on your journey to show and give evidence of, exhibit, prove and make yourself known to the priest, and bring, offer and present the gift and offering which Moshe* commanded and appointed, prescribed and ordered, instructed and assigned, determined and enjoined to be as a testimony and witness, evidence, proof and confirmation to them."

8:4a From the placeholder *IΣ*

8:6b *Moshe*, incorrectly known as *Moses* and means *Drawn Out*

The Trust Of A Centurion

5 - 13

Moreover, as He came, went and entered into Kapharnakhuwm, a centurion*, captain and commander, a soldier in the Roman Army, came towards and approached, turned and drew near to Him, exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master*; my servant and slave boy has been put down and placed, laid and set down within and inside the house and home, dwelling and abode, a paralytic, disabled and therefore unable to walk, being sorely taxed and harassed, tested, vexed and distressed terribly and grievously, bitterly and vehemently." And so He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him "Having come, arisen and appeared, I will willingly serve and heal, cure and restore him to health." But having answered and replied, the centurion, captain and commander, the soldier in the Roman Army said and affirmed, asserted and declared his thoughts, "Sovereign Master*, 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, go and enter under my house roof, but nevertheless, notwithstanding and on the contrary, only say a word and saying, message and statement, declaration and account, reason and cause, decree, mandate and matter, and my servant and slave boy will be healed and cured, restored and made whole. For the reason that I also am and exist as a man and human being under and subject to the power and control of 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, Yahushua* marvelled and admired him, was astounded, astonished and amazed, extraordinarily impressed and surprised, and He said to the ones who were accompanying and following after, obeying and joining themselves 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; 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 from or with anyone, anybody or anything within and inside Yisra'el. Moreover, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, many numerous and large amounts *of people* from the east, the place where the sun rises, and the west, the place where the sun sets, will come and arrive, be present and be here and they will lie, sit down and recline together with Abraham and Yitschaq* and Ya'qob* within and inside the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One, but nevertheless, the sons and subjects of the kingdom and royal power, dominion and rule, kingship, reign and authority will be thrown out and expelled, driven out and repudiated, pulled and torn out, brought and sent out, cast and extracted out, disposed of and ejected, banished and gotten rid of by being hurled into the outermost, most extreme and farthest darkness and ungodliness, misery and immorality, blindness and obscurity, where there, in that place, will 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." And Yahushua* said to the centurion, captain and commander, the solider in the Roman Army, "Go away and depart, withdraw and proceed on your journey. Just as, like and similar to how you have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, let it come to be and exist, arise, appear and originate for you." And the boy servant and slave was healed and cured, restored and made whole within and inside that hour.

8:5a *Centurion*, a transliteration of a *Latin* word that means *A ruler of a Hundred*

8:6a From the placeholder *KE*

8:8a From the placeholder *KE*

8:10a From the placeholder *IΣ*

8:11a *Yitschaq*, incorrectly known as *Isaac* and means *He Laughs*
8:11b *Ya'qob*, incorrectly known as *Jacob* and means *Holder Of The Heel*

8:13a From the placeholder *IΣ*

Yahushua Heals Many

14 - 16

Next, as Yahushua* came and entered into Petros' house and home, dwelling and abode, He saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with his mother-in-law, bed-ridden, laying down and fever stricken. And He touched and took hold of, clung to and fastened Himself to her hand, and the fever and high temperature 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. Then, as she had been restored to health, she woke up and arose, stood up and got up and began to serve and aid, support and take care of, wait on and minister to Him. As evening came to be and exist, arise and appear, when the sun had set and had gone down, many numerous and large amounts *of people* who were demon-possessed, those who had a fallen messenger and envoy in power and control over them, were brought and handed over, presented and offered to Him, and He threw out and expelled, drove out and repudiated, pulled and tore out, brought and sent out, cast and extracted out, disposed of and ejected, banished and got rid of the spirits with a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and He willingly served and healed, cured and restored all those, individually and collectively, who had and held, acquired and received, owned and possessed sickness and severe illnesses, bodily suffering and physical distress to health. This happened for the purpose of, so that and in order for that which was put forth and uttered by Yasha'Yahu the prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind, would be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished; saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out,

8:14a From the placeholder *IΣ*

17

**"He Himself received and accepted, took and seized, acquired and collected,
grasped and obtained, chose and selected, claimed and procured,
apprehended and admitted our weaknesses and frailties, feeblenesses and**

17 (cont)

inadequacies, powerlessness's, poorness's and neediness's; and He carried off and endured, bore and took up, raised and lifted our illnesses and sicknesses, diseases and pains, plagues and distresses, anguish and physical maladies, epidemics and calamities from us." *

8:17a From *Yasha'Yahu 53:4*

18 - 22

But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to a crowd and multitude, throng and mass of people around, about and near Him, Yahushua* commanded and directed, urged and bid, exhorted and gave the order to go off and depart, leave and proceed to go to the other side and the opposite shore. And one clerk and scribe, public servant and teacher of religious law, secretary and government official, judge and scholar, having come and approached, turned to and drawn near to Him said, "Teacher, Master and Instructor: 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* says and teaches, maintains and affirms, directs and exhorts, advises and points out 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 a different *man*, a disciple and follower, pupil and learner, apprentice and adherent said to Him, "Sovereign Master*, firstly and chiefly, principally and most importantly, permit, let and allow me to go off and depart, leave and proceed to go and bury and entomb my father, giving him a proper burial and putting him into the grave." But nevertheless, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "You accompany and follow after, obey and join yourself to Me, and 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."

8:18a From the placeholder *ΙΣ*

8:20a From the placeholder *ΙΣ*

8:20b From the placeholder *ΥΣ*
8:20c From the placeholder *ΑΝΟΥ*

8:21a From the placeholder *ΚΕ*

8:22a From the placeholder *ΙΣ*

Yahushua Calms The Storm

23 - 27

And after He had embarked and stepped into the boat and vessel, His disciples and followers, pupils and learners, apprentices and adherents accompanied and followed after, obeyed and joined themselves to Him. And behold, look and see! A great and powerful, mighty and intense, fierce and overwhelming tempest and storm, shake, tornado and commotion came to be and exist, arose, appeared and originated within and inside the lake and inland sea, so that and therefore, for this reason and as a result of this, the boat and vessel was being covered and enveloped, concealed and hidden, buried and veiled by and subject to the power and control of the billowing waves. And yet, He Himself slept and was fast asleep! And having come to and approached, turned to and drawn near to Him, they raised Him from His sleep and woke Him up, standing Him up and causing Him to pay attention, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master*! Deliver and preserve, save and rescue us from danger and destruction, ruin and annihilation! We are being destroyed and annihilated, obliterated and ruined, rendered useless and dying!" And He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Why are you timid and fearful, cowardly and afraid, you of little and small trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*!?" Then, at that time, 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 winds and gales, and the lake and inland sea, and a great and mighty, powerful and intense calm and tranquillity, stillness and quiet came to be and exist, arose, appeared and originated. And the men 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, "Of what sort or quality is this Man? For concerning this, even the tempestuous wind and gale, and the lake and inland sea, obey and submit to, yield to and surrender to, hearken and are subject to Him!"

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

8:25a From the placeholder *ΚΕ*

Two Demon Possessed Men

28 - 34

And as He came, arose and appeared on the other side and the opposite shore, into the land and country, province, district and region of the Girgashiy's*, two demon-possessed men, those who were controlled by the power of a fallen messenger and envoy, coming forth and appearing, departing and proceeding from out of the tombs, graves and sepulchres met and encountered, faced with and opposed Him. They were extremely and very, greatly and exceedingly harsh and fierce, savage and difficult, hard and violent, dangerous and troublesome, ill-tempered and angry, unpleasant and irksome, bitter and cruel, so that and therefore, for this reason and as a result of this, no certain person was physically strong or mighty, great or powerful, able or capable, competent or robust enough to pass through, go near or go via that certain way and route, road and path. And behold, look and see! They shouted, exclaimed and cried out with a loud and raucous voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "What is it that You want with us, Son* of God*? Have you come, arisen and appeared here, in this place before, in front of and ahead of the fixed, appointed and definite time to test and distress, examine, vex and harass us, causing us to prove ourselves and our genuineness?" Now, far away from them was and existed a herd and drove of many numerous and large amounts of young pigs and swine's, feeding, nourishing and grazing. And the demons, the fallen messengers and envoys were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "If you throw us out and expel, drive and repudiate, pull and tear us out, bring us and send us out, cast and extract us out, dispose of and eject, banish and get rid of us, send and dismiss, dispatch, order and commission us to go into that herd and drove of young pigs and swine's." And He said to them, "Go away and depart, withdraw and proceed on your journey." So, having come forth and disembarked, departed and proceeded to go out, they went off and departed, left and proceeded to go into the young pigs and swine, and behold, look and see! All of the herd and drove, individually and collectively, rushed and stampeded, darted and stormed headlong down the steep slope and overhanging bank, precipice and cliff into the lake and inland sea, and died and perished, became useless and lifeless within and inside the waters. But nevertheless, the herdsmen that were feeding and pasturing, tending to and nourishing, supporting and keeping an eye on *the swine*, fled and took flight, vanished and quickly disappeared, ran and slipped away, and having gone off and departed, left and proceeded to go into the city and town they publicly told and informed, proclaimed and declared, confessed and professed, reported and recited the news about all the individual and collective things that had happened to the demon-possessed men, those who were controlled by the power of a fallen messenger and envoy. And behold, look and see! All of the city and town, individually and collectively, came forth and appeared, went and proceeded to go to meet with and encounter, face and oppose Yahushua*, and seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *what had happened*, they were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him so that and therefore, for this reason and for this purpose, He

8:28a *Girgashiy*, incorrectly known as *Gerasenes* or *Gadarenes* and means *Dwelling on Clay*

8:29a From the placeholder *ΥΕ*
8:29b From the placeholder *ΘΥ*

8:34a From the placeholder *ΙΥ*

34 (cont)

might go away from and remove Himself, go past and depart from, change His direction and separate Himself from their boundaries and regions, districts and territories, limits and borders, areas, frontiers and vicinities.

Chapter 9

Yahushua Heals A Paralytic

1 - 8

And having embarked and stepped into the boat and vessel, He crossed and passed over *the lake* and came, arose and appeared into His own city and town. And behold, look and see! They brought and presented, offered and handed over to Him a paralytic, a disabled person who was unable to walk, lying, placed and set upon a straw-filled mattress, couch and pallet. 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*, Yahushua* said to paralytic, the disabled person who was unable to walk, "Don't be afraid and take courage, be confident and bold, child: 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 behold, look and see! Some certain ones among the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars said within and amongst themselves, "This man blasphemes and lies, maliciously slanders and abusively speaks, injuriously reproaches and vilifies, personally mocks and insults, reviles and defames." And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and paid attention to, comprehended and acknowledged their thoughts and considerations, reflections and ideas, Yahushua* said, "Why and for what reason do you consider and dwell upon, ponder, think about and reflect upon 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 within and inside your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses? For this reason, 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'? But nevertheless, 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 upon the earth and ground, land and inhabited reasons to forgive and leave off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness." Then, at that time, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to the paralytic, the disabled person who was unable to walk, "Get up and stand, awaken and arise; lift up and elevate, carry, pick up and raise your straw-filled mattress, couch and pallet, and go away and depart, withdraw and proceed on your journey to your own house and home, dwelling and abode." And having been caused to get up and stand, awaken and be raised, he went off and departed, left and proceeded to go into his house and home, dwelling and abode. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, the crowds and multitudes, throngs and masses of people were afraid and became frightened, alarmed and terrified, scared and amazed, and they gave glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*, He who had given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented such power and might, ability and capability, force and influence, authority and significance, competence and excellence to men and other humans.

9:2a From the placeholder *ΙΣ*

9:4a From the placeholder *ΙΣ*

9:6a From the placeholder *ΥΣ*
9:6b From the placeholder *ΑΝΟΥ*

9:8a From the placeholder *ΘΝ*

The Calling Of MattithYah

9 - 13

And going away from and passing by, departing and moving from there, at that place, Yahushua* saw and recognised, observed and perceived, paid attention to and became acquainted with a man said and called, named and addressed as 'MattithYah*' sitting down and dwelling, seated and residing at the toll house and revenue office, the tax collectors booth, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Accompany and follow after, obey and join yourself to Me." And after he stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, got up and arose, he accompanied and followed after, obeyed and joined himself to Him. And it came to be and exist, arise and appear, that as He lay down and reclined within and inside his, *MattithYah's* house and home, dwelling and abode, and behold, look and see! Many numerous and large amounts of 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, who had come, arisen and appeared, were lying down and reclining together with Yahushua* and His disciples and followers, pupils and learners, apprentices and adherents. Then the Pharisees, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to His disciples and followers, pupils and learners, apprentices and adherents, "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 does your Teacher, Master and Instructor eat, devour and consume food together with 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?" But nevertheless, having heard and comprehended, understood and witnessed, perceived and considered this, *Yahushua* said, "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*. But nevertheless, go and travel, depart and proceed to go on your journey to become acquainted with and realise, understand and learn, comprehend, come to experience and be taught the information about what this means, **"I want and wish, prefer and aim, intend, will and desire mercy and kindness, good will and pity, compassion and sympathy, and not sacrifice or offering."** * Affirming and explaining this, I did not come, arise or appear in view of the public to call and address, summon and invite the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones who are in a right relationship with the Supreme One, but nevertheless, notwithstanding and on the contrary, *I have come to invite* 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."

9:9a From the placeholder *ΙΣ*

9:9b *MattithYah*, or *MattithYahu*, incorrectly known as *Matthew* and means *Gift of Yahuweh*. (*MattithYah* is also the same person as the *Leviy* of *Marcus 2:14*)

9:10a From the placeholder *ΙΥ*

9:13a From *Hosea 6:6*

A Fasting Question

14 - 17

Then, at that time, the disciples and followers, pupils and learners, apprentices and adherents of Yahuchanon approach, draw and come near to Him, 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 we and the Pharisees fast, abstaining from food for religious purposes, yet your own disciples and followers, pupils and learners, apprentices and adherents do not fast, never abstaining from food for religious purposes?” So Yahushua* said to them, “Throughout the amount of time that the bridegroom is and exists together with them, the sons of the bridal chamber, the bridegrooms’ guests, are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to grieve and show remorse, lament and mourn, be sad and be in emotional pain. But nevertheless, the days and times, ages and seasons will come to be and exist, arise and appear in their view when the bridegroom may be taken away and lifted up, carried off and removed from their presence, becoming separate from them, and then, at that time, they will fast, abstaining from food. Now, no one, nobody and nothing casts and throws, puts and places, lays and sows a piece and patch of unshrunken and unbleached, new and unprocessed cloth upon an old and obsolete, worn out and ancient, dated and aged garment and piece of clothing, cloak and mantle, for the reason that the *patch that was used to* complete and fulfil, perfect and finish, execute, conclude and fill up *the hole* will lift and raise, elevate and remove itself, separating itself from the garment and piece of clothing, cloak and mantle, and a worse and more severe, very bad and more grievous split and rift, division, rent and tear comes to be and exists, arises and appears in view. Neither and nor do they throw or put, place or pour 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 wineskins and leather bags are torn and ripped, burst and broken, and the wine is poured out and spilled, scattered and shed, and the wineskins and leather bags are 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, they throw and put, place and pour new and fresh, recent, renewed and superior wine is for and on behalf of a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior wineskins and leather bags, and both of them together are guarded and defended, preserved and protected, being kept him safe and sound, and never perishing.

9:14-17a See also *Marcus 2:18-22*; *Lucus 5:33-39*

9:15a From the placeholder *ΙΣ*

Yahushua Performs More Miracles

18 - 26

While He was speaking, chattering and uttering these things, behold, look and see! A certain ruler and prince, commander and chief, leader and governor, having come, arisen and appeared was kneeling down before and paying homage to, showing reverence, prostrating himself and expressing uttermost respect to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, “Just now, at this instant and moment, My daughter has died, coming to the end of her life. But nevertheless, notwithstanding and on the contrary, having come, arisen and appeared, lay and set, place and put Your hand upon her, and she will live, coming back into existence.” And having been raised and stirred up, agitated and rendered active, Yahushua* accompanied and followed after, obeyed and joined Himself to him, as did His disciples and followers, pupils and learners, apprentices and adherents. And behold, look and see! A woman who had been suffering for twelve years from a flow and issue of life-blood, a haemorrhage, having approached and come, turned and drawn near, 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, for the reason that she was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out within and inside herself, “If I may only touch and take hold of, grab and fasten myself to His garments and clothes, mantle and cloak, I will be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, becoming well and healthy again.” But nevertheless, having turned around and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to her, Yahushua* said, “Don’t be afraid and take courage, be confident and bold, 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, making you well and healthy again.” And the woman was delivered and preserved, saved and kept you from danger and destruction, ruin and annihilation, made well and healthy again that very moment and hour. And having come, arisen and appeared into the house and home, dwelling and abode of the ruler and prince, commander and chief, leader and governor, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention the flutists and the crowd and multitude, throng and mass of people that was in uproar and tumult, noise and outcry, clamour and commotion, confusion and groaning, Yahushua* was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “Depart and retire, return and withdraw back, for the reason that the little girl, damsel and maiden has not died or perished, become lifeless or inanimate having her soul separated from her body, but nevertheless, notwithstanding and on the contrary, she lays there sleeping.” And so they laughed at and ridiculed, scornfully mocked, jeered at and derided Him. But nevertheless, at the time when the crowd and multitude, throng and mass of people had been thrown out and expelled, driven and repudiated, pulled and torn out, brought and sent out, cast and extracted out, disposed of and ejected, banished and gotten rid of, having gone in and entered, He took hold of and gasped, seized and took possession of, obtained and attained her hand, and raised and awakened the little girl, damsel and maiden, lifting her up and causing her to stand up and pay attention, coming back to life. And this fame and information, news and report, word and message went out and departed, travelled and proceeded to go out into the entirety of and the whole of that certain specific earth and land, territory and region.

9:19a From the placeholder *ΙΣ*

9:22a From the placeholder *ΙΣ*

9:23a From the placeholder *ΙΣ*

Yahushua Heals The Blind

27 - 30

And as Yahushua* went away from and passed by, departed and moved from there, in that place, two blind men accompanied and followed after, obeyed and joined themselves to Him, shouting, exclaiming and crying out with a loud and raucous voice, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “Show mercy and compassion, pity, sympathy and kindness to us, Son of David!” Moreover, having gone, arisen and appeared into the house and home, abode and dwelling, the two blind men approached and came, turned and drew near to Him and Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, “Do you trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence that concerning this, I am powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this?” They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, “Yes, Sovereign Master*.” Then, at that time, He touched and made close contact with their eyes, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “In accordance with and in regards to, with relation to and with respect to your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, let it come to be and exist, arise and appear to you.” And their eyes were opened. And Yahushua* sternly warned and strictly admonished, earnestly charged and urgently rebuked them, saying and teaching, maintaining and affirming, directing

9:27a From the placeholder *ΙΥ*

9:28a From the placeholder *ΙΣ*

9:28b From the placeholder *ΚΕ*

9:30a From the placeholder *ΙΣ*

30 (cont) - 31

and exhorting, advising and pointing out, "See and recognise, observe and perceive, pay attention and take note, be aware, take heed and make sure that you let no one, nobody and nothing come to 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 anything about this." But nevertheless, having gone away and departed, left and proceeded to go on their journey, they proclaimed and spread, reported and divulged the news and report of Him within and inside the entirety of and the whole of that certain specific earth and land, territory and region.

A Demon Possessed Man

32 - 34

Moreover, as they were going out and departing, leaving and proceeding to go on their journey, behold, look and see! A man who was mute, dull and couldn't speak as he was demon-possessed, being under the power and control of a fallen messenger and envoy, was brought, presented and offered to Him. And when He, *Yahushua*, had thrown out and expelled, driven and repudiated, pulled and torn out, brought and sent out, cast and extracted out, disposed of and ejected, banished and gotten rid of the demon, the fallen messenger and envoy, the mute and dull man who couldn't speak spoke and uttered words. And the crowds and multitudes, throngs and masses of people marvelled and admired Him, being astounded, astonished and amazed, extraordinarily impressed and surprised, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Never, at any time, has anything like this been seen or become apparent, evident or exposed, shown or shone, radiated or become clear, manifest or viewed within and inside Yisra'el!" But nevertheless, the Pharisees were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "In, by and with the ruler and prince, commander and chief, leader and governor of the demons, the fallen messengers and envoys 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."

The Workers Are Few

35 - 38

And Yahushua* was walking around and going about all the individual and collective cities and industrial towns, and the villages and country towns, teaching, explaining and instructing by holding discourses and discussions within and inside their synagogues, their gatherings and assemblies, congregations and places of meeting, and with the goal to persuade and warn, He was announcing and declaring, publicly pronouncing and publishing, openly preaching and teaching the good news, glad tiding and message, proclamation and victorious declaration of the kingdom and royal power, dominion and rule, kingship, reign and authority, and willingly serving, healing and curing each and every individual and collective illness and sickness, disease and pain, plague and distress, anguish and physical malady, epidemic and calamity, and every individual and collective debility and bodily weakness, infirmity and ailment, restoring *people* to health. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the crowds and multitudes, throngs and masses of people, He was moved with compassion and felt sympathy, expressing mercy and pity about and concerning, regarding and on account of, because of and with respect to them, for concerning this, they were and existed as vexed and troubled, distressed and harassed, weary and cast down, discouraged and dejected, cast and laid down **"as, like and similar to sheep not having or holding, acquiring or receiving, owning or possessing a shepherd or herdsman."** * Then, at that time, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to His disciples and followers, pupils and learners, apprentices and adherents, "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."

9:35a From the placeholder *IΣ*

9:36a From *Numbers 27:17*; *1 Kings 22:17*; *ZakarYahu* (*Zechariah*) *10:2*

9:38a From the placeholder *KY*

Chapter 10

The Power Is Granted

1

And inviting and addressing, calling and summoning His twelve disciples and followers, pupils and learners, apprentices and adherents, He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to them the 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 over unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits, so that and therefore, for this reason and as a result of this, they could 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, and to willingly serve, heal and cure each and every individual and collective illness and sickness, disease and pain, plague and distress, anguish and physical malady, epidemic and calamity, and every individual and collective debility and bodily weakness, infirmity and ailment, restoring people to health.

The Twelve Sent Out

2 - 8

Now, the names and titles, characters and persons, reputations and authorities of the twelve delegates and emissaries, teachers and ambassadors, messengers and persons who are sent forth with the orders of the Supreme One are and exist as these: firstly and chiefly, principally and most importantly is Shim'own (he who is said and taught, maintained and affirmed, directed and exhorted, advised and pointed out as 'Petros'), and his brother, Andreas, and Ya'qob the *Son* of Zabdiy, and his brother, Yahuchanon; Philippos* and Bar-Talmay*; Ta'owm* and MattithYah, the Tax Collector and gatherer; Ya'qob the son of Kheleph*, and Thaddaios*; Shim'own the Cananaean*, and Yahuwdah* of Qariyowth*, the one who also gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over into the hands and power, control and custody of others. These twelve were sent and dismissed, dispatched, ordered and commissioned by Yahushua*, having strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Do not go off or depart, leave or proceed to go into and towards the way and route, road and path of the Gentile nations and races, and do not enter or go into a Shomarown* town or city. But nevertheless, much more excessively and exceedingly, greatly and abundantly, extremely and emphatically to a greater and higher degree, go and journey, travel and proceed to go to the lost, ruined and perishing sheep of the house, dwelling and abode of Yisra'el, those who are being destroyed and annihilated, obliterated and rendered useless. Moreover, when going and journeying, travelling and proceeding to go on your way, announce and declare, publicly pronounce and publish, openly preach and teach with the goal to persuade and warn, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, 'The kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One is nearing and coming close, at hand and imminent.' Willingly serve and heal, cure and restore the sick and weak, ill and feeble back to health. Raise, awake and restore the dead and lifeless, deceased and inanimate back to life, causing them to stand up again, lifting them up and making them pay attention once more. Clean and cleanse, purify and

10:3a *Philippos*, incorrectly known as *Philip* and means *Lover Of Horses*
10:3b *Bar-Talmay*, incorrectly known as *Bartholomew* and means *Son of Talmay, the Furrowed*
10:3c *Ta'owm*, incorrectly known as *Thomas*, an Aramaic name meaning *Twin*
10:3d 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*)
10:3e *Thaddaios*, also *Thaddaeus* and means *Courageous*. His original Hebrew name is *Yahuwdah* (*Lucus 6:16; Yahuchanon/John 14:22*)
10:4a *Cananaean*, or *Canaanite*, an Aramaic word meaning *Zealous/Zealot*
10:4b *Yahuwdah*, incorrectly known as *Judas* and means *Belongs to Yahuweh*
10:4c *Qariyowth*, incorrectly known as either *Iscariot* or *Kerioth*, and means *A Man from the City of Qariyowth, the collective*
10:5a From the placeholder *IΣ*
10:5b *Shomarown*, incorrectly known as *Samaria* and refers to the northern half of Yisra'el that split off from Yahuwdea after the reign of King Shalomoh (Solomon). The *Shomarown's* were hated by the Yahuwdeans (Jews), due to the fact that they saw them as traitors who were contaminated with Gentile blood

free the lepers, the scaly and rough people, making them acceptable to the Supreme One. 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. Freely and undeservedly you have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted, freely and undeservedly give and grant, supply and furnish, bestow and deliver, commit and permit, extend, present and reward. Do not acquire or gain, take or possess, procure or get, hold or bring gold or gold ornaments, nor silver, nor brass within your girdles and belts; neither knapsack, pouch or bag for and on behalf of the trip and journey, way, road and path, nor two tunics or vests, undergarments or shirts, nor sandals bound under your feet, nor a staff, rod or walking stick, for the reason that the workman and labourer is worthy and deserving, befitting, fitting and suitable of his food and nourishment. Moreover, whatever city, town or village you may go or enter into; diligently inquire and find out accurately, investigate and ascertain the details for which certain person within and inside it is worthy or deserving, befitting, fitting or suitable, and remain and abide, endure and live, last, persist and continue there, in that place, up until you may go off and depart, leave and proceed to go on your journey. Moreover, going and entering into the house and home, dwelling and abode, greet and salute it, joyfully embrace and welcome, accept and receive it. And indeed, if and whether the house and home, dwelling and abode may be and exist as worthy and deserving, befitting, fitting and suitable, may peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation come upon it. But nevertheless, if and whether it is and exists as not worthy or deserving, befitting, fitting or suitable of your peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, let it return, turn around and come back to you for your advantage. And whoever may not welcome or embrace, favourably receive or accept you, nor will they hear or attend to, consider or understand, listen to, comprehend or perceive your words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, when you go out and depart, leave and proceed to exit the house and home, dwelling and abode, or the city or town, or the village or shall country town; wipe off and wipe the dust away from your feet, separating it from you. 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, it will be and exist as more bearable and endurable, sufferable and tolerable for the earth and land, ground and region of Sodom* and 'Amorah* in, by and with the day and time, age and season of the verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence of *the Supreme One*, than for that certain specific city and town. Behold, look and see, I send and dismiss, dispatch, order and commission you to the place appointed as, like and similar to sheep among and in the middle and midst of wolves, cruel and greedy, rapacious and destructive men. Then and therefore, accordingly, consequently and these things being so, come to be and exist, arise and appear as wise and intelligent, sensible and understanding, thoughtful and prudent as, like and similar to the vipers, snakes and serpents, yet unmixed and sincere, harmless and undefiled, unspoiled and untainted, innocent, pure and full of integrity as, like and similar to the doves. But nevertheless, 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 men and other human beings, for the reason that they will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand you over to councils and assemblies, supreme courts and tribunals, government bodies and congresses, and into their synagogues, their gatherings and assemblies, congregations and places of meeting, where they will beat and flay, strike and whip, hit, thrash and scourge you. And you will be stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised against and opposite to leaders and governors, prefects and presidents, chiefs and generals, commanders and procurators, legates and proconsuls, and kings and monarchs, emperors and princes on account of and for the reason of, because of, for the sake of and with regards to Me for and as a testimony and witness, evidence, proof and confirmation to them and the nations and races. But nevertheless, when, whenever and as soon as they may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand you over into the power and control of others, do not worry or be earnest, be concerned, anxious or troubled with what you may say or speak, chat or utter, for the reason that what you may say or speak, chat or utter will be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to you in, by and with that certain specific hour and point in time. For this reason, all of you are and do not exist as the ones saying or speaking, chatting or uttering, but nevertheless, notwithstanding and on the contrary, the Spirit* of your Father* is the One saying and speaking, chatting and uttering in, by and with you. Moreover, sibling will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand over sibling to death and separation, the separation of the soul from the body, and father *their* child, offspring and progeny, and children, offspring and progeny will be caused to rise and stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in rebellion against and in opposition to *their* parents, and they will put them to death, condemning them and handing them over to be annihilated, exterminating and stopping them. And you will be and exist as being hated and despised, abhorred, rejected and detested by and subject to the power and control of everyone, individually and collectively, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of My name and title, character and person, reputation and authority. Moreover, the one who has remained behind and stayed, held out and stood their ground, endured and suffered, persevered and continued on, bravely bore and calmly survived, stood steadfast and waited to the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of time, this certain one will be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation. Also, when, whenever and as soon as they persecute and expel, pursue and harass, caused trouble for and mistreat you within and inside this one city and town, flee and take flight, vanish and quickly disappear, run, slip away and escape into another. But nevertheless, if you are chased and driven away, severely persecuted and expelled, pursued and harassed, caused trouble and oppressed, attacked and mistreated within and inside the other one, flee and take flight, vanish and quickly disappear, run, slip away and escape into another. Affirming and explaining this, 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, you may never, ever complete or perfect, accomplish or execute, fulfil or establish, achieve or conclude this aim, goal or purpose in *all* the cities and towns of Yisra'el up until the Son of Man may come, arise and appear. A disciple and follower, pupil and learner, apprentice and adherent does not exist as over or greater than, beyond or above the teacher or instructor, nor and neither is a slave, servant or attendant over or greater than, beyond or above his Master*. It is sufficient and enough, adequate and satisfactory for the disciple and follower, pupil and learner, apprentice and adherent so that and in order that he or she may come to be and exist, arise and appear as, like and similar to his teacher and instructor, and the slave, servant and attendant as, like and similar his Master*. If the master of the house and householder was called and invoked, summoned and addressed as 'Ba'al-Zabuwb*, the LORD of the flies,' how much more excessively and exceedingly, greatly and abundantly, extremely and emphatically are the members and sons, slaves,

8 (cont) - 25

10:15a *Sodom* means *Place of Burning*. See *Genesis 18:16-19:29*
10:15b *'Amorah*, incorrectly known as *Gomorrah* and means *Place of Submersion*. See *Genesis 18:16-19:29*

10:20a From the placeholder $\overline{\Pi NA}$
10:20b From the placeholder $\overline{\Pi P\Sigma}$

10:24a From the placeholder $\overline{KN}$
10:24b From the placeholder $\overline{K\Sigma}$
10:25a *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*

family and relatives *called Ba'al-Zabuwb*! Then and therefore, accordingly, consequently and these things being so, do not be afraid or terrified, alarmed or scared of them, for the reason that no one, nobody and nothing is and exists as having been covered and enveloped, concealed and hidden, buried, kept secret and veiled that will 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. What I say and teach, maintain and affirm, direct and exhort, advise and point out to you within and inside the dark, secretly and privately, you are to say in the light and knowledge of truth with power of understanding, causing it to be illuminated and so enlighten and educate. And what you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to *being whispered* into your ear, your organ used for hearing, you are to announce and declare, publicly pronounce and publish, openly preach and teach with the goal to persuade and warn upon the rooftops. And do not be afraid or terrified, alarmed or scared of the ones who destroy and kill, ruin and annihilate, waste and slay the body, rendering it useless and causing it to perish and pass away, yet do not have the power or might, strength or ability, capability or force, significance or competence, excellence or influence to destroy and kill, ruin and annihilate, waste and slay the soul, rendering it useless and causing it to perish and pass away. But nevertheless, be afraid and terrified, alarmed and scared of the one who is able and has the power and might, strength and ability, capability and force, significance and competence, excellence and influence, freedom and permission to destroy and ruin, annihilate and obliterate, lose and abolish, waste and cause both soul and body to perish and pass away within and inside the Valley of Hinnom, rendering them useless. Are not two sparrows or little birds sold and exchanged, given up and traded for an assarius*? Yet not one of them will fall or plunge down, collapse or perish upon the earth and land, ground and inhabited region without, independent from and apart from your Father*. But nevertheless, notwithstanding and on the contrary, all the individual and collective hairs on your head are and exist as also numbered and accounted, reckoned and counted. Then and therefore, accordingly, consequently and these things being so, do not be afraid or terrified, alarmed or scared; 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. Then and therefore, accordingly, consequently and these things being so, every individual and collective person 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 human beings, I 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 My Father*, He Who is within and inside the heavens, His abode. But nevertheless, whoever denies and refuses, rejects and abnegates, abjures and disregards, renounces and declines to accept Me in the presence of and in the sight of, in front of and before of men, I shall also deny and refuse, reject and abnegate, abjure and disregard, renounce and decline to accept him in the presence of and in the sight of, in front of and before of My Father, He Who is within and inside the heavens, His abode. Do not think or deem, suppose or consider, hold or presume, imagine or assume, suggest, regard or believe that concerning this, I have come forth, arisen and appeared to throw or scatter, cast or put, place or lay down, carry or bring peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos and felicity upon the earth and land, ground and inhabited region. I did not come forth, arise or appear to throw or scatter, cast or put, place or lay down, carry or bring peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos and felicity, but nevertheless, notwithstanding and on the contrary, *I came to bring* a sword and hostility, separation and division, strife and discord. For this reason, I came forth, arose and appeared to divide and separate, disunite and sunder, sever and **"set a man to rebel and turn against and in opposition to his father, and a daughter against and in opposition to her mother, and a bride and daughter-in-law, betrothed and recently married woman against and in opposition to her mother-in law."** And **"a man and other human's opponents and accusers, enemies and adversaries are his *or her* own household members, family and relatives."** * The one who loves and regards, enjoys and approves of, likes and sanctions, has a personal interest in and has affection for, is fond of and is attached to father or mother over and above, beyond and more than Me is and exists as not worthy or deserving, befitting, fitting or suitable of Me; and the one who loves and regards, enjoys and approves of, likes and sanctions, has a personal interest in and has affection for, is fond of and is attached to son or daughter over and above, beyond and more than Me is and exists not worthy or deserving, befitting, fitting or suitable of Me; and he who does not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit his *or her* upright stake, pole, cross and patibulum, and accompany and follow after, obey and join themselves to Me is and exists not worthy or deserving, befitting, fitting or suitable of Me. The one who finds and discovers, observes and recognises, detects and comes to know his *or her* life and soul through enquiry and examination, thought and scrutiny, investigation and perception will lose it, having it destroyed and annihilated, obliterated and ruined, rendered useless and declared to be worthy of death, causing it to perish and pass away; and the one who loses His life and soul, having it destroyed and annihilated, obliterated and ruined, rendered useless and declared to be worthy of death, causing it to perish and pass away on account of and for the reason of, because of, for the sake of and with regards to Me will find and discover, observe and recognise, detect and come to know it through enquiry and examination, thought and scrutiny, investigation and perception. The one who welcomes and embraces, favourably receives, accepts and doesn't reject you, welcomes and embraces, favourably receives, accepts and doesn't reject Me, and the one who welcomes and embraces, favourably receives, accepts and doesn't reject Me, welcomes and embraces, favourably receives, accepts and doesn't reject the One who sent and dismissed, dispatched, ordered and commissioned Me to the appointed places. The one welcoming and embracing, favourably receiving, accepting and not rejecting a prophet, a man or women who declares the thoughts of the Supreme One in the presence of and before mankind, because of the name and title, character and person, reputation and authority of a prophet, a man or woman who declares the thoughts of the Supreme One before and in the presence of mankind, he *or she* will receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a prophets wage, recompense and reward. And the one who welcomes and embraces, favourably receives, accepts and doesn't reject a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted one who is in a right relationship with the Supreme One because of name and title, character and person, reputation and authority of a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted one who is in a right relationship with the Supreme One, he *or she* will receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones wages, recompense and reward. 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 give even just a cup of cold and cool water to one of these small and little ones because of the name and title, character and person, reputation and authority of a disciple and

10:29a *Assarius*, a copper Roman coin that was more or less equivalent to the value we give the penny

10:29b From the placeholder *ΠΡΣ*

10:33a From the placeholder *ΠΡΣ*

10:35a From *MiykaYah 7:6*

25 (cont) - 42

42 (cont)

follower, pupil and learner, apprentice and adherent, on no account may his *or her* wage, recompense and reward be destroyed or annihilated, obliterated or ruined, rendered useless or declared to be worthy of death, being caused to perish and pass away."

Chapter 11
Yahushua And Yahuchanon The Immerser

And it came to be and exist, arise, appear and originate that at the time when Yahushua 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 arranging and appointing, ordaining and regulating, prescribing and establishing, ordering and directing, constituting and administering, determining and allotting, commanding and instructing His twelve disciples and followers, pupils and learners, apprentices and adherents, He went away from and removed Himself, went past and departed from, changed His direction and separated Himself from there, at that place, to teach, explain and instruct through discourses and discussions, and to announce and declare, publicly pronounce and publish, openly preach and teach with the goal to persuade and warn within and inside their cities and towns. And Yahuchanon*, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the works and businesses, employments and undertakings, acts and deeds, tasks and labours of the Anointed One* from within and inside the prison and jail, having sent and dispatched, instructed and appointed, discharged and dismissed, conducted and escorted *a word* through and via his disciples and followers, pupils and learners, apprentices and adherents, he said to Him, *Yahushua*, "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?" And having answered and replied to the question, Yahushua* 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 you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to, and what you perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, see and pay close attention to, direct your attention to and face, notice, become aware of and take note of, **'The blind, both physically and spiritually, are able to see, receive their sight back and have their eyes healed of their blindness;'** * and 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,'** * and **'dead and lifeless, inanimate and deceased ones, both physically and spiritually, are raised and lifted up, awakened and restored back to life;'** * and 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 displeased, displeased or made to stumble and fall in, by and with Me.' " And as they were pursuing their journey and travelling, proceeding and going on their way, Yahushua* began and started to say and teach, maintain and affirm, direct and exhort, advise and point out to the crowds 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 finery? Behold, look and see! Those wearing, having and possessing soft and delicate, luxurious and gentle finery are and exist within and inside the houses and homes, dwelling and abodes of Kings and leaders, commanders and princes, rulers, chiefs and monarchs. 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 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, but also more abundant and excellent, exceptional and superior, greater and extraordinary than a prophet, a man or woman 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,

1 - 9

10

> **'Behold, look and see! I Myself 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.'** *

Yes, this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you; within and among those who were born, begotten and brought forth from a woman, never has anyone been raised up and awakened, erected and stood up, produced and brought forth, appeared and provided who is greater or larger, mightier or more powerful, important or prominent, extraordinary or outstanding than Yahuchanon the Immerser and sub-merger. 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 the heavens, the abode of the Supreme One, is and exists as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than him. Moreover, from the days and times, ages and seasons of Yahuchanon the Immerser and sub-merger up until now, at this moment in time, the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One has been aggressively and forcefully, powerfully and fervently advancing and pressing on, increasing and progressing, and the strong and aggressive, forceful and mighty ones are snatching and seizing, carrying off and capturing, catching and taking her by force. For this reason, all of the individual and collective *books of the* prophets, the men and women who declared the thoughts of the Supreme One in the presence of and before mankind, and *all of* the Law, the teachings and precepts, instructions and commandments of the Torah, prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations up until Yahuchanon. And if you will and wish, desire and want, have in mind and are determined to welcome and embrace, favourably receive, accept and not reject this: he himself is and exists as the 'EliYahu* who was about and inevitable to, determined and intended to, certain and expected to, shall and will come to be and exist, arise, appear and show himself in view of the public. The one who

11 - 15

11:1-19a See also *Lucus 7:18-35*
11:1a From the placeholder $\overline{I\Sigma}$

11:2a Referring to *Yahuchanon the Immerser*, incorrectly known as *John the Baptist*

11:2b From the placeholder $\overline{XY}$

11:4a From the placeholder $\overline{I\Sigma}$

11:5a From *Yasha'Yahu 35:5a*

11:5b From *Yasha'Yahu 35:5b*

11:5c From *Yasha'Yahu 61:1b*

11:7a From the placeholder $\overline{I\Sigma}$

11:10a From *Mal'akiy 3:1*

11:14a *'EliYahu*, incorrectly known as *Elijah* and means *Yahuweh is God*

15 (cont)

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! But nevertheless, what shall I liken and resemble, compare and equal this generation, those very much like each other in endowments, pursuits and character, to? It is and exists like and resembles, is compared and equal to, of the same nature and kind as small and little boys and girls who sit down and dwell, stay, reside and sojourn within and inside the plazas and marketplaces, forums and public squares, calling out to and addressing, speaking to and summoning, pronouncing and uttering to the others. They say and teach, maintain and affirm, direct and exhort, advise and point out,

17

" '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' "

18 - 19

Affirming and explaining this, Yahuchanon came, arose, and appeared to make his public appearance neither eating, devouring or consuming food, nor drinking, and they 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 came, arose, and appeared to make His public appearance eating, devouring and consuming food, and drinking, and they 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 her works and businesses, employments and undertakings, acts and deeds, tasks and labours."

Yahushua Denounces Cities

20 - 24

Then, at that time, He began and started to reproach and grumble at, shame and complain about, charge and revile, reprimand and upbraid, scold and disparage the towns and cities within and inside which the most numerous and largest amounts of His miraculous powers and wonders, mighty deeds and supernatural capabilities came to be and exist, arose, appeared and originated, for concerning this they did not change their mind or think differently, amend their life or attitude, reconsider or feel compunction, abhor their past sins or repent. "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 in, by and with sackcloth and ashes. Regardless and nevertheless, however and in spite of this, I say and teach, maintain and affirm, direct and exhort, advise and point out to you: it will be and exist as more bearable, endurable and tolerable for Tsor and Tsiydown in, by and with the day and time, age and season of 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 Hades*, the abode of the dead! 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 existed, arise, appear and originate within and inside Sodom, it would remain and abide, endure and live, last and persist, continue on and would have never perished up until this very day and time, age and season! Regardless and nevertheless, however and in spite of this, I say and teach, maintain and affirm, direct and exhort, advise and point out to you: it will be and exist as more bearable, endurable and tolerable for the land and ground, territory and region of Sodom in the day of evaluation and separation, judgement, condemnation and punishment *of the Supreme One* than for you!"

11:20-24a See also *Lucus 10:13-16*

11:21a *Chorazin* means *A furnace of Smoke*
11:21b *Bayith-Tsayad*, incorrectly known as *Bethsaida* and means *House of Fish* or *House of the Hunter*
11:21c *Tsor*, also called *Tyre* and means *A Rock*. *Tsor* was a Phoenician city on the Mediterranean coast
11:21b *Tsiydown*, incorrectly known as *Sidon* and means *Hunting*. *Tsiydown* was a Phoenician city on the Mediterranean coast north of the city *Tsor*.

11:23a *Hades*, incorrectly called *Hell* and means *The place of Darkness, Obscurity and the invisible*. *Hades* is synonymous with the Hebrew *She'ol* and is the realm of the dead

Rest for the Weary

25 - 29

In, by and with that certain specific time and moment, opportune age and season, Yahushua* said in answer and reply, "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 hide and cover, conceal and keep these unknown things private and secret from the wise and learned, skilful and clever, cultivated and experienced, and also separate them from the intelligent and prudent, united and comprehendible, sagacious and insightful, reasonable and discernible, and you reveal and disclose, lay bare and show, uncover and manifest them to minors and babes, the untaught and unskilled, childish, simple and inexperienced. Yes, 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 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 the Son* except the Father*, neither does anyone accurately knows or clearly sees, perceives or fully understands, recognises, comprehends or acknowledges the Father* except the Son* and to those whom 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 *Him* to. Come towards Me now and follow Me, all of you, individually and collectively, who labour and toil, work hard and strive, struggle and become weary, grow tired and become exhausted, and all of you who are loaded with and carry a burden, and I Myself will give you rest and cause you to be still, giving you the permission to cease from movement and labour, be calm and regain your strength, recover, be relieved and be refreshed. Take and bear, lift up, carry and elevate My yoke and requirement, command and obligation upon you, and become acquainted with and realise, understand and learn, comprehend, come to experience and be taught information and knowledge from Me, for concerning this, I am and exist as gentle and kind, considerate and accommodating, soothing and pleasant, mild and friendly, calm and patient of spirit and humble and unpretentious, modest and meek, gentile, mild and obedient in heart, the circulation of life that controls desires and feelings, affections and endeavours, wills and characters, passions and impulses, and **"through enquiry and thought, examination and scrutiny, observation and investigation you will learn and discover, understand and recognize, detect and acquire, obtain, find and gain knowledge of rest and recreation for your souls, causing you to cease from movement and labour, be calm and regain your strength, recover and be refreshed."** *

11:25a From the placeholder *ΙΣ*

11:25b From the placeholder *ΠΑΡ*
11:25c From the placeholder *ΚΕ*

11:26a From the placeholder *ΠΗΡ*

11:27a From the placeholder *ΠΡΣ*

11:27b From the placeholder *ΥΝ*
11:27c From the placeholder *ΠΗΡ*
11:27d From the placeholder *ΠΡΑ*
11:27e From the placeholder *ΥΣ*
11:27f From the placeholder *ΥΣ*

11:29a From *YirmeYahu 6:16*

30 Affirming and confirming this, My yoke and requirement, command and obligation is virtuous and pleasant, good and kind, benevolent and useful, gentle and gracious, and My burden, cargo and load is and exists as light in weight and easy to bear, insignificant and not burdensome."

Chapter 12

Teaching About The Shabbat

1 - 8 In, by and with that certain specific time and moment, opportune age and season, Yahushua* pursued His journey and travelled, proceeded and went on His way on the Shabbat through and via the sown fields, the place where corn is grown. And His disciples and followers, pupils and learners, apprentices and adherents were hungry and longed for, strongly desired and ardently craved food, and they began and started picking and plucking off the heads of grain and the ears of corn, and eating, devouring and consuming them. But nevertheless, the Pharisees, having seen and perceived, noticed and discerned, discovered and observed, beheld and paid attention to what happened, said to Him, "Behold, look and see! Your disciples and followers, pupils and learners, apprentices and adherents are doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing what is not possible or free, permitted or lawful to do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or establish on the Shabbat day!" But nevertheless, He said to them, "Have you not 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? How, in the following manner and way, he entered and went into the house and home, dwelling and temple of God*, and they ate, devoured and consumed the bread and loaves of deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation*, which and what are and exist as not possible or free, permitted or lawful for him to eat, devour and consume, neither for the ones together with him, except for the priests only and alone? Or have you not publicly or privately read in order to recognise, accurately know and acknowledge within and inside the Law, the teachings and precepts, instructions and commandments of the Torah concerning this, that on the Shabbat, the priests in the Sacred Place and Temple desecrate and violate, ritually defile and profane the Shabbat, and they are and exists as guiltless, innocent and faultless? But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, someone greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than the Sacred Place and Temple is and exists here, in this place. But nevertheless, if you had known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised what this means, '**"I want and wish, prefer and aim, intend, will and desire mercy and kindness, good will and pity, compassion and sympathy, and not sacrifice or offering,'** * you would not condemn or punish, sentence or wrongly declare the guiltless, innocent and faultless ones guilty. For this reason, the Son* of Man* is and exists as the Sovereign Master* of the Shabbat, the day of rest."

12:1a From the placeholder *ΙΣ*

12:4a From the placeholder *ΘΥ*

12:4b See *1 Shamu'el (Samuel) 21:1-6*

12:7a From *Hosea 6:6*
12:8a From the placeholder *ΥΣ*
12:8b From the placeholder *ΑΝΟΥ*
12:8c From the placeholder *ΚΣ*

Another Teaching About The Shabbat

9 - 14 And having gone away from and removed Himself, gone past and departed from, changed His direction and separated Himself from there, in that place, He went and entered into their synagogues, their gatherings and assemblies, congregations and places of meeting. And behold, look and see! A man who had and held, owned and possessed a withered and shrunken, dried up and shrivelled hand. And they asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested Him to answer to this question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Is it possible or free, permitted or lawful to willingly serve and heal, cure and restore people to health on the Shabbat day?" So that and in order that they might accuse and condemn, speak and bring charges against Him. But nevertheless, He said to them, "Is and exists there a man from out of all of you who, if he has and holds, owns and possesses one sheep, and if this one might fall into a pitch or ditch, well or cistern, hole or trench on the Shabbat, will not take hold of and gasp, seize and take possession of, obtain and attain it, and help raise and lift, elevate and bring it up *out of the hole*? Then and therefore, accordingly, consequently and these things being so, how much greater and far more important and excellent, outstanding and valuable, superior and worthy is and exist a man and other human being than a sheep? So then and therefore, for this reason and as a result of this, it is possible and free, permitted and lawful to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable on the Shabbat day, the day of rest." Then, at that time, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to the man, "Stretch and hold out your hand." And so he stretched and held it out, and it was restored and returned to health, brought and sent back to, reinstated and re-established, becoming whole again, as sound, well and as healthy as, like and similar to the other one. But nevertheless, having come and departed, gone and proceeded out *of the synagogue,* the Pharisees received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a council and consultation to confer and consult, deliberate and purpose, plot and plan against and in opposition to Him, so that and therefore, for this reason and for this purpose, they may destroy and kill, ruin and annihilate, waste and slay Him, render Him useless and cause Him to perish and pass away.

12:9-13a See also *Marcus 3:1-6*; *Lucus 6:6-11*

Yahuweh's Chosen Servant

15 - 17 But nevertheless, knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning about and distinguishing, comprehending, acknowledging and recognising this, Yahushua*, departed and retired, went away from and withdrew back from there, in that place. And many numerous and large amounts of crowds and multitudes, throngs and masses of people accompanied and followed after, obeyed and joined themselves to Him, and He willingly served and healed, cured and restored all of them, individually and collectively, to health. And He also rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced them, so that and in order that they might not make or create, form or produce, appoint or ordain, prepare or constitute, manufacture or establish, accomplish or cause Him to be evident or visible, public or distinguishable, apparent or recognisable, open or known, clearly or plainly seen, so that and in order that what was uttered and put forth by Yasha'Yahu the prophet, the man who made the thoughts of the Supreme One known before and in the presence of mankind, might be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, *that which* says and teaches, maintains and affirms, directs and exhorts, advises and points out,

12:15a From the placeholder *ΙΣ*

18 **"Behold, My male Servant and Slave, He Whom I have affectionately chosen,**
taken and have delight in selecting based upon a special relationship,
My Beloved and Esteemed, Dearly loved and Highly regarded One,
for and on behalf of Whom My soul is well pleased and delighted, has taken
pleasure in and considered to be good, Whom I have willingly

18 (cont) - 21

determined and decided, preferred and favourably chosen!
I will set and place, stand and establish, appoint and ordain, fix and provide, designate and assign My Spirit* upon Him.
He will go out and publicly tell and inform, proclaim and declare, confess and profess, report and recite a just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence to the Gentile nations and races.
He will not quarrel or angrily dispute, strive or wrangle, contend, argue or engage in a contest, nor will He cry out loud for help or shout, clamour or scream to summon people to His aid; neither will anyone hear or attend to, consider or understand, listen to, comprehend or perceive His sound, tone or voice within or inside the broad and wide, open and spacious streets, roads and lanes.
He will not break down or split into pieces, shatter or weaken, crack, injure or facture the standard measuring stick and rod that smashes and crushes, breaks and shatters, overcomes and destroys, diminishes, rubs and grinds.
And He will not quench or extinguish, put out or cease, thwart or block, stifle or suppress, restrain or abate, still or damp down the dimly lit, faint and faded, smouldering and smoking wick, up until He might draw and lead, bring and deliver, command, compel and carry the righteous and just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence to victory and to conquer, to win and to superiority.
And the nations and races will place hope and expectation, confidence and trust in His name and title, character and person, reputation and authority." *

12:18a From the placeholder *ΠΝΑ*

12:18-21 From *Yasha'Yahu 42:1-4*

A Kingdom Divided

22 - 31

Then, at that time, they brought, presented and offered to Him a demon-possessed man, one who is under the power and control of a fallen messenger, who made him blind, being unable to see, and who also made him mute, dull and so unable to speak, and He, *Yahushua*, willingly served and healed, cured and restored Him to health, so that and therefore, for this reason and as a result of this, the mute and dull person who couldn't speak spoke, chatted and babbled, and also *able to* perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct his attention to and face, be aware of and take note *with his eyes*. And all the individual and collective crowds and multitudes, throngs and masses of people were amazed and altered, changed and astounded, astonished and shaken, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Surely this *man* is and exists as the Son of David?" But nevertheless, having heard and attended to, considered and understood, comprehended and perceived this, the Pharisees said, "This one does not throw out or expel, drive out or repudiate, pull or tear out, bring or send out, cast or extract out, dispose of or eject, banish or get rid of the demons, the fallen messengers and envoys, except in, by and with 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." But nevertheless, having seen and perceived, observed and witnessed, known and paid attention to, recognised and respected, understood and noticed, comprehended and acknowledged their thoughts and considerations, reflections and ideas, *Yahushua* said to them, "Every individual and collective kingdom and royal power, dominion and rule, kingship, reign and authority that is separated and divided, in pieces and split, disunited and severed against itself is brought to desolation, waste and ruin, becoming destroyed and devastated, abandoned, isolated and deserted, and every individual and collective city and town or house and home, dwelling and abode which is separated and divided, in pieces and split, disunited and severed against itself will not stand upright or firm, steadfast or established, fixed or unmoveable, upheld or sustained, maintained or authorised. And if Satan, the adversary and slanderer, 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 Satan, the adversary and slanderer, he is separated and divided, in pieces and split, disunited and severed against himself. Then and therefore, accordingly, consequently and these things being so, how and in what manner or way will 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? And 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 demons, the fallen messengers and envoys in, by and with Ba'al-Zabuwb, the LORD of the flies, then in, by and with what do your sons and children throw out and expel, drive and repudiate, pull and tear out, bring and send out, cast and eject, dispose of and extract out, 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 will be and exist as your judges and arbiters, separators and evaluators. But nevertheless, 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 with the Spirit* 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 you. Or how and in what manner or way is anyone powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to go and enter into a strong and mighty, great and powerful man's house and home, dwelling and abode to snatch and seize, carry off and capture, catch and take his objects and goods, belongings and possessions, unless firstly and chiefly, principally and most importantly, he binds and ties up, wraps up and restricts, fastens and chains up, hinders and keeps the strong and mighty, great and powerful man in bonds, and then, at that time, he will thoroughly plunder and despoil, seize and carry off things from his house and home, dwelling and abode. The one who is and exists as not together with Me is and exists as against and contrary to, opposite and hostile to Me, and the one who doesn't gather or draw, collect or assemble, bring or join himself or herself together with Me scatters and disperses, divides, flies away and flees in every direction. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, I say and teach, maintain and affirm, direct and exhort, advise and point out to you, every individual and collective sin and error, miss of the mark and mistake, violation of the law of the Supreme One and wandering from the Way and from the state of uprightness, and *every* blasphemy and lie, malicious slander and abusive saying, injurious reproach and vilification, personal mockery and insult, reviling and defamation will be forgiven and let off, left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from men and other human beings, but nevertheless, the blasphemy and lie, malicious slander and abusive saying, injurious reproach and vilification, personal mockery and insult, reviling and defamation of the Spirit* will 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. And whoever might say a word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter against and contrary to, opposite and hostile to the Son of Man shall be

12:28a From the placeholder *ΠΝΤΙ*
12:28b From the placeholder *ΘΥ*
12:28c From the placeholder *ΘΥ*

12:31a From the placeholder *ΠΝΣ*

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*. But nevertheless, whoever might speak against and contrary to, opposite and hostile to the Set-apart and cleansed Spirit* 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*, neither in this time and day, age, era and season, nor within or inside the one that is about and inevitable to, determined and intended to, certain and expected to, shall and will come. Either make or perform, accomplish or execute, practise or bring about, keep or carry out, construct or establish, manufacture or create, form or produce, appoint or ordain, undertake prepare or constitute the tree and large bush 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, and its fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards 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, or make or perform, accomplish or execute, practise or bring about, keep or carry out, construct or establish, manufacture or create, form or produce, appoint or ordain, undertake prepare or constitute the tree or large bush bad and evil, unwholesome and corrupt, putrid and rotten, useless and unfit, harmful and worthless, dangerous and decayed, and its fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards bad and evil, unwholesome and corrupt, putrid and rotten, useless and unfit, harmful and worthless, dangerous and decayed, for the reason that from out of its fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards the tree and large bush is known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised. You generations who have been born and brought forth, produced and begotten of vipers, snakes and poisonous serpents, those born of demons! How and in what manner or way can you have the power and might, ability and capability, force and influence, authority and significance, competence and excellence to speak, chatter and babble 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, though you are 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? Affirming and explaining this, from out of the abundance and surplus, excess, residue and overflow of the heart, the circulation of life that controls desires and feelings, affections and endeavours, wills and characters, passions and impulses, the mouth speaks and utters, chatters and babbles. 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 throws and expels, drives and repudiates, pulls and tears, brings and sends, casts and extracts, disposes and ejects 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 his 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 treasures and storehouses, granaries and treasury, but 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 man and human being throws and expels, drives and repudiates, pulls and tears, brings and sends, casts and extracts, disposes and ejects 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 his 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 treasures and storehouses, granaries and treasury. Moreover, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, every individual and collective idle and lazy, useless and unprofitable, worthless and careless, ineffective and inactive word or saying, statement or message, proclamation or subject matter which a man or other human being will speak and utter, chat and babble, they will give a word and saying, message and statement, declaration and thought, instruction and teaching, decree and mandate, matter and account about and concerning, regarding and on account of, because of and with respect to it within and inside the day and time, age and season of the evaluation and separation, judgement, condemnation and punishment *of the Supreme One*. For this reason, from out of your words and sayings, statement and message, proclamation and subject matters you will be declared and pronounced, considered, rendered and shown to be righteous and just, and from out of your words and sayings, statement and message, proclamation and subject matters you will be condemned and convicted."

12:32a From the placeholder *ΠΝΣ*

31 (cont) - 37

The Sign of Yonah

Then, at that time, some certain individuals among the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars and the Pharisees answered and replied to Him, *Yahushua*, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Teacher, Master and Instructor: we want and wish, prefer and aim, intend, will and desire to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent from You." But nevertheless, having answered and replied to their question, He said, "An evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious, and adulterous and treacherous, disloyal and unfaithful, idolatrous, untrustworthy and lustful generation and age, clan and humans very much like each other in endowments, pursuits and character diligently seeks and strives after, craves and wishes, desires and demands, requires and enquires to find a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent; and a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent will 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 wonder of the prophet Yonah*, the man who declared the thoughts of the Supreme One in the presence of and before mankind. For this reason, just as and exactly as **"Yonah was and existed three days and three nights within and inside the stomach, bowel and belly of the sea monster, whale, and huge fish,"** * in this manner and way, thus and so, the Son of Man will be and exist within for three days and three nights and inside the heart, the circulation and

38 - 41

12:39a *Yonah*, incorrectly known as *Jonah* and means *Dove*

12:40a From *Yonah 1:17*

the life of the earth and land, territory and region. Men of Niynaveh* shall get, 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 will 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! The Queen of the South will be raised and awakened from her sleep, restored and appear 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 she will 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! Moreover, whenever and as long as the unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirit may go out and depart, leave and proceed to exit from a man, separating itself from him, 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, yet through enquiry and thought, examination and scrutiny, observation and investigation, it learns about and discovers, understands and recognizes, detects and acquires, obtains, finds and gains none. Then, at that time, he says and teaches, maintains and affirms, directs and exhorts, advises and points out, 'I will turn around, turn back and return to my house and home, dwelling and abode that I went out of and departed, left and proceeded to go away from.' And having come, arisen and appeared, through enquiry and thought, examination and scrutiny, observation and investigation, it learns about and discovers, understands and recognizes, detects and acquires, obtains, finds and gains knowledge of the fact that it is 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 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*, he 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! And it will be and exist in this manner and way, thus and so for this 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 generation and age, clan and humans very much like each other in endowments, pursuits and character."

12:41a *Niynaveh*, incorrectly known as *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*

41 (cont) - 45

The True Mother And Brothers Of Yahushua

46 - 50

While He was still speaking, chatting and uttering to the crowds and multitudes, throngs and masses of people, behold, look and see! His mother and His brothers had stood upright and firm, steadfast and upheld, fixed and unmoveable, established and sustained, maintained and authorised outside, seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to talk with Him.* But nevertheless, He answered and replied to the one saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing this out to Him, "Which person is and exists as My mother, and which persons are and exist as My brothers?" And stretching His hand over His disciples and followers, pupils and learners, apprentices and adherents, He said, "Behold, look and see! My mother and My brothers! For this reason, whoever might do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute 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 My Father, He who is within and inside the heavens, this person is and exists as My brother, and My sister, and My mother!"

12:46a The earliest manuscript that contains MattithYah chapter 12 omits verse 47

Chapter 13
Parable of the Sower

1 - 6

In, by and with that certain specific day and time, age and season, having gone out and departed, left and proceeded to go out of the house and home, dwelling and abode, Yahushua* sat down and dwelt, stayed, resided and sojourned beside, alongside and near the lake and inland sea. And many numerous and large amounts of crowds and multitudes, throngs and masses of people were brought and gathered, collected and assembled, drawn and joined to Him, so that and therefore, for this reason and as a result of this, He had to embark and step into a ship and vessel to sit down and dwell, stay, reside and sojourn, and all of the individual and collective crowds and multitudes, throngs and masses of people had to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised upon the beach and seashore. And He spoke, chattered and utters to them many things in parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Behold, look and see the following; A sower, one who scatters and disperses seed in a field, came and departed, went out and proceeded to go on his journey to sow, scatter and disperse seed. And 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, then having come, arisen and appeared in view, the birds and flying creatures ate them up and consumed them, devoured and destroyed them. Moreover, others and different ones fell, descended and dropped upon rocky and stony ground and soil, where, in that place, it did not have or hold, acquire or receive, own or possess much or numerous, great or massive, big, large or extensive amounts of earth or soil, ground or land, and immediately and straight away, it sprang and sprouted up through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that it had and held, acquired and received, owned and possessed no depth of earth or soil, ground or land. But nevertheless, having arisen and ascended, appeared and shone, the sun scorched and burned it, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that it had and held, acquired and received, owned and possessed no root or foundation, it withered and shrivelled, dried up and became useless. Moreover, others and different ones fell, descended and dropped upon the thorns,

13:1-9a See also *Marcus 4:1-9*; *Lucus 8:1-8*
13:1 From the placeholder *ΙΣ*

thistles and weeds, and the thorns, thistles and weeds grew and sprang up, ascended and came up, and together they choked and strangled, suffocated and throttled, crushed and overpowered them. Moreover, others and different ones fell, descended and dropped upon 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, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented grain, outcome and product, indeed, truly and surely, one *produced* a hundredfold, and the other sixty, and another thirty. 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."

6 (cont) - 9

Explanation And Purpose Of Parables

And coming near and turning towards, approaching and drawing near to Him, *Yahushua*, the disciples and followers, pupils and learners, apprentices and adherents said, "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 speak, utter and talk to them in, by and with parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes?" And having answered and replied, He said to them, "Concerning this, it has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to 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 the heavens, the abode of the Supreme One, but nevertheless, it has not been given or granted, supplied or furnished, bestowed or delivered, committed or permitted, extended or presented to them. For this reason, to he or she who has and holds, acquires and receives, owns and possesses, it will be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him *or her*, and it will be in abundance and it will exceed and excel, increase and overflow, be provided and richly granted. But nevertheless, to he or she who does not have or hold, acquire or receive, own or possess, even that which he *or she* may have and hold, acquire and receive, own and possess will be taken and removed, carried off, elevated and lifted from him *or her*, becoming separated from him *or her*. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this I speak, talk and utter to them in parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, for concerning this, 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 don't 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 don't hear or attend to, consider or listen, comprehend or perceive, neither do they know or understand, comprehend or perceive, become intelligent or insightful, become able to assemble all the individual facts into one complete whole or grasp and ascertain their concepts and relationship. And in them the prophecy and prediction of Yasha'Yahu, the word of the Supreme One that was spoken before the occurrence happened and which declared the Supreme One's thoughts in the presence of mankind is completely and totally completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, the one saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out,

10 - 13

'In hearing and attending to, considering and listening,
comprehending and perceiving, you will hear and attend to,
consider and listen, comprehend and perceive,
but you may never, ever know or understand, comprehend or perceive,
be intelligent or insightful, be able to assemble all the individual facts
into one complete whole or grasp and ascertain their concepts and relationship;
and in perceiving and examining, discerning and observing, discovering and seeing,
considering and beholding, paying close attention and noticing, directing your
attention to and facing, being aware and taking note, you will perceive and
examine, discern and observe, discover and see, consider and behold,
pay close attention and notice, direct your attention to and face, become aware and
take note, but you may never, ever see or perceive, observe or witness,
know or experience, recognise or respect, understand or look at,
comprehend or pay attention to, consider or behold.
For this reason, the heart, the circulation of life that controls the desires and feelings,
affections and endeavours, wills and characters, passions and impulses of this
people and group, tribe and nation has become thickened and fattened,
insensitive and dull, callous and hardened, stupid, impervious and unable to
understand, and dull their ears so they can hardly hear or attend to, consider or
understand, comprehend or perceive, pay attention or listen,
finding it difficult and troublesome, and shut and close their eyes,
causing them to be blind as they refuse to learn and fail to acknowledge,
so that they may not see or perceive, observe or witness, know or experience,
recognise or respect, understand or look at, comprehend or pay attention to,
consider or behold with their eyes at any point in time, or hear or attend to,
consider or listen, comprehend or perceive with their ears, or know and understand,
comprehend and perceive, become intelligent and insightful, be able to assemble
all the individual facts into one complete whole and grasp and ascertain their
concepts and relationship with their hearts, their circulation of life that controls
their desires and feelings, affections and endeavours, wills and characters,
passions and impulses, or they might return and be brought back, recover and
turn back, change their mind and repent, and I will heal and cure, renew,
restore them to health and make them whole.' *

14 - 15

13:14-15 From *Yasha'Yahu 6:9-10*

'But nevertheless, blessed and happy, fortunate and good, prosperous and privileged are your eyes, your organs used for seeing, for concerning this they perceive and examine, mentally discern and observe, discover and see, consider and behold, pay close attention and notice, direct their attention to and face, become aware and take note, and *fortunate* are your ears, your organs used for hearing, for concerning this they hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen. For this reason, 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, 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 righteous and just, upright and virtuous, faultless and guiltless, fair,

16 - 17

approved and accepted ones who were in a right relationship with the Supreme One earnestly desired and longed for, craved for and were eager to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that which 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 see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate it, and to also hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to 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. Then and therefore, accordingly, consequently and these things being so, you are to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype of the sower, he who scattered and dispersed the seed in the field; everyone, individually and collectively, who hears and attends to, considers and understands, perceives and comprehends, pays attention to and listens to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the kingdom and royal power, dominion and rule, kingship, reign and authority, yet doesn't know or understand, comprehend or perceive, become intelligent or insightful, become able to assemble all the individual facts into one complete whole or grasp and ascertain their concepts and relationship, 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 one comes, arises and appears and forcefully snatches and seizes, carries off and captures, catches and takes that which had been sown, scattered and dispersed within and inside his *or her* heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, this is and exists as the one that was sown, scattered and dispersed on and along the way, road and path. But nevertheless, that which had been sown, scattered and dispersed upon the rocky and stony places, this is and exists as the one who hears and attends to, considers and understands, comprehends and perceives, pays attention to and listens to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter *of the Supreme One*, and straightaway and immediately he *or she* receives and accepts, claims and obtains, takes hold of and gains, possesses and associates himself *or herself* with it together with joy and gladness, delight and pleasure. But nevertheless, as it doesn't have or hold, acquire or receive, own or possess any root or foundation within or inside himself *or herself*, but nevertheless, notwithstanding and on the contrary, he *or she* are and exist for a day and time, age and season. But nevertheless, when oppression or affliction, tribulation or distress, trouble or crushing, harassment or calamity, pressure or pursuits or persecution comes to be and exists, arises, appears and originates through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter *of the Supreme One*, immediately and straight away he *or she* is offended and caused to be led into sin and error, tripped up and enticed to fall away and be displeasured, displeased and made to stumble and fall. Moreover, that which was sown, scattered and dispersed into and among the thorns, thistles and weeds, this is and exists as the one who hears and attends to, considers and understands, comprehends and perceives, pays attention to and listens to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter *of the Supreme One*, but the anxiety and worry, care and distraction, grievance, solicitude and concern of the day and time, age and season, and the deceit and deception, trickery and enticement, temptation and seductive delusion of riches and resources, possessions and wealth chokes and throttles, suffocates and crushes, crowds and overwhelms, takes over, oppresses and strangles the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter *of the Supreme One* and it comes to be and exists, arises, appears and originates to be fruitless and useless, unproductive and unrewarding, resultless and unprofitable, barren and ineffective. But nevertheless, that which was sown, scattered and dispersed upon the good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable earth and soil, ground and land, this is and exists as the one who hears and attends to, considers and understands, comprehends and perceives, pays attention to and listens to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter *of the Supreme One*, and knows and understands, comprehends and perceives, becomes intelligent and insightful, is able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship, and joins themselves to it, who indeed and truly, surely and certainly bears and produces fruit, results and effects, and who indeed and truly, surely and certainly makes and performs, accomplishes and executes, practises and brings about, keeps and carries out, constructs and establishes, manufactures and creates, forms and produces, appoints and ordains, undertakes and prepares, constitutes and provides a hundredfold, and the other sixty, and another thirty!"

17 (cont) - 23

<u>The Weeds</u>

He placed and set forth, expounded and delivered, provided and furnished, explained, propounded and entrusted another and different parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "The kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One is likened, compared and illustrated to a Man who sowed, scattered and dispersed 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 seed and grain within and inside His field, rural area and farm. But nevertheless, in, by and with the time when the men were sleeping, His hostile and opposed, hated and odious enemy and adversary came, arose and appeared, and he sowed, scattered and dispersed zizania* weeds in the midst and amongst, between and in the middle of the wheat and grain, and then went off and departed, left and proceeded to go away. But nevertheless, at the time when the blades of grass sprouted and propagated, produced, budded and shot forth and 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, then, at that time, the zizania weeds were also seen and became apparent, evident and exposed, shown and shone, radiated and became clear, manifested and came into view. Moreover, having approached and come forth, turned towards and drawn near, the slaves, servants and attendants of the master of the house and householder said to Him, 'Sovereign Master!* Did You not sow, scatter and disperse 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 seed and grain within and inside Your field, rural area and farm? Then and therefore, accordingly, consequently and these things being so, from where and what source does it now have and hold, acquire and receive, own and possess zizania weeds?' And He said and affirmed, asserted and

24 - 28

13:25a *Zizania*, a grass plant in Yisra'el that looked like wheat in every way, except when the head of seed appeared, because the zizania heads were different from the wheat heads. The zizania grain was not good for anything

13:27a From the placeholder *KE*

28 (cont) - 30

declared His thoughts to them, 'A hostile and opposed, hated and odious man who is an enemy and adversary did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established this!' Moreover, the slaves, servants and attendants say and teach, maintain and affirm, direct and exhort, advise and point out to Him, 'Then and therefore, accordingly, consequently and these things being so, do You want and wish, prefer and aim, intend, will and desire that having gone off and departed, left and proceed to go there, we may therefore gather and get, assemble and pick, collect and carry them off?' But nevertheless, He says and affirms, asserts and declares His thoughts to them, 'No, lest when you gather and get, assemble and pick, collect and carry off the zizania weeds, you might uproot the wheat and grain at the same time and together with them. Leave them behind and set them aside, ignore and disregard them, abandon and left them destitute, give them up and dismiss, omitted and reject, neglect and separate yourselves from them and let both grow together and increase side by side up until the time of the harvest and gathering, reaping and outcome, and in, by and with the fixed measure of time, age and season of the harvest and gathering, reaping and outcome, I will say to the reapers and harvesters, "Firstly and chiefly, principally and most importantly, gather and get, assemble and pick, collect and carry off the zizania weeds, and bind and tie up, wrap up and fasten them together into bundles to the advantage of burning them down, destroying them and completely consuming them with blazing fire. But nevertheless, gather and get, assemble and pick, collect and carry the wheat and grain into my storehouse, granary and barn." ' "

The Mustard Seed

31 - 32

He placed and set forth, expounded and delivered, provided and furnished, explained, propounded and entrusted another and different parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "The kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One is and exists as likened, compared and illustrated to a grain of mustard seed, which a person, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted *it*, He sows, scatters and disperses *it* within and inside His field, rural area and farm; it indeed, surely and truly is and exists as smaller and littlest, most unimportant and insignificant in influence, rank and honour than all the individual and collective seeds, but nevertheless, at the time when it grows, increases and becomes greater in size, it is and exists as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than the other greens and herbs, and it comes to be and exists, arises, appears and originates as a tree and large bush. So that and therefore, for this reason and as a result of this, **'The birds and flying creatures of heaven, the vaulted expanse of the sky and all things visible within come, arise and appear and make their nest and settle down, rest and tarry, live and setup their tent under its branches.'** * "

13:32a From *Yachezq'el* (*Ezekiel*) *17:23*

The Leaven

33 - 35

He spoke, told and uttered another and different parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype to them, "The Kingdom and rule, dominion and authority, royal power and kingship of the heavens, the abode of the Supreme One, is and exists as likened, compared and illustrated to yeast and leaven which a woman, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted *it*, 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." Yahushua* spoke, uttered and told all these individual and collective things to the crowds and multitudes, throngs and masses of people in, by and with parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes; indeed, He spoke, told and uttered nothing to them without and separate from, independent of and apart from a parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype, so that and therefore, for this reason and as a result of this, the word that was uttered and put forth through and via the prophet who declared the thoughts of the Supreme One before and in the presence of mankind might be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out;

13:34a From the placeholder *ΙΣ*

> **"I will open my mouth in, by and with parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes;**
> **I will spew and disgorge, speak and announce, empty and discharge, bellow and roar, blurt and proclaim, utter and pour out things hidden and concealed, covered and protected, kept secret and made invisible, suppressed, cloaked and buried since and from the foundation and building, beginning and laying down of the world and cosmos, galaxy and universe."** *

13:35a From *Psalm 78:2*

The Weeds Explained

36 - 40

Then, at that time, having left behind and set aside, ignored and disregarded, abandoned and left destitute, gave up and dismissed, omitted and rejected, neglected and separated Himself from the crowds and multitudes, throngs and masses of people, He, *Yahushua*, came, arose and appeared into the house and home, dwelling and abode. Then His disciples and followers, pupils and learners, apprentices and adherents approached and came towards, turned and drew near to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Thoroughly declare and explain, unfold and tell, state and make officially known, plainly announce and report, narrate and make clear to us in detail the parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype of the zizania weeds of the field, rural area and farm." And having answered and replied, He said, "The one sowing, scattering and dispersing 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 seed and grain is and exists as the Son* of Man*, and the field, rural area and farm is the world and earth, cosmos and universe, and 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 seed and grain, these are and exist as the sons, children and offspring of the kingdom and royal power, dominion and rule, kingship, reign and authority. Moreover, the zizania weeds are and exist as the sons, children and offspring of 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 one, and the hostile and opposed, hated and odious enemy and adversary that sowed, scattered and dispersed them is and exists as the devil, the one who constantly falsely accuses and slanders. Moreover, the harvest and gathering, reaping and outcome is and exists as the complete and entire fulfilment and accomplishment, achievement and perfection, end and finish of the season, age and fixed definite time of man, and the harvesters and reapers are and exist as the Heavenly Messengers and envoys of the Supreme One. Then and therefore, accordingly, consequently and these things being so, just as and exactly as the zizania weeds are gathered and gotten, assembled and picked, collected and carried off and

13:37a From the placeholder *ΥΣ*
13:37b From the placeholder *ΑΝΟΥ*

are burned down, destroyed and completely consumed with blazing fire, therefore in this manner and way, thus and so will it be and exist at the complete and entire fulfilment and accomplishment, achievement and perfection, end and finish of the season, age and fixed definite time of man. The Son* of Man* will send and dismiss, dispatch, order and commission His Heavenly Messengers and envoys, and from out of His kingdom and royal power, dominion and rule, kingship, reign and authority they will gather and get, assemble and pick, collect and carry off all the individual and collective snares that cause offense and entrap, entice and impediments that cause people to fail, and the ones who 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 lawlessness, the willing disobedience and violation of the Torah, those who treat the Torah with contempt and opposition, and **"they will throw and cast, scatter and hurl, propel and fling them into the oven, furnace and kiln of blazing fire."** * There, in that place, will be and exist the 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. Then, at that time, 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 will shine forth and be radiant, resplendent and emit rays of light as, like and similar to the sun in the kingdom and royal power, dominion and rule, kingship, reign and authority of their Father*. Whoever has and holds, owns and possess ears, the ability to hear and understand, let him or her hear and attend to, consider and understand, listen, comprehend and perceive *this*.'

40 (cont) - 43

13:41a From the placeholder $\overline{YΣ}$
13:41b From the placeholder $\overline{ANOY}$
13:42a From *Daniy'el* (*Daniel*) *3:6*
13:43a From the placeholder $\overline{ΠPΣ}$

The Hidden Treasure

44

'The Kingdom and rule, dominion and authority, royal power and kingship of the heavens, the abode of the Supreme One, is and exists likened, compared and illustrated to a treasure box and chest hidden and concealed, covered and protected, kept secret and made invisible, suppressed and buried in a field, rural area and farm, which when a man finds and discovers, observes and recognises, detects and comes to know it through enquiry and examination, thought and scrutiny, investigation and perception, he hides and conceals, covers and protects, keeps secret and makes invisible, suppresses and buries it *again*. And from his joy and gladness, delight and pleasure, he goes away and departs, withdraws and proceeds on his journey and sells and exchanges, gives up and trades as much as and all that he has and holds, acquires and receives, owns and possesses, individually and collectively, and he buys and purchases that certain specific field, rural area and farm.'

The Pearl

45 - 46

'Again, anew and furthermore, the Kingdom and rule, dominion and authority, royal power and kingship of the heavens, the abode of the Supreme One, is and exists likened, compared and illustrated to a human merchant and salesman, wholesaler, trader and dealer who seeks and wishes for, wants and demands, endeavours to obtain and strives for, looks for and desires to find 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 pearls and valuable gems. And when he finds and discovers, observes and recognises, detects and comes to know a single very valuable and costly, precious and revered pearl and gem through enquiry and examination, thought and scrutiny, investigation and perception, having gone away and departed, left and proceeded on his journey, he sells and exchanges, gives up and trades as much as and all that he had and held, acquired and received, owned and possessed, individually and collectively, and bought and purchased it.'

The Fishing Net

47 - 50

'Again, anew and furthermore, the Kingdom and rule, dominion and authority, royal power and kingship of the heavens, the abode of the Supreme One, is and exists likened, compared and illustrated to a large fishing net, dragnet and seine being thrown and cast, scattered and hurled, propelled and flung into the lake and inland sea, and gathering and drawing together, assembling and collecting from out of every individual and collective kind and type, offspring and species *of fish*, which, at the time when it was filled, completed and made full, having drawn and dragged, brought and pulled it up onto the beach and seashore, and having sat down and dwelt, stayed, resides and sojourned *on the floor*, they gathered and got, assembled and picked, collected and carried 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 ones into vessels and receptacles, but nevertheless, the bad and evil, unwholesome and corrupt, putrid and rotten, useless and unfit, harmful and worthless, dangerous and decayed ones they threw and cast, scattered and hurled, propelled and flung out; therefore in this manner and way, thus and so will it be and exist in, by and with the complete and entire fulfilment and accomplishment, achievement and perfection, end and finish of the season, age and fixed definite time of man. The Heavenly Messengers and envoys of the Supreme One will come and depart, proceed and go out and they will separate and severe, cut off and drive, exclude and take 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 ones away, marking them from out of the midst and middle 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, and **"they will throw and cast, scatter and hurl, propel and fling them into the oven, furnace and kiln of blazing fire."** * There, in that place, will be and exist the 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.'

13:50a From *Daniy'el* (*Daniel*) *3:6*

51 - 52

'Did you know and understand, comprehend and perceive, become intelligent and insightful, be able to assemble all the individual facts into one complete whole and grasp and ascertain the concepts and relationship from all these individual and collective things?" They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Yes and certainly, truly and assuredly." But nevertheless, He said to 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, every clerk and scribe, public servant and teacher of religious law, secretary and government official, judge and scholar who is disciplined and instructed, attached to and follows the instructions and precepts of the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One is likened, compared and illustrated to a human master of the house and householder who throws out and expels, drives out and gets rid of, pulls and tears out, brings and sends out, casts and extracts out, disposes of and ejects both new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior items, and old and obsolete, worn out and ancient, dated and aged items from out of his treasury, storeroom and storehouse."

No Honour

53

Then it came to be and exist, arise, appear and originate that when Yahushua* 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 these parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, He withdrew, went away and departed from there, from that place. And coming, arising and appearing into His own country,

13:53a From the placeholder $\overline{IΣ}$

homeland and fatherland, He taught, explained and instructed them by holding discourses and discussions within and inside their synagogue, their gathering and assembly, congregation and place of meeting, so that and therefore, for this reason and as a result of this, they were amazed and astounded, astonished and overwhelmed, bewildered and shocked, and they say and teach, maintain and affirm, direct and exhort, advise and point out, "From which place, source or origin did this one get this wisdom and intelligence, knowledge and insight, and these miracles and powers, wonders and mighty deeds? Is this One not the carpenters Son*? Is not His mother called and named Miriam, and His brothers Ya'qob and Yahuwseph, and Shim'own and Yahuwdah? And don't all His individual and collective sisters exist with us? From which place, source or origin did this one get all these individual and collective things?" And they were distrusted and offended, displeasured and displeased, indignant, disapproved and were caused to stumble, trip and fall in, by and with Him. But nevertheless, Yahushua* asserted to them, "A prophet, one who declares the thoughts of the Supreme One before and in the presence of mankind does not exist without honour, is despised and without value, price and isn't deemed worthy of respect except within and inside His homeland, native country and fatherland, and within and inside His household and family." And He did not do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or establish many numerous or large amounts of miracles or powers, wonders or mighty deeds there, in that place, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of their untrustworthiness and incredulousness, unreliability and disobedience, uncertainty and their refusal to trust.

53 (cont) - 57

13:55a From the placeholder $\overline{Y\Sigma}$

13:57a From the placeholder $\overline{I\Sigma}$

Chapter 14

Yahuchanon The Immerser Is Murdered

In, by and with that certain specific time and day, age and season, Herod the Tetrarch*, the governor of the fourth half of the country heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to rumours and fames, reports and news, messages and proclamations, accounts and information regarding Yahushua*, he then said to his servants, slaves and attendants, "This is and exists as Yahuchanon the Immerser and submerger; he himself has been raised and lifted up, awakened and restored from and has been separated from the dead and lifelessness, inanimateness and is no longer deceased, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, miraculous powers and wonders, mighty deeds and supernatural capabilities operate and work, act, function and are being active and effective in, by and with Him." For the reason that Herod had seized and grasped, taken hold of and restrained, hindered and prevented, arrested and taken control of, conquered and imprisoned, laid hold of and taken Yahuchanon into custody, had bound and tied him up, fastening him with chains and shackles and put him out of the way and get rid of him, stopped and removed him, laid him aside and disregarded him, buried and quelled him within and inside jail and prison, under the watchful eye of guards through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Herodias*, the wife of his brother Philippos*. For this reason, Yahuchanon was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "It is not possible or free, permitted or lawful for you to have and hold, acquire and receive, own and possess her." And wishing and wanting, intending, desiring and being determined to destroy and kill, ruin and annihilate, waste and slay him, rendering him useless and causing him to perish and pass away, he was afraid and terrified, alarmed and fearful of the crowds and multitudes, throngs and masses of people, for concerning this, they had and held, acquired and received, owned and possessed him as, like and similar to a prophet, a man who declares the thoughts of the Supreme One before and in the presence of mankind. But nevertheless, when Herod's birthday celebration and feast had come to be and exist arisen, appeared and originated, the daughter of Herodias danced within and inside the midst and middle of *his feast* and she pleased and won over, satisfied and flattered, appeased and accommodated Herod; in consequence of this and for this reason, together with a sworn and confirmed, affirmed and promised oath and vow, he publicly professed and confessed, declared and openly acknowledged, witnessed and stated, admitted, promised and agreed that he would give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to her whatever she might ask or beg, call or crave, desire or require, inquire or request, demand or plead for. But nevertheless, being urged and incited, instigated, forwarded and persuaded by her mother, she says and affirms, asserts and declares, "Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to me, here, in this place, the head of Yahuchanon the Immerser and Submerger upon a platter, plate and dish." And the King and leader, commander and prince, ruler, chief and monarch, though he was grieved and pained, distressed and vexed, harassed and irritated, annoyed and afflicted, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the sworn and confirmed, affirmed and promised oaths and vows, and those who were reclining at the table and eating together with him, he commanded and directed, urged and bid, exhorted and ordered it to be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented. And having sent and dispatched, instructed and appointed, discharged and dismissed, conducted and given *the order*, he cut off Yahuchanon's head, beheading and decapitating him within and inside the prison and jail, under the eye of guards. Then *the guard* brought and produced, bore, presented and yielded his head upon a platter, plate and dish, and he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to the young girl and maiden, and she brought and produced, bore, presented and yielded it to her mother. And having approached and come, turned towards and drawn near, His disciples and followers, pupils and learners, apprentices and adherents lifted up and elevated, carried, picked up and raised his corpse and body and buried and entombed him. And having come, arisen and appeared, they publicly told and informed, proclaimed and declared, confessed and professed, reported and recited it to Yahushua*.

1 - 12

14:1a Referring to *Herod Antipas*, the son of *Herod the Great*. After *Herod the Greats* death, the Romans appointed *Herod Antipas* as tetrarch of Galiylah and Peraea. At the instigation of *Herodias*, the wife of his brother *Philippos* whom he stole, he went to Rome to seek the title of King, but due to the charges brought against him by his nephew, *Herod Agrippa I*, the *Emperor Caligula* banished him and *Herodias* to *Lyons* in *Gaul/France*.
Herod means *Heroic*

14:1b From the placeholder $\overline{IY}$

14:3a *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*

14:3b *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*

14:12a From the placeholder $\overline{IY}$

5000 Fed

And having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, Yahushua* departed and retired, went away and withdrew from there, from that place, into a forsaken wilderness and desert, desolate and uninhabited wasteland, place and space, spot and location, district and territory, region and land by Himself and on His own in, by and with a boat and vessel, and having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, the crowds and multitudes, throngs and masses of people accompanied and followed after, obeyed and joined themselves to Him on foot from the towns and cities. And getting out and disembarking, departing and proceeding to get out *of the boat*, He saw and recognised, observed and perceived, paid attention to and became acquainted with a very big and numerous, great and massive, large and extensive crowd and multitude, throng and mass of people, and He was moved with compassion and felt sympathy, took mercy and pity upon them, and He willingly served and healed, cured and restored those that were sick and disabled, feeble and ill back to health. Moreover, when evening had come to be and exist, arise and appear, His disciples and followers, pupils and learners, apprentices and adherents came and approached, turned and drew near to Him, saying and affirming, maintaining and exhorting, advising and teaching, directing and pointing out to Him, "This place and space, spot and location, district and territory, region and land is a forsaken wilderness and desert, desolate place and uninhabited wasteland, and the time and hour has now already arrived and has passed

13 - 15

14:13a From the placeholder $\overline{I\Sigma}$

by. Set them free and release them, let them go and dismiss them, grant them the permission to depart and send the crowds and multitudes, throngs and masses of people away, so that and in order that as they go off, leave and depart into the villages and small country towns, they may buy and purchase some food for themselves to eat." But nevertheless, He, *Yahushua*, said to them, "They do not have or hold, acquire or receive, own or possess the need, want or necessity to go off or depart, leave or proceed to go away. 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 say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "We have and hold, acquire and receive, own and possess nothing here, in this place, except five loaves of bread and two fishes." And so He said, "Bring and carry, move, fetch and present them to Me here, in this place." And having commanded and directed, urged and bid, exhorted and ordered the crowds and multitudes, throngs and masses of people to lie down and recline upon the grass; receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting the five 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, and having broken the loaves of bread into pieces, He 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, and the disciples and followers, pupils and learners, apprentices and adherents *gave them* to the crowds and multitudes, throngs and masses of people. And everyone, individually and collectively, ate, devoured and consumed, and they were fed and satisfied, became full and ate their fill, and they lifted up and elevated, carried, picked up and raised twelve large wicker baskets filled to the brim and complete, satiated and full of the extra, remaining and surplus broken pieces and fragments, left-over bites and crumbs. And the ones eating, devouring and consuming were and existed as about and nearly five thousand adult men, without and separate from, independent of and apart from the women and young children.

15 (cont) - 21

Yahushua Walks On Water

And immediately and straightaway, He forced and compelled, urged and drove, pressured and pressed His disciples and followers, pupils and learners, apprentices and adherents to embark and step into the boat and vessel and to go before and go on ahead, lead the way and proceed to go before Him to the other side and the opposite shore, up until when He Himself might set free and released, let go and dismissed, granted the permission to depart and sent away the crowds and multitudes, throngs and masses of people. And having set free and released, let go of and dismissed, sent away and granted the crowds and multitudes, throngs and masses of people the permission to depart, He went up and ascended to the hill and mountain to pray and communicate with the Supreme One by Himself and on His own. Then, when evening had come to be and exist, arose, appeared and originated, He was alone there and in that place by Himself. Moreover, the boat and vessel was now already many numerous stadia* away and held off, absent and distant from the earth and land, ground and region, being taxed and harassed, tested, vexed and distressed by and subject to the power and control of the waves, for the reason that the tempestuous wind and gale was and existed as set against and contrary to, opposite and hostile to, adverse and resistant to *it*. Then, in the fourth guard and watch of the night, between three and six a.m., He came, appeared and showed Himself to them for their advantage, walking around and going about upon the lake and inland sea! But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact He was walking around and going about upon the lake and inland sea, the disciples and followers, pupils and learners, apprentices and adherents were shaken and stirred, disturbed and unsettled, troubled and upset, agitated and frightened, terrified and anxious, thrown into confusion and perplexed, confounded and thrown into a state of disorder, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "He is and exists as a ghost and phantom, apparition and spectre!" And they shouted, exclaimed and cried out with a loud and raucous voice from their fear and alarm, dread and terror. But nevertheless, He immediately and straightaway spoke, chatted and uttered words, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Don't be afraid and take courage, be confident and bold; I Am and I Exist. Don't be frightened or alarmed, afraid or terrified, scared or fearful." But then, having answered and replied to Him, Petros said, "Sovereign Master*, if it is and exists as You, command and direct, urge and bid, exhort and order me to come, arise and appear to You upon the waters." And so He said, "Come, arise and appear." And having gone down, disembarked and descended from the boat and vessel, separating himself from it, Petros walked around and went about upon the waters, and he came, arose and appeared to Yahushua*. But nevertheless, upon seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to tempestuous wind and gale, he was afraid and struck with fear, alarm and terror, and when he began and started to plunge and sink down into the lake and inland sea, he shouted, exclaimed and cried out with a loud and raucous voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master! * Deliver and preserve, save and rescue me from danger and destruction!" But nevertheless, immediately and straightaway, having reached and stretched out His hand, Yahushua* took possession of and attained, seized and laid hold of, grasped and firmly cleaved to him by the hand to help, aid and rescue him, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "O you of little trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, for and on behalf of what reason did you doubt and hesitate, waiver and become uncertain?" And having gone up and climbed, mounted, embarked and ascended into the boat and vessel, the tempestuous gale and wind abated and died down, ceased and stop raging. And those who were within and inside the boat and vessel fell and collapsed, bowed down and become prostrate on the ground, kneeling down before Him and paid homage, showed reverence and expressed uttermost respect to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Really and truly, actually and most certainly, You are and exist as the Son of God*!" And having crossed and passed over, they came, appeared and arose up onto the earth and land, ground and inhabited region, into Khinnareth*. And when the men and other human beings of that certain specific place and space, spot and location, district and territory, region and land accurately knew and clearly saw, perceived and understood, recognised and acknowledged, experienced and became thoroughly acquainted with Him, they sent and dismissed, dispatched, ordered and commissioned a word into the whole of and the entirety of that certain specific land and country, province, district and region, and they brought and led, presented and offered to Him all those individually and collectively that had and held, acquired and received, owned and possessed sickness and severe illnesses, bodily suffering and physical distress, and they were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching Him, so that and in order that they might only just touch and take hold of, grab, handle and fasten themselves to the hem and border, fringe and edge, tip and tassels of His garments and clothes, mantle and cloak; and as many as there were that touched and took hold of, grabbed, handled and fastened themselves *to Him*, they were thoroughly delivered and preserved, saved and kept from danger and destruction, ruin and annihilation, becoming well and healthy again.

22 - 36

14:24a *Stadia*, the Greek measurement for distance, equal to about 604 feet192 metres

14:28a From the placeholder *ΚΕ*

14:29a From the placeholder *ΙΝ*

14:30a From the placeholder *ΚΕ*

14:31a From the placeholder *ΙΣ*

14:33a From the placeholder *ΘΥ*

14:34a *Khinnareth*, incorrectly known as *Gennesaret* and means *Harps*

Chapter 15
The Traditions Of Man

Then, at that time, Pharisees and clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars from Yaruwshalaiym came and approached, turned and drew near to Yahushua* 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 your disciples and followers, pupils and learners, apprentices and adherents overstep and neglect, violate and transgress, give up and turn aside, break and disregard, depart and leave, pass over and do not take note of the tradition and teaching, doctrine and dogma, instruction and precept, ritual and exposition of the elders and forefathers? For the reason that they do not wash their hands by rubbing one hand as a closed fist in the other, washing all the way up to the elbow, at the time when and whenever they may eat, devour and consume bread." But nevertheless, having answered and replied to their question, He said to them, "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 what reason do you all overstep and neglect, violate and transgress, give up and turn aside, break and disregard, depart and leave, pass over and do not take note of the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission of God* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of all your tradition and teaching, doctrine and dogma, instruction and precept, ritual and exposition? For the reason that God* Himself said, **'Value and honour, support, respect and revere your father* and your mother,'** * and **'Whoever speaks evil of or reviles, denounces or insults, curses, abuses or calumniates father* or mother must be put to death and caused to come to an end, die and have his or her life extinguished, separating their soul from their body.'** * But nevertheless, you say and teach, maintain and affirm, direct and exhort, advise and point out, 'Whoever may say to father* or mother, 'Whatever financial help or advantage, profit or assistance, aid or service, benefit or use you may have received from out of me is a gift, present and offering *vowed to God via the Temple*," so never, ever shall he value or honour, support, respect or revere his father or mother *with it*, and you invalidate and render useless, rob of force, put out of action and disregard, annul and void, declare inoperable and reject, cancel and deprive the authority of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of all your tradition and teaching, doctrine and dogma, instruction and precept, ritual and exposition. Hypocrites and actors! Pretenders and dissemblers! Duplicitous and insincere people! False and pretentious, fraudulent and counterfeit persons! Yasha'Yahu prophesised well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily, admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably when he proclaimed and declared what the Supreme One wanted to make known before the time had passed and in the presence of men and woman about and concerning, regarding and on account of, because of and with respect to all of you, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out;

15:1a From the placeholder *ΪΥ*

15:3a From the placeholder *ΘΥ*

15:4a From the placeholder *ΘΣ*
15:4b From the placeholder *ΠΡΑ*
15:4c From *Exodus 20:12*
15:4d From the placeholder *ΠΡΑ*

15:4e From *Exodus 21:17*
15:5a From the placeholder *ΠΡΙ*

1 - 7

8 - 9

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

15:8-9 From *Yasha'Yahu 29:13*

Then, having called out to and summoned, invited and addressed the crowd and multitude, throng and mass of people, He said to them, "hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen, and know and understand, comprehend and perceive, become intelligent and insightful, be able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship! That which goes or enters into the mouth does not make a man or other human being common or profane, defiled or unclean, impure or ordinary, desecrated or polluted, of little value or worthless, but nevertheless, notwithstanding and on the contrary, the thing coming and travelling, proceeding and going, emerging and departing, projecting, flowing and that is issued from out of the mouth, this is what makes a man and other human being common and profane, defiled and unclean, impure and ordinary, desecrated and polluted, of little value and worthless." Then, at that time, having come and approached, turned and drawn near, His disciples and followers, pupils and learners, apprentices and adherents say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Did 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 that concerning this, the Pharisees were distrustful and offended, displeasured and displeased, indignant, disapproved and were caused to stumble, trip and fall after hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter?" But nevertheless, having answered and replied to their question, He said, "Every individual and collective plant which is not planted, produced or brought about by My Heavenly Father will be uprooted and plucked out from its source. Leave them behind and set them aside, ignore and disregard them, abandon and left them destitute, give them up and dismiss, omitted and reject, neglect and separate yourselves from them: they are and exist as mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent leaders and instructors, teachers and guides of the mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent, those who are slow to understand and incapable of comprehending. Moreover, if the mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent 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, both of them will fall down and tumble, collapse and plunge into a pitch and ditch, well and cistern, hole and trench, be cast down and will be ruined, destroyed and invalidated, descend and be thrown down from their high position and become inadequate, perish and pass away, be lost and disappear." But nevertheless, having answered and replied, Petros said to Him, "Explain and declare, make known and expound, plainly spell out and give to us the meaning of the parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype." And He said, "Even now, at this present time, are you all and do you all also exist as devoid of understanding and unable to reason, foolish and senseless, witless and unintelligible, inconceivable, unintelligent and dull? Do

10 - 16

you not mindfully perceive or understand, gain insight into or apprehend the meaning of, comprehend or acknowledge, heed or ponder, consider or observe that concerning this, every individual and collective thing that goes and enters into the mouth goes forward and progresses, withdraws and advances, travels and passes into the stomach and belly, and is then thrown out and expelled, driven out and repudiated, brought and sent out, cast and extracted out, disposed of and ejected, banished and deposited into a toilet and privy, latrine and sewer, the place where the human waste discharges are dumped? But nevertheless, the things coming forth and travelling, going out and proceeding, emerging and departing from out of the mouth goes out and departs, proceeds and comes forth from out of the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses, and those things are what makes a man and other human being common and profane, defiled and unclean, impure and ordinary, desecrated and polluted, of little value and worthless. For this reason, from out of the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses, go out and depart, proceed and come forth 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 apprehensions and evil thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings: murder, homicide and slaughter, adultery and sexual relations with someone who is not your spouse, fornications, sexual immoralities, illicit sexual relations out of wedlock and bestiality, theft, frauds and stealing, false witness, false testimony and perjury, blasphemy and lying, malicious slandering and abusive speaking, injurious reproaching and vilifying, personal mockery and insulting, reviling and defaming. These are the things that are making a man and other human being common and profane, defiled and unclean, impure and ordinary, desecrated and polluted, of little value and worthless; but nevertheless, the eating, devouring and consuming of food with unwashed hands does not make a man or other human being common or profane, defiled or unclean, impure or ordinary, desecrated or polluted, of little value or worthless."

16 (cont) - 20

The Trust Of A Gentile Woman

21 - 28

And having gone out and departed, proceeded and come forth from there, from that place, Yahushua* departed and retired, returned and withdrew back into the parts and areas, territories and countries, districts and places of Tsor and Tsiydown. And behold, look and see! A Canaanite woman, having gone out and departed, proceeded and come forth from those same specific boundaries and regions, districts and territories, limits and borders, areas, frontiers and vicinities, shouted, exclaimed and cried out with a loud and raucous voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Show mercy and compassion, pity, sympathy and kindness to me, Sovereign Master*, Son* of David! My daughter is sick and severely ill, suffering and under physical distress from a demon, a fallen messenger and envoy!" But nevertheless, He did not answer or reply to her with a single word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter. Then having come and approached, turned and drawn near, His disciples and followers, pupils and learners, apprentices and adherents were asking and begging, entreating and questioning, requesting, enquiring and beseeching Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Set her free and release her, let her go and dismiss her, grant her the permission to depart her send her away, for concerning this she shouts, exclaims and cries out with a loud and raucous voice from behind us." So, having answered and replied to *her*, He said, "I was not sent or dismissed, dispatched, ordered or commissioned to come to this appointed place except to the sheep of the House of Yisra'el who are being destroyed and annihilated, obliterated and ruined, rendered useless and declared to be worthy of death." But nevertheless, having come, arisen and appeared, she knelt down before Him, paying homage to and showing reverence, prostrating herself and expressing uttermost respect to Him, saying and exhorting, teaching and affirming, advising and directing, maintaining and pointing out, "Sovereign Master *, come to my aid and assist, help and rescue me!" But nevertheless, having answered and replied to her, He said, "It is not good or pleasant, excellent or distinguished, useful or right, beneficial or fine, perfect or fitting, upright or worthy, admirable or satisfactory, dependable or pure, virtuous or honourable to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the children's and offspring's bread and throw and cast, scatter and hurl, propel and fling it to the little dogs, house dogs and puppies." But nevertheless, she said, "Yes, truly and surely, certainly, verily and assuredly Sovereign Master*, but even the little dogs, house dogs and puppies eat, devour and consume of the small bread crumbs and morsels, bites and fragments that fall down and tumble, collapse and plunge, descend and are thrown down from their Master's table." Then, at that time, having answered and replied, Yahushua* said to her, "O Woman, great and large, mighty and powerful, important and prominent, intense, extraordinary and outstanding is your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence! Let it come to be and exist, arise, appear and originate for you as, like and similar to the way you want and wish, prefer and aim, intend, will and desire it." And from that specific and definite time and hour, her daughter was healed and cured, made whole and restored back to health.

15:21a From the placeholder $\overline{I\Sigma}$

15:22a From the placeholder $\overline{KE}$

15:22b From the placeholder $\overline{Y\Sigma}$

15:25a From the placeholder $\overline{KE}$

15:27a From the placeholder $\overline{KE}$

15:28a From the placeholder $\overline{I\Sigma}$

4000 Fed

29 - 32

And having gone away from and removed Himself, gone past and departed from, changed His direction and separated Himself from there, from that place, Yahushua* went and travelled along and beside the Sea of Galiylah, and having ascended and gone up onto the hill and mountain, He sat down and dwelt, stayed, resided and sojourned there, in that place. And many numerous and large amounts of crowds and multitudes, throngs and masses of people came and approached, turned towards and drew near to Him, having and holding, owning and possessing those that were lame and crippled, maimed and infirm, physically blind and unable to see, mutilated and crooked, bent and deformed, injured and disabled, dull and deaf and many numerous and large amounts of others together with them, and they cast and laid, threw and set them along, beside and by His feet, and He willingly served and healed, cured and restored them to health, so that and therefore, for this reason and as a result of this, at the time when the crowds and multitudes, throngs and masses of people perceived and examined, mentally discerned and observed, discovered and understood, considered and contemplated, paid close attention to and noticed, directed their attention to and faced, became aware of and took note of the fact that the dumb were speaking, uttering and chatting, the mutilated and crooked, bent and deformed, injured and disabled being restored and returning to health, becoming whole and sound, well and healthy again, and the lame and crippled, maimed and infirm walking and going about, and the blind perceiving and examining, discerning and observing, discovering and understanding, considering and contemplating, paying close attention to and noticing, directing their attention to and facing, becoming aware of and taking note of the fact that they could see, they marvelled and admired Him, being astounded, astonished and amazed, extraordinarily impressed and surprised, and they gave glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to the God* of Yisra'el. Moreover, having called out to and summoned, invited and addressed His disciples and followers, pupils and learners, apprentices and adherents, Yahushua* said, "I am moved with compassion, feel sympathy and want to take mercy and pity

15:29a From the placeholder $\overline{I\Sigma}$

15:31a From the placeholder $\overline{\Theta N}$

15:32a From the placeholder $\overline{I\Sigma}$

upon the crowds and multitudes, throngs and masses of people, for concerning this, they now have already and by this time stayed and remained, continued and persevered, held fast to Me and have attached themselves to Me for three days, and they don't have or hold, acquire or receive, own or possess something that they may eat, devour and consume. But I do not want or wish, prefer or aim, intend, will or desire to set them free and release them, let them go and dismiss them, grant them the permission to depart and send them away without eating and being hungry, lest, at any time, they may become weary and exhausted, grow weak, get tired out and faint in, by and with the way and route, road, path and journey." And the disciples and followers, pupils and learners, apprentices and adherents say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "From where, what source or origin within and inside a solitude wasteland and uninhabited desert could we find such a great mass and magnitude of loaves of bread so that and therefore, for this reason and as a result of this we could satisfy and feed, fill up and cause such a great, large and numerous crowd and multitude, throng and mass of people to eat their fill?" And Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "How much and how many loaves of bread do you have and hold, own and possess?" And they said, "Seven, and a few little fish." So, having enjoined and ordered, charged and commanded, declared and announced to, recommended and exhorted, summoned and instructed, directed and encouraged the crowd and multitude, throng and mass of people to recline and lie down upon the earth and land, ground and soil, He received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the seven loaves of bread and the fish, and having blessed and given thanks, praised and extolled, celebrated and bestowed favour, He broke them, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *them* to the disciples and followers, pupils and learners, apprentices and adherents, and then the disciples and followers, pupils and learners, apprentices and adherents *distributed them* to the crowds and multitudes, throngs and masses of people. And all of them, individually and collectively, ate, devoured and consumed, and they were fed and satisfied, became full and ate their fill. And they lifted up and elevated, carried, picked up and raised seven large reed baskets and hampers filled to the brim and complete, satiated and full of the surplus and excess, abundant and residue, remaining and left over broken pieces and fragments, left-over bites and crumbs *from the loaves of bread*. And those who were eating, devouring and consuming were four thousand males, without and separate from, independent of and apart from the women and children. And having set them free and released them, let them go and dismissed them, granted them the permission to depart and sent the crowds and multitudes, throngs and masses of people away, He embarked and stepped into a boat and vessel, and He came, arrived and appeared into the boundaries and regions, districts and territories, limits and borders, areas, frontiers and vicinities of Migdalah*.

15:34a From the placeholder *ΙΣ*

32 (cont) - 39

15:39a *Migdalah*, incorrectly known as *Magadan* and means *A Tower*. *Migdalah* was a place on the western shore on the Sea of Galiylah, 3 miles south of *Tiberius*

Chapter 16
The Yeast Of The Pharisees

And having come and approached, turned towards and drawn near, the Pharisees and Sadducees put Him to the test and objectively examined, scrutinized and enticed Him to prove, determine and ascertain His genuineness, behavioural response and character via wicked conduct, asking and desiring to know, demanding and addressing, enquiring and examining, interrogating and requesting Him to exhibit and show, display and prove, demonstrate and represent, point out and set forth to them a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent from out of the heavens. But nevertheless, He answered and said to them, "An evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious, and adulterous and treacherous, disloyal and unfaithful, idolatrous, untrustworthy and lustful generation and age, clan and humans very much like each other in endowments, pursuits and character diligently seeks and strives after, craves and wishes, desires and demands, requires and enquires to find a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent. And a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent will not be given and granted, supplied and furnished, permitted and extended, bestowed or presented to it except the sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent of Yonah!" And He left and forsook, abandoned and ceased to care for them and went off and departed, left and proceeded to go away. And coming, appearing and arising on the other and opposite side *of the lake*, the disciples and followers, pupils and learners, apprentices and adherents forgot and neglected to, disregarded and had overlooked the fact that they had forgotten to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit some loaves of bread. And Yahushua* said to them, "See and recognise, observe and perceive, and 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 the yeast and leaven of the Pharisees and Sadducees, separating yourselves from it." But nevertheless, they thoroughly thought about and reasoned, carefully considered and reckoned, resolved and deliberated, pondered and reflected within and among themselves, saying and affirming, teaching and maintaining, advising and exhorting, directing and pointing out concerning this, "*Is it because* we did not receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit some loaves of bread?" But nevertheless, having known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised this, Yahushua* said, "Why and for what reason do all of you thoroughly think about and reason, carefully consider and reckon, resolve and deliberate, ponder and reflect within and inside yourselves, all of you of little trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, concerning the fact that none of you have or hold, acquire or receive, own or possess loaves of bread? Do all of you still not mindfully perceive or understand, gain insight into or apprehend the meaning of, comprehend or acknowledge, heed or ponder, consider or observe, nor do any of you remember or have in your mind, think about or recall the five loaves of bread of the five thousand, and how much and how many large wicker baskets you all received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted? Nor the seven loaves of the four thousand and how much and how many large reed baskets and hampers you all received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted? How and in what many or way do all of you still not mindfully perceive or understand, gain insight into or apprehend the meaning of, comprehend or acknowledge, heed or ponder, consider or observe that concerning this, I have not spoken or talked to all of you about and concerning, regarding and on account of, because of and with respect to loaves of bread! But nevertheless, 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 and Sadducees, separating yourselves from it!" Then, at that time, they knew and understood, comprehended and perceived, became intelligent and insightful, were able to assemble all the individual facts into one complete whole and grasped and ascertained their concepts and relationship, for concerning this, He had not actually said to pay attention to and direct the mind towards, watch out for

16:6a From the placeholder *ΙΣ*

1 - 12

16:8a From the placeholder *ΙΣ*

12 (cont)

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 loaves of bread, but nevertheless, notwithstanding and on the contrary, *to be on guard against* the teachings and explanations, instructions and tutoring, dogmas, regulations and doctrines of the Pharisees and Sadducees, being separate from them!

Petros' Declaration And His Rebuke

Moreover, having come, arisen and appeared into the parts and areas, territories and countries, districts and places of Caesarea of Philippos*, Yahushua* was asking and requesting, entreating and questioning, enquiring and beseeching His disciples and followers, pupils and learners, apprentices and adherents to answer the following question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Whom do men and other human beings say and teach, maintain and affirm, direct and exhort, advise and point out who the Son* of Man* is and exists as?" And they said "Indeed and assuredly, truly and certainly, some *say* Yahuchanon the Immerser and submerger, and others and different ones *say* 'EliYahu, and others and different ones *say* YirmeYahu or one of the other prophets who declared the thoughts of the Supreme One before and in the presence of mankind." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "So, Whom do you all say and teach, maintain and affirm, direct and exhort, advise and point out I am, I exist as and are present as?" Then, having answered and replied to the question, Shim'own Petros said, "You are and exists as the Anointed Messiah*, the Son* of the living and active, powerful and efficacious, breathing, strong and efficient God*!" And having answered and replied, Yahushua* said to Him, "You are and exist as blessed and happy, fortunate and good, prosperous and privileged, Shim'own, son of Yahuchanon, for concerning this, the body, the mortal flesh and blood did not reveal or disclose, lay bare or show, uncover or manifest this to you, but nevertheless, notwithstanding and on the contrary, it was My Father*, He Who is within and inside the heavens, His abode, and concerning this, I also say and teach, maintain and affirm, direct and exhort, advise and point out to you; you are and exist as Petros*, and upon the basis of this one* bedrock* I will build up and prepare, set up and plant, restore and establish, found and construct, erect and promote, confirm and make by edifying and strengthening, enabling, instructing and improving My Ekklesia*, congregation, gathering and assembly, and the doors and gates of Hades, the abode of the dead, will not prevail or defeat, vanquish or get the upper hand, be superior or conquer, overcome or be triumphant against it. I will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to you the keys of the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, and whatever may be bound and tied up, wrapped up and restricted, fastened and chained up, hindered and kept from standing upright upon the earth and land, ground and inhabited regions shall be and exist as having been bound and tied up, wrapped up and restricted, fastened and chained up, hindered and kept from standing upright within and inside the heavens, the abode of the Supreme One, and whatever may be untied and loosened, set free and released, unbound and unfasten, dismissed and dispersed upon the earth and land shall be and exist as having been untied and loosened, set free and released, unbound and unfasten, dismissed and dispersed within and inside the heavens, the abode of the Supreme One." Then, at that time, He enjoined and ordered, divided and separated, defined and charged, admonished and commanded the disciples and followers, pupils and learners, apprentices and adherents so that and in order that they would say to and tell no one, nobody and nothing that concerning this, He Himself is and exists as the Anointed Messiah*. From then on, at that time, Yahushua* began and started to show and give evidence of, exhibit, prove and make known to His disciples and followers, pupils and learners, apprentices and adherents that concerning this, it was necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Him to go off and depart, leave and proceed to go into Yaruwshalaiym to experience and undergo, receive and endure many numerous and large amounts of suffering from 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 be destroyed and killed, ruined and annihilated, wasted and slayed, rendered useless and caused to perish and pass away, but then to be raised and lifted up, awakened and restored back to life on the third day. But having taken hold of Him by the hand and leading Him aside, receiving and ordering Him to go to one side, Petros began and started to rule over Him, strictly rebuking and admonishing, rating and chiding, sharply reproving and censuring, punishing and warning, charging and evaluating, strongly denouncing Him and expressing his high disapproval, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "To Your Own self be merciful and favourable, gracious, cheerful and happy, Sovereign Master*! Never will this ever be or exist for You!" But nevertheless, having turned Himself around, He said to Petros, "Go away and depart, withdraw and proceed to take your presence after and behind me, Satan, adversary and slanderer! You are and exist as an offense and entrapment, enticement and impediment, a trap and a snare which serves as a trigger for an ambush, a rock which causes someone to stumble, fall, and an obstacle in opposition to Me! For concerning this, you don't understand and don't regard, haven't the right attitude and don't set your mind upon, think about or cherish, strive for or seek after, have regard for or ponder, dwell upon, contemplate or fix your attention upon the things of God*, but nevertheless, notwithstanding and on the contrary, you *think about* the things of men and human beings!" • Then, at that time, Yahushua* said to His disciples and followers, pupils and learners, apprentices and adherents, "If or whether someone wants or wishes, prefers or aims, intends, wills or desires to come, arise and appear before Me later on in time, following after 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*, and accompany and follow after, obey and join themselves to Me. Affirming and confirming this, if someone may want or wish, prefer or aim, intend, will or desire to deliver and preserve, save and rescue his or her life, their soul, from danger and destruction, ruin and annihilation, he or she will utterly destroy and ruin it, lose it and be deprived of it, kill it and bring it to nothing, dying and perishing, losing their life and ceasing to exist, being entirely abolished and put out of the way, rendered useless and demolished, wasting it and having it vanish completely, but nevertheless, whoever 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 will find and discover, observe and recognise, detect and come to know it through enquiry and examination, thought and scrutiny, investigation and perception. For this reason, what good or benefit, profit or advantage, help or assistance, use or service will a man or other human being get if he or she might gain or acquire, get or win over the whole of the world and cosmos, the entire realm of man, but nevertheless, might lose and damage, forfeit and ruin his or her life and soul? Or who, which or what will a human being give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present in exchange and trade, substitution and equivalence for his or her life and soul? For this reason, the Son* of Man* is about and inevitable to, determined and intended to, certain and expected to, shall and will come to be and exist, arise and appear in, by and with the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of His Father* together with His Heavenly Messengers and envoy's, and then, at that moment in time, **'He will give back and reward, restore, requite and recompense the**

13 - 23

Following Yahushua

24 - 27

16:13a *Caesarea of Philippos* or *Caesarea Philippi*, originally called *Paneas*, but after it was rebuilt by *Herod Philippos*, he named it *Caesarea* in honour of the *Emperor Tiberius*. *Caesarea* means *Severed*
16:13a From the placeholder *ΙΣ*
16:13b From the placeholder *YN*
16:13c From the placeholder *ANOY*
16:16a From the placeholder *XΣ*
16:16b From the placeholder *YΣ*
16:16c From the placeholder *ΘY*
16:17a From the placeholder *ΙΣ*
16:17b From the placeholder *ΠΡ*
16:18a *Petros* is a Greek masculine noun meaning *a small stone or pebble*, because Peter/Petros declared what *the* rock was – the declaration that Yahushua *is* the Messiah
16:18c *this one* is from the Greek *ταυτη* which is a singular, feminine, demonstrative, pronoun
16:18d From the Greek *Πετρα/Petra* which is a feminine noun. All references to Peter/Petros are *masculine*, but everything referring to the *Ekklesia* is *feminine*. The *Ekklesia* wasn't built on the basis of Peter/Petros, the masculine man; it was founded upon the declaration that Yahushua is the Messiah
16:19a From the Greek *Εκκλησια/Ekklesia* incorrectly translated as *Church*
16:20a From the placeholder *XΣ*
16:21a From the placeholder *ΙΣ*
16:21b *The Sanhedrin* was basically a council in Yaruwshalaiym compromised of all the high ranking officials, scribes, Sadducees and Pharisees at that time
16:22a From the placeholder *KE*
16:23a From the placeholder *ΘY*
16:24a From the placeholder *ΙΣ*
16:24b From the placeholder *ΣΤΡΝ*
16:27a From the placeholder *YΣ*
16:27b From the placeholder *ANOY*
16:27c From the placeholder *ΠΡΣ*

27 (cont) - 28

wages, rewards and payment to each and every person according to and in regards to, in relation and with respect to his or her action and practice, condition and function, work and habit, activity and performance.' * Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, there are and exist some of those who have stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised here, in this place, who may certainly not taste or experience, partake in or come to know death and separation, the separation of his or her soul from his or her body up until the time they may see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate the Son* of Man* coming, arising and appearing in, by and with His kingdom and royal power, dominion and rule, kingship, reign and authority.

16:27d From *Psalm 62:12*; *Proverbs 24:12*

16:28a From the placeholder $\overline{YN}$
16:28b From the placeholder $\overline{ANOY}$

Chapter 17

The Transfiguration

1 - 13

Then, after six days had passed, Yahushua takes along and brings, leads aside and accepts, receives and ascertains Petros, and Ya'qob, and Yahuchanon his brother, associating with and acknowledging them as His companions, joining them to Himself, and He privately brings, takes and leads them up to a high, tall and lofty mountain and hill by themselves. And He was transformed and transfigured, changed and remodelled in essence and appearance in the presence of and in the sight of, in front of and before them. And His face, appearance and countenance shone and gleamed, radiated, illuminated and gave, produced and emitted light as, like and similar to the sun, and His garments and clothes, cloak and mantle came to be and existed, arose and appeared as, like and similar to brilliant and glistening, radiant and shining, gleaming and beaming white light and illumination. And Behold, look and see! They saw and perceived, observed and witnessed, came to know and experienced, recognised and respected, understood, comprehended and appreciated Moshe and ''EliYahu talking and conversing, speaking and chatting, discussing and conferring together with Him. Then, having answered and responded, Petros said to Yahushua*, "Sovereign Master*! 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. If you want and wish, prefer and aim, intend, will and desire, I will 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." Yet, still and while he was speaking, chatting and uttering, behold, look and see! A bright cloud and mist full of light and clear, luminous and splendid, enlightened and shining, radiant and distinct overshadowed and covered, enveloped and concealed them. And behold, look and see! A sound, tone and voice came from out of the cloud and mist, saying, and maintaining, exhorting and teaching, advising and affirming, directing and pointing out, "This is and exists as My Beloved and Esteemed, Dearly loved and Highly regarded Son* in, by and with Whom I am well pleased and delighted, taken pleasure in and considered to be good, Whom I have willingly determined and decided, preferred and favourably chosen. Hear and attend to, consider and understand, listen, comprehend and perceive Him." And having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, the disciples and followers, pupils and learners, apprentices and adherents fell and plunged down, descended and prostrated themselves upon their faces and were exceedingly and extremely, very and greatly frightened and alarmed, afraid and terrified, scared and fearful. And Yahushua* came and approached, turned and drew near to them, and having touched and taken hold of, grabbed and fastened Himself to them, He said to them, "Rise and get up, stand and arise and do not be frightened or alarmed, afraid or terrified, scared or fearful." Moreover, having raised and lifted up their eyes, their organs used for seeing, they saw and recognised, observed and perceived, paid attention to and became acquainted with no one, nobody and nothing else except Yahushua* alone and by Himself. Then, as they stepped down, descended and came down from out of the hill and mountain, Yahushua* ordered and commanded, commissioned and directed, ordained and charged, enjoined and authorised all of them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "You may speak to no one, nobody and nothing about the divine vision and supernatural appearance up until the time when the Son* of Man* may be raised and lifted up, awakened and restored back to life from out of the dead, lifelessness and inanimateness." And the disciples and followers, pupils and learners, apprentices and adherents asked and desired to know, addressed and enquired, examined and requested Him to answer the following question saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Then and therefore, accordingly, consequently and these things being so, why do the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, **'It is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for 'EliYahu to come, arrive and appear in view of the public first of all and chiefly, principally and most importantly'** * "? So, having answered and replied to their question, He said, "**'Indeed, truly and surely, 'EliYahu comes to be and exists, arises and appears, and in a future time will restore and return, bring and send back, reinstate and re-establish'** * all individual and collective things. But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, 'EliYahu now already came to be and existed, arose and appeared, and they did not accurately know or clearly see, perceive or fully understand, recognise, acknowledge or completely comprehending who he really was, but nevertheless, notwithstanding and on the contrary, they did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established to and with him as much as and all that they wanted and wished, preferred and aimed, intended, willed and desired. In this manner and way, thus and so, the Son* of Man* is about and inevitable to, determined and intended to, certain and expected to, shall and will experience and undergo, receive and endure suffering by, under and subject to their power and control." Then, at that time, the disciples and followers, pupils and learners, apprentices and adherents knew and understood, comprehended and perceived, became intelligent and insightful, were able to assemble all the individual facts into one complete whole and grasped and ascertained their concepts and relationship concerning this; He was speaking to them about and concerning, regarding and on account of, because of and with respect to Yahuchanon the Immerser and submerger.

17:1-13 See *Marcus 9:2-13*; *Lucus 9:28-36*
17:1a From the placeholder $\overline{IΣ}$

17:4a From the placeholder $\overline{IY}$
17:4b From the placeholder $\overline{KE}$

17:5a From the placeholder $\overline{YΣ}$

17:7a From the placeholder $\overline{IΣ}$

17:8a From the placeholder $\overline{IN}$
17:9a From the placeholder $\overline{IΣ}$

17:9a From the placeholder $\overline{YΣ}$
17:9b From the placeholder $\overline{ANOY}$

17:10a From *Mal'akiy 4:5*

17:11a From *Mal'akiy 4:6*

17:12a From the placeholder $\overline{YΣ}$
17:12b From the placeholder $\overline{ANOY}$

The Power Of Trust

14 - 16

And having gone, appeared and moved towards the crowd and multitude, throng and mass of people for their advantage, a man came and approached, turned and drew near to Him, falling on his knees, showing Him reverence and honour, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master*! Show mercy and compassion, pity, sympathy and kindness to my son, for concerning this he is epileptic and a lunatic, and he experiences and undergoes, receives and endures sever sickness and illness, bodily suffering and physical distress. For an example, he often and frequently at many times falls down and tumbles, collapses and plunges, descends and is thrown down into the blazing fire, and often and frequently at many times *he is thrown* into the waters as well. And I brought and handed him over, presented and offered him to your disciples and followers, pupils and learners, apprentices and adherents, but they did not have the power or might, strength or ability, capability or force, significance or competence, excellence or influence to willingly serve or heal, cure or

17:14-23 See *Marcus 9:14-21*; *Lucus 9:37-43*

17:15a From the placeholder $\overline{KE}$

restore him to health." But nevertheless, having answered and replied, 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 you? Up until when, at what time and how long will I patiently endure and put up with, bear and sustain, accept and hold you up? Bring and carry, lead and guide, move and fetch him to Me!" So Yahushua* rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced it, and the demon, the fallen messenger and envoy came and arose, departed and proceeded to go from him, separating itself from him, and the boy and male child was willingly served and healed, cured and restored to health from that specific and definite time and hour. Then, at that time, having come and approached, turned and drawn near to Yahushua* privately and by themselves, the disciples and followers, pupils and learners, apprentices and adherents said, "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 we not have the power or might, strength or ability, capability or force, significance or competence, excellence or influence to throw it out and expel, drive it out and repudiate, pull and tear it out, bring and send it out, cast and extract it out, dispose of and eject, banish and get rid of it?" And He says and teaches, maintains and affirms, directs and exhorts, advises and point out to 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 your small and little trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. For this reason, 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, if you may 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, you all will be able to say, speak and utter to this hill and mountain, 'Go away from and remove yourself, go past and depart from, change your position and separate yourself from here, in this place, and move to that place over there!' And it will go away from and remove itself, go past and depart from, change its position and separate itself, and nothing will be unable or incapable, powerless, impossible or unauthorised for all of you to do, as you will not lack the power and might, strength and ability, capability and force, significance and competence, excellence and influence to do so." * Then, when they were gathered and assembled, collected, combined and united together in Galiylah, Yahushua* said to them, "The Son* of Man* is about and inevitable to, determined and intended to, certain and expected to, shall and will 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, and they will destroy and kill, ruin and annihilate, waste and slay Him, rendering Him useless and causing Him to perish and pass away, but He will be raised and lifted up, awakened and restored back to life on the third day." And they were exceedingly and extremely, very and greatly grieved and pained, distressed and vexed, harassed and afflicted.

16 (cont) - 23

17:17a From the placeholder *I̅Σ*

17:18a From the placeholder *I̅Σ*

17:19a From the placeholder *I̅Y*

17:20a What is usually verse 21 is missing from all the earliest Greek manuscripts

17:22a From the placeholder *I̅Σ*

17:22b From the placeholder *Y̅Σ̅*

17:22c From the placeholder *A̅NOY*

The Didrachmon

Moreover, as they had come, arisen and appeared within Kapharnakhuwm, those who received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the two drachma* came and approached, turned towards and drew near to Petros, and they said, "Your Teacher, Master and Instructor, He that teaches concerning the things of the Supreme One, does He not complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish the aim, goal and purpose of paying the two drachma?" He says and teaches, maintains and affirms, directs and exhorts, advises and points out "Yes *He does*." And having gone, appeared and moved into the house and home, dwelling and abode, Yahushua* anticipated his arrival and came before, met an encountered him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "What do you think or presume, suppose or regard, deemed or judge, decide, believe or consider, Shim'own? From whom do the Kings and leaders, commanders and princes, rulers and emperors, chiefs and monarchs of the earth and land, ground and inhabited regions receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit taxes and tributes or revenues and customs? From their sons, children and offspring, or from the foreigners, strangers and aliens?" And so he said, "From the strangers, aliens and enemies." Yahushua* said and affirmed, asserted and declared His thoughts to him, "So then and therefore, accordingly and as a result of this, their sons, children and offspring truly are and really exist as free and unrestrained, unconstrained and not under obligation, unfettered and independent. But nevertheless, so that and in order that we may not cause them to be distrustful or offended, displeasured or displeased, indignant, disapproved or caused to stumble, trip or fall, or have them judge and condemn us unfavourably; having pursued your journey and travelled, proceeded and gone to the lake and inland sea, throw and cast, scatter and hurl, propel and fling a fishing hook, and the first, chief and principle fish that comes up, arises and ascends, raise and elevate, carry and lift it, taking and removing it, and having opened its mouth, through enquiry and examination, thought and scrutiny, investigation and perception you will find and discover, observe and recognise, detect and come to know a stater*, that which is worth four drachma. Having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted that certain specific *stater*, and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to them in place of and on behalf of, for the sake of and on account of Me and for you."

24 - 27

17:24a The *Drachma* was a Greek silver coin equal in weight to the Roman *denarius*. This *two drachma* or *didrachmon* was an annual *Temple tribute tax* imposed by the religious leaders of the *Yaruwshalaiym Temple* on the *Yahuwdym* supposedly in relation to *Exodus 30:11-16*. But the payment in *Exodus 30* was not meant to be an *annual* tax at all – it was *only* to be given if the King of the land ever dared to take a census of the people. It was an offering or ransom money to atone for the repugnant stench to God caused by the act of numbering the people. It was never commanded to *ever* be paid annually, but as with all religious and political leaders, *any* chance to get money from their populace is never too far from their mind

17:25a From the placeholder *I̅Σ*

17:26a From the placeholder *I̅Σ*

17:27a The *stater* was a silver coin worth *four drachma's*, equal to 12 grams of silver

Chapter 18

The Lost Sheep

In, by and with that certain specific hour and point in time, the disciples and followers, pupils and learners, apprentices and adherents came and approached, turned towards and drew near to Yahushua* saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Then and therefore, accordingly and as a result of this, who is and exists as the greatest and strongest, mightiest and most powerful, most important and prominent, intense, extraordinary and outstanding in the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One?" And having called out to and summoned, invited and addressed a small and young child, He stood him upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within their midst and middle, between and among them, and 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, if you do not turn around and change your mind, thinking differently and change your ways and conduct, and come to be and exist, arise, appear and originate as, like and similar to the small and young children, you all may never, ever come, go or enter into the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One. Then and therefore, accordingly, consequently and these things being so, whoever will humble himself *or herself* and become unpretentious, modest and meek, gentile, mild and obedient as, like and similar to this small and young child, that person is and exists as the greatest and strongest, mightiest and most powerful, most important and prominent, intense, extraordinary and outstanding in the kingdom and royal

1 - 4

18:1a From the placeholder *I̅Y*

power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One. And whoever may welcome and embrace, favourably accept and receive, take and grasp, approve of and endure a small and young child such as this one on the basis of, on account of and because of My name and title, character and person, reputation and authority, he or she welcomes and embraces, favourably accepts and received, takes and grasps, approves of and endures Me. But nevertheless, whoever may cause one of these little and small ones who place their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence into and within Me to be offended and led into sin and error, tripped up and enticed to fall away and be displeasured, displeased and made to stumble and fall, it is good and better, useful and profitable, beneficial and advantageous for that person so that and in order that they would have a millstone that is usually only manageable by a donkey be hung and suspended, worn and placed around his or her neck, surrounding it on all sides, and let *himself or herself* plunge and sink into the openness and the depths of the sea to be drowned.

4 (cont) - 6

'Woe, alas and how horrible and dreadful is the world of governments and the ungodly multitude, those humans alienated from the Supreme One who are hostile to My cause from their offenses and entrapments, enticements and impediments, their traps and snares which serve as a trigger for an ambush, their rocks which cause someone to stumble, fall, and their obstacles that are in opposition *to Me*! For this reason, it is necessary for these offenses and entrapments, enticements and impediments, traps and snares which serve as a trigger for an ambush, these rocks which cause someone to stumble, fall, and these obstacles that oppose others to come, arise and appear. Regardless and nevertheless, however and in spite of this, alas, woe and how horrible and dreadful is the man and human being through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom the offense and entrapment, enticement and impediment, trap and snare which serve as a trigger for an ambush, the rock which cause someone to stumble, fall, and the obstacles that opposes people comes, arises and appears! Moreover, if or whether your hand or your foot causes you to be offended and leads you into sin and error, trips you up and entices you to fall away and be displeasured, displeased and makes you stumble and fall, cut them down and cut them off, eliminate and remove, sunder and separate them, strike them down and hew them off, exclude and expel, exterminate and do away with them, and throw and cast, scatter and hurl, propel, fling and expel them from you, separating yourself from them; it is and exists as good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for you to go and enter into life and continued existence crippled and crooked, bent and deformed, maimed and mutilated, injured and disabled, or lame and infirm than to be thrown and cast, scattered and hurled, propelled, flung and expelled into the inextinguishable and unquenchable, ceaseless and endless burning fire, having and holding, owning and possessing two hands and two feet. And if your eye, your organ that lets you see clearly may cause you to be offended and led into sin and error, tripped up and enticed to fall away and be displeasured, displeased and made to stumble and fall, pluck and draw, tear and gouge it out, removing and separating it from you, and throw and cast, scatter and hurl, propel, fling and expel it from you; it is and exists as good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for you to go off and depart, leave and proceed to go into life and continued existence deprived of your eye rather than having and holding, owning and possessing two eyes and be thrown and cast, scattered and hurled, propelled, flung and expelled into the blazing fire of Gehenna! See and recognise, observe and perceive, pay attention and take note, be aware, take heed and make sure that you do not show contempt or disdain for, despise or disregard, look down on or scorn any one of these small and little ones. For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, within and inside the heavens, the abode of the Supreme One, their Heavenly messengers and envoys of the Supreme One, through and via every individual and collective thing, they perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct their attention to and face, are aware of and take note of the face and countenance of My Father* who is within and inside the heavens, His abode.* What do you think or presume, suppose or regard, deemed or judge, decide, believe or consider? What if it came to be and existed, arose, appeared and originated that a certain man has a hundred sheep and one from out of them may go astray and wander away; will he not leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate himself from the ninety-nine that are upon the hills and mountains, and pursue the journey and travel, proceed and go on his way to seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find the one which has gone astray and has wandered away? And if it may come to be and exist, arise, appear and originate that he finds and discovers, observes and recognises, detects and comes to know it through enquiry and examination, thought and scrutiny, investigation and perception, 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, he rejoices and is glad, delighted and pleased over and on the basis of it rather and instead, more willingly, readily and sooner to a far greater degree than over and on the basis of the ninety-nine that had not gone astray or wandered away. In this manner and way, thus and so, it is not and does not exist as the will or purpose, desire or choice, mind or wish, purposeful intent or decision, gracious disposition or good pleasure, decree or law, precept or inclination in the presence of or in the sight of, in front of or before your Father*, He Who is within and inside heaven, His abode, with the end, goal and result that any of these small and little ones should be destroyed or ruined, annihilated or obliterated, lost or abolished, rendered useless, wasted or caused to perish or pass away.

7 - 14

18:10a From the placeholder *ΠΡΣ*
18:10b Verse 11 is missing from earliest Greek Manuscripts

18:14a From the placeholder *ΠΡΣ*

Correcting A Fellow Believer

'Now, if or whether your brother or 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, go away and depart, withdraw and proceed on your journey, refute and admonish, rebuke and reprove, expose and correct, reprehend and chide, chasten and convict, bring that person to light and show and convince that person that they are at fault and are wrong, just between that person and you alone, without a companion. If and whether that person may hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to you, then you have gained and acquired, gotten and won over your brother and fellow brethren. But nevertheless, if or whether that person may not hear or attend to, consider or understand, comprehend or perceive, pay attention or listen, take along and lead aside, acquire, accept and receive one or two together with you, associating with and acknowledging them as your companions, joining them to you, so that and in order that **'upon and by the mouth and evidence of two or three witnesses, affirmations and testimonies, every individual and collective word and saying, statement and message, proclamation and subject matter may stand upright and be sustained, upheld and established, set steadfast and unmoveable, fixed and affirmed, maintained and authorised, appointed and instituted, validated and confirmed.'** * But nevertheless, if and whether that person may disregard or ignore, pay no attention to or refuse to listen to, neglect or take no heed of them, tell the Ekklesia, congregation, gathering and assembly. But nevertheless, if and whether that person may even disregard or ignore, pay no attention to or refuse to listen to, neglect or take no heed of the Ekklesia, congregation, gathering and assembly, then let that person be and exist to you just as, exactly as and like

15 - 17

18:16a From *Deuteronomy 19:15*; *Numbers 35:30*

a pagan Gentile and a tax collector, revenue officer and toll collector. 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, as much as and whatever may be bound and tied up, wrapped up and restricted, fastened and chained up, hindered and kept from standing upright upon the earth and land, ground and inhabited regions will, in a future time, be and exist as having been bound and tied up, wrapped up and restricted, fastened and chained up, hindered and kept from standing upright within and inside the heavens, the abode of the Supreme One, and whatever may be untied and loosened, set free and released, unbound and unfasten, dismissed and dispersed upon the earth and land will, in a future time, be and exist as having been untied and loosened, set free and released, unbound and unfasten, dismissed and dispersed within and inside the heavens, the abode of the Supreme One. Again, anew and furthermore I say and teach, maintain and affirm, direct and exhort, advise and point out to you all, that concerning this, if and whether two from out of all of you upon the earth and land, ground and inhabited region agree with one voice, are in unison and in one accord about and concerning, regarding and on account of, because of and with respect to every individual and collective affair and event, circumstance and cause, deed and matter, accomplishment and practice, undertaking and obligation, task and act which they may ask or beg, call for or crave, desire or require, inquire or request, demand or plead about, it shall come to be and exist, arise, appear and originate for them from the presence of My Father*, He Who is within and inside the heavens, His abode. For this reason, wherever two or three are and exist as being gathered and drawn, collected and assembled, brought and joined together into and for My personal and proper name and title, character and person, reputation and authority, I am and exist within and inside their midst and amongst them there, in that place."

17 (cont) - 20

18:19a From the placeholder $\overline{\Pi P \Sigma}$

The Unmerciful Servant

Then, at that time, having come and approached, turned and drawn near to Him, *Yahushua*, Petros said, "Sovereign Master*, how often and how many times may my brother sin and err, miss the mark and make a mistake, violate the Law of the Supreme One and wander from the Way and from the state of uprightness to and against me and I forgive and let off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate him from them? Up until seven times have been completed?" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "I say and teach, maintain and affirm, direct and exhort, advise and point out to you, not 'up until' seven times, but nevertheless, notwithstanding and on the contrary, up until seventy times seven times! 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 kingdom and royal power, rule and dominion, authority and kingship of the heavens, the abode of the Supreme One, was likened and compared to a man, a King and leader, commander and prince, ruler and emperor, chief and monarch who wanted and wished, preferred and aimed, intended, willed and desired to take up, resolve and settle a word and decree, account and balance, matter and charge, review and evaluation together with his servants, slaves and attendants. Moreover, having began and started to take up, resolve and settle debts, one debtor who owed ten thousand talants* was brought and handed over, presented, led and offered to Him. But nevertheless, as he did not have or hold, acquire or receive, own or possess the means to repay and give back, restore and requite, deliver, recompense and pay off his debt, His Sovereign Master*, the one who had the power of deciding, commanded and directed, urged and bid, exhorted and ordered him to be sold into slavery and leased as merchandise to another, and his wife also and his children, and every individual and collective thing that he had and held, acquired and received, as much as he owned and possessed as well, and so have the debt repaid and given back, restored and requited, delivered, recompensed and paid off. Then and therefore, accordingly, consequently and these things being so, having fallen down and collapsing, bowing down and becoming prostrate on the ground, kneeling down before him, the servant, slave and attendant paid homage and showed reverence, prostrated themselves and expressed uttermost respect to him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, 'Sovereign Master*, be patient and endure, be forbearing and persevere, be slow to anger and do not punish me, having mercy upon me, and I will repay and give back, restore and requite, deliver, recompense and pay off every individual and collective thing that I owe to you.' And so, being moved with compassion and feeling sympathy, merciful and taking pity, the Sovereign Master* of that certain specific servant, slave and attendant set him free and released him, let him go and dismissed him, granted him the permission to depart and sent him away, and he forgave and let him off, left behind and set aside, ignored and disregarded, abandoned and left destitute, gave up and dismissed, omitted and rejected, neglected and separated him from his loan and debt. But nevertheless, having gone off and departed, left and proceeded to go away, that certain specific servant, slave and attendant found and discovered, observed and recognised, detected and learned about, understood and came to know one of his fellow servants, slaves and attendants through enquiry and examination, thought and scrutiny, investigation and perception, who owed him a hundred denarii* that he had to pay back and account for, render back and was indebted to give back to him, and having seized and grasped, taken hold of and restrained, hindered and prevented, taken control of, conquered and laid hold of him, he began to choke and strangle, suffocate and throttle, crush and overpower him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to him, 'Repay and give back, restore and requite, deliver, recompense and pay off what you owe me, what you have to pay back and account for, render back and are indebted to give back to me.' Then and therefore, accordingly, consequently and these things being so, having fallen down and collapsing, bowing down and becoming prostrate on the ground, kneeling down before him, his fellow servant, slave and attendant was 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, 'Be patient and endure, be forbearing and persevere, be slow to anger and do not punish me, having mercy upon me, and I will repay and give back, restore and requite, deliver, recompense and pay off every individual and collective thing that I owe to you.' But nevertheless, he did not want or wish, prefer or aim, intend, will or desire to do so, but nevertheless, notwithstanding and on the contrary, having gone off and departed, left and proceeded to go away, he threw and cast, scattered and hurled, propelled and flung him into a prison and jail, under the watchful eye of guards, up until he could repay and give back, restore and requite, deliver, recompense and pay off what he owed, what he had to pay back and account for, render back and was indebted to give back. Then and therefore, accordingly, consequently and these things being so, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to these things that had come to be and exist, arise, appear and originate, his fellow servants, slaves and attendants were exceedingly and extremely, very and greatly grieved and pained, distressed and vexed, harassed and irritated, annoyed and afflicted, and having come, arisen and appeared, they thoroughly declared and explained, unfolded and told, stated and made officially known, plainly announced and reported, narrated and made clear to their Sovereign Master* all these individual and collective things that had come to be and exist, arisen, appeared and originated. Then, at that time, having called for and summoned, invited and addressed him, his Sovereign Master*, the one with the power of deciding, says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, 'Evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt

18:21a From the placeholder $\overline{KE}$

18:22a From the placeholder $\overline{I\Sigma}$

18:24a A *talant* was equal, in terms of silver, to 6,000 drachma. 10,000 x 6,000 = 60,000,000 drachma

18:25a From the placeholder $\overline{K\Sigma}$

18:26a From the placeholder $\overline{KE}$

18:27a From the placeholder $\overline{K\Sigma}$

21 - 31

18:28a *Denarii*, the plural of *denarius* was equal to the *drachma*, a normal days pay. So this man owed 100 drachma, and the first slave owed 60,000,000 drachma. The second slave would only have to have worked 100 *days* to pay off his debt; the first slave would have to have worked at least 160,000 *years* to pay off his debt

18:31a From the placeholder $\overline{K\Omega}$

18:32a From the placeholder $\overline{K\Sigma}$

and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious servant, slave and attendant! Every individual and collective thing that you owed and were indebted to pay I forgave and let off, left behind and set aside, ignored and disregarded, abandoned and left destitute, gave up and dismissed, omitted and rejected, neglected and separated from you, since and because you exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched me. Was it not also necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for you to show mercy and compassion, pity, sympathy and kindness to your fellow servant, slave and attendant as, like and similar to the way I showed mercy and compassion, pity, sympathy and kindness to you?!' And having become provoked and agitated, angry and irritated,

31 (cont) - 35

furious and enraged, his Sovereign Master*, the one with the power of deciding, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed him over to the prison guards, judicial examiners and jailers who would test him up until the time when he could repay and give back, restore and requite, deliver, recompense and pay off every individual and collective thing that he owed, what he had to pay back and account for, render back and was indebted to give back. In this manner and way, thus and so, My Heavenly Father* shall 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 the same things to all of you unless you forgive and let off, leave behind and set aside, ignore and disregard, abandon and leave destitute, give up and dismiss, omit and reject, neglect and separate each and every one of your brothers and fellow brethren *from their sins* from your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions your impulses."

18:34a From the placeholder $\overline{K\Sigma}$

18:35a From the placeholder $\overline{\Pi HP}$

Chapter 19

A Teaching About Divorce

And it came to be and exist, arise and appear, that when Yahushua 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 these words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, He went away and moved on, left and departed from Galiylah and went and entered into the boundary and region, district and territory, limit and border, area, frontier and vicinity of Yahuwdea on the other side and on the opposite shore of the Yardan. And many numerous and large amounts of crowds and multitudes, throngs and masses of people accompanied and followed after, obeyed and joined themselves to Him, and He willingly served and healed, cured and restored them to health there, in that place. And some Pharisees came and approached, turned and drew near to Him to put Him to the test and objectively examine, scrutinize and entice Him to prove, determine and ascertain His genuineness, behavioural response and character by saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Is it possible or permitted, lawful or free, authorised or right, allowed or proper for a man to set free and release, let go of and dismiss, grant the permission to depart and send away a wife or woman who is betrothed to be married in accordance with and with regards to, in relation to and with respect to any individual and collective cause or charge, reason or accusation?" And having answered and replied to their question, He said, "Have you never, at any time, publicly or privately read in order to recognise, accurately know and acknowledge that concerning this, from and since the beginning and origin, start and foundation, first cause and outset of creation, the Creator **'made and accomplished, constructed and established, manufactured and created, formed and produced, appointed and ordained, prepared and constituted them male and female?'** * and He also said, **'On account of and for the reason of, because of, for the sake of and with regards to this, a man will leave his father and mother behind, setting them aside and abandoning them, departing from them and ceasing to be with them, and he will hold fast and cling to, adhere and cleave to, be joined and glued closely together and be united to his wife, and the two will exist and shall become one flesh and body.'** * So that and therefore, for this reason and for this purpose, no longer, no more and no further are they existing as two, but nevertheless, notwithstanding and on the contrary, *they are* one flesh and body. Then and therefore,

1 - 12

accordingly, consequently and these things being so, what God* has yoked and paired, joined and united together, do not let a human being separate or divide, sunder or part, divorce or remove." They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Then and therefore, accordingly, consequently and these things being so, why and for what reason did Moshe order and command, commission and direct, ordain and charge, enjoin and authorise to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a release of interest form, a certificate and bill of divorce, a document of dismissal, and to set free and release, let go of and dismiss, grant the permission to depart and send away*?" He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Concerning that, Moshe permitted, let and allowed you to set free and release, let go of and dismiss, grant the permission to depart and send away a wife or woman who is betrothed to be married in view of and necessary for, as a result of and in correspondence with the hardness of your heart and stubbornness, insensitivity and obduracy, obstinacy, unyielding frame of mind and coldness, but nevertheless, it has not come to be or exist, arise, appear or originate in this way and manner, thus and so from and since the beginning and origin, start and foundation, first cause and outset of creation. But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, whoever might set free or release, let go of or dismiss, grant or permission to depart or send his wife or the woman who he is betrothed to be married away, except on the basis of, on account of and upon a proved accusation of fornication, sexual immorality, illicit sexual relation out of wedlock and bestiality, and marries and joins himself to another, commits adultery and has unlawful sexual intercourse." The disciples and followers, pupils and learners, apprentices and adherents say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "If the cause and affair, matter and case, reason and situation of man together with a wife or a woman who is betrothed to be married is and exists in this manner and way, thus and so, it is not good or better, useful or profitable, beneficial or advantageous to take a wife and get married!" But nevertheless, He said to them, "Not everyone, individually and collectively can grasp and understand, accept and receive, contain and hold, admit and assent to this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, but nevertheless, notwithstanding and on the contrary, *only* those to whom it has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented. For this reason, there are and exist some who are eunuchs who were born, begotten and brought forth in that manner and way, thus and so from out of their mother's womb and uterus. And there are and exist some who are eunuchs who were made to be eunuchs as they were castrated and emasculated by, under and subject to the power and control of men and other human beings. And there are and exist some who are eunuchs who made themselves to be eunuchs, choosing to remain unmarried 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 kingdom and royal power, rule and dominion, authority and kingship of the heavens, the abode of the Supreme One. He that has the power and might, ability and capability, force and influence, authority and significance, competence and excellence to grasp and understand, accept and

19:1-12 See also *Marcus 10:1-12*

19:1b From the placeholder $\overline{I\Sigma}$

19:4a From *Genesis 1:27*; *5:2*

19:5a From *Genesis 2:24*

19:6a From the placeholder $\overline{\Theta\Sigma}$

19:7a See *Deuteronomy 24:1-4*

12 (cont)

receive, contain and hold, admit and assent to this, let that person grasp and understand, accept and receive, contain and hold, admit and assent to this."

Yahushua And The little Children

13 - 15

Then, at that time, small and little children and offspring were brought and handed over, presented, led and offered to Him so that and in order that He could lay and set, place and put His hands on them, and so He could pray and request, petition and plead for them. But nevertheless, the disciples and followers, pupils and learners, apprentices and adherents rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced them sharply. But nevertheless, Yahushua said to them, "Allow and permit, tolerate and let the small and little 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 the heavens, the abode of the Supreme One, is and exists as of such ones as these." And having laid and set, placed and put His hands upon them, He then pursued His journey and travelled, proceeded and went on His way from there, from that place.

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

19:14a From the placeholder *ΙΣ*

The Rich Young Man

16 - 27

*And behold, look and see! Having come and approached, turned and drawn near to Him, a certain one said, "Teacher, Master and Instructor, You Who teaches concerning the things of the Supreme One: which or what 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 thing may I 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 so that and in order that I may have and hold, acquire and receive, own and possess eternal and never ending, everlasting and perpetual life and continued existence?" So He said to him, "Why and for what reason do you ask and beg, entreat and question, request, enquire and beseech me about and concerning, regarding and on account of, because of and with respect to that which 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? There is only One Who is and exists as 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. But nevertheless, if you want and wish, prefer and aim, intend, will and desire to enter and go into that life and continued existence *of which you speak*, keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect the charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions." He, *the man*, says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Which ones?" And Yahushua* said to him, "**You will not kill, slay or murder; you will not commit adultery, never having unlawful intercourse with someone else's wife; you will not steal or cheat, deceive or beguile, secretly embezzle or craftily take away, subterfuge or treacherously whisper malicious rumours, clandestinely rob others of their possessions or smuggle and conceal goods; you will not bear false witness or give false testimony, commit perjury or attest untrue things; you will not defraud or rob, deprave or withhold, deny and refuse to give payment, value and honour, support, respect and revere your father* and your mother,'** and **'You shall dearly love and welcome, entertain, look fondly upon and cherish your neighbour with strong affection and highly esteem them with great favour, goodwill and benevolence, be loyal to and greatly adore them as, like and similar to the way you do yourself.'** " The young man says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "All these individually and collectively I have kept and guarded, held on to and retained, attended to and maintained, kept an eye on and watched over, preserved and protected. Which and what then do I still and yet lack and miss, fail to reach and have come short of, fallen short of and have been excluded from?" Yahushua* said and affirmed, asserted and declared His thoughts to him, "If you want and wish, prefer and aim, intend, will and desire to be and exist as full and complete, perfect and whole, successful and developed, genuine and true, valid and established, go away and depart, withdraw and proceed on your journey and sell and exchange, give up and trade your possessions and wealth, goods and property, and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present them to the poor and needy, those lacking their necessities and so are dependent on others for support, and you shall have and hold, acquire and receive, own and possess treasure and valuables, wealth and riches within and inside the heavens, the abode of the Supreme One, and then 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 this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, the young man went off and departed, left and proceeded to go away, being grieved and pained, distressed and vexed, harassed and irritated, annoyed and afflicted, for the reason that he was and existed as one who had and held, acquired and received, owned and possessed many numerous and large amounts of acquisitions and possessions, property and wealth. So Yahushua* said to His disciples and followers, pupils and learners, apprentices and adherents, "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, the rich and wealthy people abounding in materials and resources shall go and enter into the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One with difficulty and will find it hard and troublesome. And again, anew and furthermore I say and teach, maintain and affirm, direct and exhort, advise and point out to you all: it is and exists as easier labour for a camel to go and pass, travel and journey through and via the eye and hole of a needle than for a rich and wealthy person abounding in materials and resources to go and enter into the kingdom and royal power, dominion and rule, kingship, reign and authority of God*." But nevertheless, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, the disciples and followers, pupils and learners, apprentices and adherents were exceedingly and extremely, very and greatly amazed and astounded, astonished and overwhelmed, bewildered and shocked, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Then and therefore, accordingly and as a result of this, who or what has the power and might, ability and capability, force and influence, authority and significance, competence and excellence to be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation?" And having turned His eyes upon and looked within, gazed at and considered them, Yahushua* said, "From and beside, by and with human beings it is unable and incapable, powerless, impossible and unauthorised to be done, but nevertheless, from and beside, by and with God*, all individual and collective things are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to be done." Then, at that time, having answered and replied, Petros said to Him, "Behold, look and see! We have left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated ourselves from every individual and collective thing, and we have accompanied and followed after, obeyed and joined ourselves to You. Then and therefore, accordingly and as a result of this, what shall there be and exist for us?" And so Yahushua* said

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

19:18a From the placeholder *ΙΣ*

19:19a From the placeholder *ΠΡΑ*

19:19b From *Exodus 20:12-16*; *Deuteronomy 5:16-20*

19:21a From the placeholder *ΙΣ*

19:23a From the placeholder *ΙΣ*

19:24a From the placeholder *ΘΥ*

19:26a From the placeholder *ΙΣ*

19:26b From the placeholder *ΘΩ*

19:28a From the placeholder *ΙΣ*

to them, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, all of you that have accompanied and followed after, obeyed and joined yourselves to Me: in, by and with the new birth and new age, the regeneration and renewal, restoration and rebirth, the recreation and the new beginning, at the time when and as long as the Son* of Man* may sit down and dwell, stay, reside and sojourn upon the throne, seat and chair of His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, all of you shall also sit down and dwell, stay, reside and sojourn upon twelve thrones, seats and chairs, 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. And every individual and collective person who have left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated *himself or herself* from houses or homes, dwellings or abodes, or brothers or sisters, or father, or mother, or small and young children, or forms, lands or rural areas on account of and for the reason of, because of, for the sake of and with regards to My personal and proper name and title, character and person, reputation and authority, shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a hundred times as much, and they shall also inherit and obtain, gain possession of, receive and acquire eternal and never ending, everlasting and perpetual life and continued existence. But nevertheless, many numerous and large amounts of first and chief, principal and most important ones will be and exist as last and final, lowest and least important ones, and the last and final, lowest and least important ones *will be* first and chief, principal and most important ones.

19:28b From the placeholder $\overline{YΣ}$
19:28c From the placeholder $\overline{ANOY}$

28 (cont) - 30

Chapter 20
The Workers

'Affirming and confirming this, the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One, is and exists like and resembles a Man, a Master of a house and householder Who went out and departed, came forth and proceeded to go out very early in the morning, between 3 a.m. and 6 a.m., to let, hire and employ workmen and labourers for a wage for and on behalf of His vineyard, a place where grapes are cultivated. And having come to an agreement and settling a price together with the workmen and labourers, of a denarius a day, the normal pay for a day, He sent and dismissed, dispatched, ordered and commissioned them to go into His vineyard, the place where the grapes are cultivated. And having gone out and departed, come forth and proceeded to go out around and near the third hour, about 9 a.m., He saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with other and different people, leisurely and lazily, idly and inactively, carelessly and worthlessly standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside the plaza's and marketplaces, forums and public squares, free from labour and being unprofitable, neglectful and useless. And He said to them, 'All of you also go away and depart, withdraw and proceed on your journey to go into the vineyard, the place where the grapes are cultivated, and whatever is and exists as righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, I will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to you.' And so they went off and departed, left and proceeded to go away. And having gone out and departed, come forth and proceeded to go out again and anew, around and near the sixth hour, about 12 p.m., and also the ninth hour, about 3 p.m., He did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established the exact same thing, similarly and in like manner. And having gone out and departed, come forth and proceeded to go out around and near the eleventh hour, about 5 p.m., through enquiry and examination, thought and scrutiny, investigation and perception He found and discovered, observed and recognised, detected and learned about, understood and came to know other and different people, leisurely and lazily, idly and inactively, carelessly and worthlessly standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, free from labour and being unprofitable, neglectful and useless, and says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, 'Why and for what reason have you leisurely and lazily, idly and inactively, carelessly and worthlessly stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised here, in this place, free from labour and being unprofitable, neglectful and useless for the whole of and the entirety of the day?' They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, 'For concerning this, no one, nobody and nothing has let, hired or employed us for any wage.' He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, 'All of you also go away and depart, withdraw and proceed on your journey to go into the vineyard, the place where the grapes are cultivated.' Then, when evening had come to be and exist, arose, appeared and originated, the Sovereign Master and Owner* of the vineyard, the place where the grapes are cultivated, says and teaches, maintains and affirms, directs and exhorts, advises and points out to His steward and foreman, manager and governor, trustee and administrator, 'Call and invite, address and summon the workmen and labourers, and repay and give, restore and requite, deliver, recompense and pay them their due wage, reward and pay, beginning and starting from the last and final ones up until the first, chief and principle ones.' And having come, arisen and appeared, those that were hired around and near the eleventh hour, about 5 p.m., received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted one denarius, a normal day's pay. And having come, arisen and appeared, those who were first, chief and principle ones thought and deemed, supposed and considered, held and presumed, imagined and assumed, suggested, regarded and believed that concerning this, they would receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a lot more and a greater and far larger and numerous amount, yet they also received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted one denarius, a normal days pay themselves. But nevertheless, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted *their wage*, they grumbled and complained, murmured and muttered against and contrary to the Master of the house and householder, expressing their dissatisfaction and displeasure, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, 'These that were the last and final ones only did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established one single hour, and You have 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 them as equal to, identical to and the same as us who carried and bore, lifted and took up, supported, raised up and endured the weight and burden, suffering and hardship, stress and load, difficulty and fullness, trouble and heavy labour of the day, and the burning and scorching heat of the sun!' But nevertheless, having answered and replied to one of them, He said, 'Comrade and companion, partner and friend; I have not done anything wrong or acted unjustly or wickedly to you, nor have I hurt or injured, damaged or harmed you. Did you not come to an agreement with Me and settle a price of a denarius, a normal days pay? Take and bear, raise and lift up, carry and elevate what is yours and go away and

1 - 14

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

depart, withdraw and proceed on your journey. So what if this is what I want and wish, prefer and aim, intend, will and desire to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to the one who was the last and final one, as, like and similar to what I also gave to you. Or is it not possible or free, permitted or lawful, right and proper 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 what I want and wish, prefer and aim, intend, will and desire with My Own things? Or is and does your eye and way of seeing 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, for concerning this I am and exist as 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?' Therefore in this manner and way, thus and so, the last and final, lowest and least important ones shall be and exist as the first and chief, principal and most important in influence, rank and honour, and the first and chief, principal and most important ones in influence, honour and rank *shall be* last and final, lowest and least important."

14 (cont) - 16

An Eternal Request

Moreover, rising and ascending to go into Yaruwshalaiym, Yahushua took along and brought, led aside and accepted, received and ascertained the Twelve alone and by themselves, associating with and acknowledging them as His companions, joining them to Himself, and He said to them in, by and with the way and route, road, path and journey, "Behold, look and see! We rise and ascend to go into Yaruwshalaiym, and the Son* of Man* shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over to the chief and high priests, and to the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and they shall evaluate and separate, sunder and judge, condemn and sentence Him, pronouncing doom upon Him and declaring Him to be guilty and worthy of death, the separation of the soul from the body, and they shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over to the Gentile nations and races so that, for the purpose of and with the result that they will laugh at and ridicule, scornfully mock, jeer at and deride Him, and flog and lash, beat and torment, scourge and whip Him, and crucify Him, nailing Him to and upright stake, pole, cross and patibulum, and the third day He shall be raised and lifted up, awakened and restored from death and be recalled back to life." Then, at that time, the mother of the sons of Zabdiy came to and approached, turned towards and drew near to Him, together with her sons. She is paying homage and showing reverence, prostrating herself and expressed uttermost respect to Him, and asking and begging, calling and craving, desiring and requiring, inquiring and requesting, demanding and pleading for a certain thing from Him. And so He said to her, "What is it that you want and wish, prefer and aim, intend, will and desire?" She says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Decree it, so that and in order that in, by and with Your glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, these two sons of mine may sit down and reside, dwell, sojourn and be seated, one on your right, and one on your left." But nevertheless, having answered and replied to the question, Yahushua* said, "You do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate what it is that you ask and beg, call and crave, desire and require, inquire and request, demand and plead for! Are you powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to drink and soak up, absorb and suffer the cup and vessel which I am about and inevitable to, determined and intended to, certain and expected to, shall and will drink and soak up, absorb and suffer?" They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "We are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Indeed, truly and surely, you shall drink and soak up, absorb and suffer My cup and vessel, but nevertheless, to sit down and reside, dwell, sojourn and be seated from out of My right or from out of My left does not be or exist as Mine to give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present, but nevertheless, notwithstanding and on the contrary, *they belong* to whom they have already been prepared and arranged, provided and made ready for by, under and subject to the power and control of by My Father*." And having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, the Ten were indignant and angry, very displeased and vexed, grieved and offended, irate and incensed, irritated, discontented and annoyed about and concerning, regarding and on account of, because of and with respect to the two brothers. But nevertheless, having called for and summoned, invited and addressed them, Yahushua* said, "You see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning that, the rulers and commanders, chiefs, leaders and governors of the nations and races lord it over, rule over and domineer them, and their great and powerful, mighty, eminent and important ones rule and reign, have dominion over and exercise authority, use force against and tyrannise them. It shall not be or exist in this manner or way, thus or so within and among all of you, but nevertheless, notwithstanding and on the contrary, whoever may want or wish, prefer or aim, intend, will or desire to come to be or exist, arise or appear as great and powerful, mighty, eminent and important will be and exist as your servant and minister, helper and attendant, assistant and agent. And whoever may want or wish, prefer or aim, intend, will or desire to be and exist as first and chief, principle and most important in influence, rank and honour, will be and exist as the slave, servant and attendant of all of you. Just as and exactly as the Son* of Man* did not come, arise or appear to be served or supported, aided or taken care of, waited on or ministered to, but nevertheless, notwithstanding and on the contrary, to serve and support, aid and take care of, wait on and minister to *others*, and to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present His life and soul as a ransom and price of release, a means of setting free and liberation, atonement and redemption, reconciliation and recompense in place of and on behalf of, for the sake of and on account of many numerous and large amounts *of people*."

17 - 28

20:17-28a See also *Marcus 10:35-45*
20:17a From the placeholder *ΙΣ*
20:18a From the placeholder *ΥΣ*
20:18b From the placeholder *ΑΝΟΥ*
20:22a From the placeholder *ΙΣ*
20:23a From the placeholder *ΠΡΣ*
20:25a From the placeholder *ΙΣ*
20:28a From the placeholder *ΥΣ*
20:28b From the placeholder *ΑΝΟΥ*

Blind Men Healed

And coming forth and travelling, going out and proceeding, emerging and departing from Yariychuw,* a numerous and large crowd and multitude, throng and mass of people accompanied and followed after, obeyed and joined themselves to them. And behold, look and see! Two blind men sitting down and dwelling, staying, residing and sojourning alongside and beside, near and by the way and route, road and path. Having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that Yahushua* is going and passing by, departing and moving near them, they shouted, exclaimed and cried out with a loud and raucous voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master*! Show mercy and compassion, pity, sympathy and kindness to us, Son* of David!" But nevertheless, the crowd and multitude, throng and mass of people rebuked and admonished, rated and chided, reproved and censured, punished and warned, charged, evaluated and denounced them, so that and in order that they

29 - 30

20:29a *Yariychuw*, incorrectly known as *Jericho* and means *Moon City*
20:30a From the placeholder *ΙΣ*
20:30b From the placeholder *ΚΕ*
20:30c From the placeholder *ΥΕ*

might stop speaking and make no sound, be silent and quiet. But nevertheless, they cried out loud for help and shouted, clamoured and screamed to summon Him more excessively and exceedingly, greatly and abundantly, extremely and emphatically to a greater and higher degree, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master*! Show mercy and compassion, pity, sympathy and kindness to us, Son* of David!" And having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised,

30 (cont) - 34

Yahushua* cried out and yelled, called for and summoned, addressed and invited them, and said, "What is it that you want and wish, prefer and aim, intend, will and desire for Me to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish for you *both*?" They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Sovereign Master*, *we want it* so that and in order that our eyes may be opened, allowing us to see!" And so, being moved with compassion and feeling sympathy, taking mercy and pity *upon them*, Yahushua* touched and took hold of, grabbed and joined Himself to their eyes, their organs used for seeing, and straightaway and immediately they saw and perceived with their eyes, receiving their sight and having their eyes healed of their blindness, and then they accompanied and followed after, obeyed and joined themselves to Him.

20:31a From the placeholder $\overline{KE}$
20:31b From the placeholder $\overline{YE}$
20:32a From the placeholder $\overline{IH}$
20:33a From the placeholder $\overline{KE}$
20:34a From the placeholder $\overline{IH}$

Chapter 21

The Triumphal Entry

1 - 4

And when they approached, drew near and came close to Yaruwshalaiym and went, arose and appeared into Bayith-Pag*, towards the mountain and hill of olive trees, then, at that time, Yahushua* sent and dismissed, dispatched, ordered and commissioned two disciples and followers, pupils and learners, apprentices and adherents, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Pursue your journey and travel, proceed and go into the village and small country town opposite and before, in front of and in your sights, and immediately and straight away you will find and discover, observe and recognise, detect and come to know a donkey through enquiry and examination, thought and scrutiny, investigation and perception, that is bound and tied up, restricted and stopped from moving, and a colt, the foal of a donkey, together with her. Having untied and loosened, set free and released, unbound, undone and unfastened *them*, take and lead, guide and direct *them* to Me. And if a certain person may say something to you, say concerning this, 'The Sovereign Master* has and holds, acquires and receives, owns and possesses a need and necessity, duty and business for them, and He will send and dismiss, dispatch, order and commission them to come back immediately and straightaway.'" Now, this has come to be and existed, arisen, appeared and originated so that and in order that the word spoken through and via the prophet who declared the thoughts of the Supreme One might be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, *which* says and teaches, maintains and affirms, directs and exhorts, advises and points out,

21:1-11 See also *Marcus 11:1-11*
21:1a *Bayith-Pag*, incorrectly known as *Bethphage* and means *House of Unripe Figs*
21:1b From the placeholder $\overline{I\Sigma}$
21:3a From the placeholder $\overline{K\Sigma}$

5

> **"Say to and tell the daughter of Tsiyown*, 'Behold, look and see!**
> **Your King and Leader, Commander and Prince, Ruler, Chief and Monarch**
> **comes, arises and appears to you, gentle and kind, considerate and**
> **accommodating, soothing and pleasant, mild and friendly, calm and patient,**
> **and mounted and riding upon a donkey, and upon a colt, the foal of a**
> **donkey, a beast who carries a burden.' " ***

21:5a *Tsiyown*, incorrectly known as *Zion* and means *Dry Land*
21:5b From *ZakarYahu 9:9*

6 - 8

And then the disciples and followers, pupils and learners, apprentices and adherents, having pursued their journey and travelling, proceeding and going on their way 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 just as and exactly as they had been arranged and ordered, prescribed and appointed, commanded and instructed, directed and ordained by Yahushua*. They took and led, guided and directed the donkey, and the colt, the foal of a donkey, and laid and set, placed and put their garments and clothes, cloaks and mantles upon them, and He sat down and dwelt, stayed, resides and sojourned upon them. And the numerous and large crowd and multitude, throng and mass of people spread and dispersed, scattered and distributed their garments and clothes, cloaks and mantles in and on the way and route, road and path, and others and different ones cut and chopped off branches and twigs from the trees and large bushes, and spread and dispersed, scattered and distributed them in and on the way and route, road and path. Then the crowds and multitudes, throngs and masses of people that were going before and going on ahead, leading the way and proceeding to go before, and those that were those that were going along and accompanying, following and travelling behind Him were shouting, exclaiming and crying out with a loud and raucous voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out,

21:6a From the placeholder $\overline{I\Sigma}$

9

> **"Please save, rescue and deliver us, Son* of David!**
> **Blessed and favoured, praised and extolled, celebrated and**
> **honoured is He Who comes, arises and appears in, by and with**
> **the personal and proper name and title, character and person,**
> **reputation and authority of Yahuweh*!**
> **Please save, rescue and deliver us in, by and**
> **with the Highest and Extolled One!" ***

21:9a From the placeholder $\overline{Y\Omega}$
21:9b From the placeholder $\overline{KY}$
21:9c From *Psalm 118:26*. Also see *Yasha'Yahu 62:6-12*

10 - 11

And after He had gone and entered into Yaruwshalaiym, everyone in the town and city, individually and collectively was shaken and disturbed, moved and caused to tremble and quake, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Who is and Who does this Man exist as?" And the crowds and multitudes, throngs and masses of people were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "This Man is and exists as the prophet Yahushua* from Nazareth in Galiylah, He Who declares the thoughts of the Supreme One before and in the presence of mankind."

21:11a From the placeholder $\overline{I\Sigma}$

Yahushua Clears The Temple

12 - 13

And Yahushua* entered and went into the Sacred Place and Temple, and He threw out and expelled, drove out and repudiated, pulled and tore out, brought and sent out, cast and extracted out, disposed of and ejected, banished and got rid of all those, individually and collectively, who were selling and bartering, offering things to be sold and bought, and those that were buying, purchasing and doing business within and inside the Sacred Place and Temple, and He also overturned and destroyed, ruined and overthrew, twisted and bent, upset and trampled on the tables of the money changers, brokers and bankers, and also the seats and chairs of those that were selling and bartering, offering and attempting to exchange money for the doves and pigeons. And He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "It has written and inscribed, recorded and composed down in the writings, **'My house and home, dwelling and abode will be called and addressed, summoned and invited as a house and home, dwelling and abode of prayer and communication,'** * but nevertheless, all of you are making and accomplishing, constructing and establishing, manufacturing and creating, forming and

21:12-17 See also *Marcus 11:12-19*
21:12a From the placeholder $\overline{I\Sigma}$
21:13a From *Yasha'Yahu 56:7*

producing, appointing and ordaining, preparing and constituting it as **'A cave and den, hideout and refuge, grotto and cavern of robbers and bandits, highwaymen and plunderers, freebooters and brigands, pirates and buccaneers!'"** * And those that were blind, those who were unable to see, and those who were lame and crippled, maimed and infirm came and approached, turned and drew near to Him within and inside the Sacred Place and Temple, and He willingly served and healed, cured and restored them to health. But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the wonderful and marvellous, excellent and remarkable, astonishing and admirable things that 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, and the children shouting and vociferating, exclaiming and crying out with a loud and raucous voice within and inside the Sacred Place and Temple, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Please save, rescue and deliver us, Son* of David!" the chief priests and clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars were indignant and angry, very displeased and vexed, grieved and offended, irate and incensed, irritated, discontented and annoyed. And they said to Him, "Do You hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to what they are saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out!?" But nevertheless, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Yes and certainly, truly and assuredly. Have all of you never publicly or privately read in order to recognise, accurately know and acknowledge that concerning this; **'From out of the mouth of infants and small children, and babes and little ones that are still nursing You have ordered and arranged, perfected and completed, equipped and prepared, rendered and put in order, setup and created, established and made praise, extolment and honour for Yourself'?** *" And having left and forsaken, abandoned and ceased to care for them, He went off and departed, left and proceeded to go outside the town and city to go to Bayith-'Aniy*, and He lodged, remained and passed the night away there, in that place.

13 (cont) - 17

21:13b From *YirmeYahu 7:11*

21:15a From the placeholder *YΩ*

21:16a From the placeholder *IΣ*

21:16b From *Psalm 8:2*

21:17a *Bayith-'Aniy*, incorrectly known as *Bethany* and means *House of Misery*

The Fig Tree Withers

Then, early in the morning, between 3 am and 6am, having gone to return to the town and city, and He was hungry and longed for, strongly desired and ardently craved food. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to a single fig tree upon the way and route, road and path, He came and arose, appeared and went up to it, and through enquiry and examination, thought and scrutiny, investigation and perception He found and discovered, observed and recognised, detected and came across nothing except leaves and foliage alone and by themselves, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to it, "No more, no longer and no further may fruit or produce, results or rewards come to be and exist, arise, appear and originate from out of you for and on behalf of the entirety of the age, season and the perpetuity of time." And suddenly and instantly, immediately and at that very moment, the fig tree withered and shrivelled, dried up and became useless. And 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 marvelled and admired Him, being astounded, astonished and amazed, extraordinarily impressed and surprised, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "How and in what manner or way did the fig tree wither and shrivel, dry up and become useless suddenly and instantly, immediately and at that very moment!?" Having answered and replied to their question, Yahushua* said to them, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, if any of you may 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*, and may not separate or sunder, make a distinction or doubt, hesitate or waver, debate or take issue with, dispute or evaluate it, not only shall 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 the sign of the fig tree alone, but nevertheless, notwithstanding and on the contrary, if all of you may also say to this hill and mountain, 'Be lifted up and elevated, carried, picked up and raised from the ground, and be thrown and cast, scattered and hurled, propelled and expelled into the sea,' it shall come to be and exist, arise, appear and originate. And all individual and collective things, whatever and as much as you ask and beg, call and crave, desire and require, inquire and request, demand and plead for in, by and with prayer and communication *with the Supreme One*, trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, you shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit."

18 - 22

21:18-22 See also *Marcus 11:20-25*

21:21a From the placeholder *IΣ*

Yahushua's Authority

And He, having gone, arisen and appeared to go into the Sacred Place and Temple, as He was teaching, explaining and instructing through discourses and discussions, the chief and high priests and the presbyters and elders of the people, tribe and nation, the Sanhedrin, came and approached, turned and drew near to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "In, by or with 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? And Who, Which or What gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to You this power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and the right and permission to do so?" And having answered and replied to their question, Yahushua* said to them, "And I also ask and desire to know, demand and address, enquire and examine, interrogate and request that you answer one word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, which, if you tell me, I shall also tell all of you in, by or with 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, keep and carry out, construct and establish these things. Yahuchanon's immersion and submersion: where and what source or origin was it from? From out of heaven, the abode of the Supreme One, or from out of human beings?" And they thoroughly thought about and reasoned, carefully considered and reckoned, resolved and deliberated, pondered and reflected about this within and among themselves, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "If we might say 'From out of heaven, the abode of the Supreme One,' He will say to us, 'Then and therefore, accordingly, consequently and these things being so, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason did you not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in him?' But nevertheless, if we might say 'From out of human beings,' we are frightened and alarmed, afraid and terrified, scared and fearful of the crowd and multitude,

23 - 26

21:23-27 See also *Marcus 11:27-33*

21:24a From the placeholder *IΣ*

throng and mass of people, for the reason that all of them, individually and collectively, have and hold, acquire and receive, own and possess Yahuchanon as, like and similar to a prophet, a man who declares the thoughts of the Supreme One before and in the presence of mankind!" And having answered and replied to Yahushua*'s* question, they said, "We do not see or perceive, observe or witness, appreciate or experience, recognise or respect, understand, comprehend or know." And so He said and affirmed, asserted and declared His thoughts to them, "Neither will I say and teach, maintain and affirm, direct and exhort, advise and point out to you in, by or with what kind or sort of power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission I do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish these things."

26 (cont) - 27

21:27a From the placeholder *ΙΥ*

Parable Of The Two Sons

'So what do you think or presume, suppose or regard, deemed or judge, decide, believe or consider? A man had and held, acquired and received, owned and possessed two children, offspring and progeny. And having gone to and approached, turned and drawn near to the first and chief, principle and most important one, he said, "Child and son, go away and depart, withdraw and proceed on your journey to accomplish and execute, bring about and construct, produce and perform, practise and carry out, establish, acquire and enforce work today in the vineyard, the place where the grapes and cultivated." And having answered and replied, he said, 'I want and wish, prefer and aim, intend, will and desire not to go,' but nevertheless, being sorry and feeling remorse, repenting and changing his mind, feeling regret and thinking differently later on and afterwards, he went off and departed, left and proceeded to go. And having gone to and approached, turned and drawn near to the other and second one, He said the exact same thing, similarly and likewise. But nevertheless, having answered and replied, this one said, "I will, sir," and he did not go off or depart, leave and proceed to go. Which one from out of the two 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 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 the Father*?" They say and teach, maintain and affirm, direct and exhort, advise and point out, "The first and chief, principle and most important one." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, the tax collectors, revenue officers and toll collectors, and the harlots, whores and prostitutes are going into the kingdom and royal power, dominion and rule, kingship, reign and authority of God* before and ahead of all of you, leading the way and the procession. For the reason that Yahuchanon came, arose and appeared towards all of you for your advantage in, by and with the way and route, road and path of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him, and you did not trust and rely upon, obey or place confidence, certainty or guarantee, assurance or dependence in him. On the other hand, the tax collectors, revenue officers and toll collectors, and the harlots, whores and prostitutes trusted and relied upon, obeyed and placed confidence, certainty and guarantee, assurance and dependence in him. And yet, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, neither did any of you feel sorry or remorse, repent or change your mind, feel regret or think differently later on and afterwards, and so trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in him.

28 - 32

21:31b From the placeholder *ΠΡΣ*
21:31a From the placeholder *Σ*
21:31c From the placeholder *ΘΥ*

Parable Of The Vineyard

*'Hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to another and different parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype. A Man was and existed as the Master of the house and householder, and He planted and caused a vineyard, a place where grapes are cultivated, to come about, and set and placed, put and assigned a fence, barrier and hedge around it in order to set it apart, standing it upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and He also dug a winepress, vat and trough within and inside it, and built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made a watchtower, and He also gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it out to farmers and vineyard keepers, vinedressers, tenants and gardeners, and then He went away on a journey, leaving it and being absent from it for a considerable time. And at the time when the proper, right and precise day and time, age and season the fruit and produce, harvest and crop was to appear neared and came close, was at hand and imminent, He sent and dismissed, dispatched, ordered and commissioned His servants, slaves and attendants to the farmers and vineyard keepers, vinedressers, tenants and gardeners to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit His fruit and produce, harvest and crop. And having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted His servants, slaves and attendants, the farmers and vineyard keepers, vinedressers, tenants and gardeners did this: one they beat and flayed, struck and whipped, hit, thrashed and scourged, and another they killed and slayed, condemned and annihilated, exterminated and slaughtered, depriving them of their life, and another they stoned and threw rocks at until they died. Again, anew and furthermore He sent and dismissed, dispatched, ordered and commissioned other and different servants, slaves and attendants, a lot more and a greater and far larger and numerous amount than those who were *sent* firstly, principally and chiefly, and they did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established to them the exact same thing, likewise and in a similar way. But nevertheless, later on and afterwards He sent and dismissed, dispatched, ordered and commissioned His Son* to them for their advantage, saying and teaching, maintaining and affirming, exhorting and directing, advising and pointing out, 'They will turn toward and respect, revere and have regard for My Beloved and Esteemed, Dearly loved and Highly regarded Son*, turning from their errors and feeling compunction.' But nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the Son*, the farmers and vineyard keepers, vinedressers, tenants and gardeners said within and amongst themselves, 'This person is and exists as the heir; He Who receives and acquires the legitimate right of the inheritance! Come here and now; let us kill and slay, condemn and annihilate, exterminate and slaughter Him, and we may have and hold, acquire and receive, own and possess His inheritance and legitimate right.' And having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted Him, they threw Him out and expelled, drove Him out and repudiated, pulled and tore Him out, brought and sent Him out, cast and extract Him out, dispose of and eject, banish and got rid of Him outside and in the outer limits of the vineyard, the place where grapes are cultivated, and they destroyed and killed, ruined and annihilated, wasted and slayed Him, rendering Him useless and causing Him to perish and pass away. Then and therefore, accordingly, consequently and these things being so, at the time when and as soon as the Sovereign Master* of the vineyard, the place where grapes are cultivated comes, arises and appears, what shall He do and perform, accomplish and

33 - 40

21:33-46 See also *Marcus 12:1-12*
21:37a From the placeholder *ΥΝ*
21:37b From the placeholder *ΥΝ*
21:38a From the placeholder *ΥΝ*
21:40a From the placeholder *ΚΣ*

40 (cont) - 41

execute, practise and bring about, undertake and create, keep and carry out, construct and establish to those certain specific farmers and vineyard keepers, vinedressers, tenants and gardeners?" They, *the Pharisees*, say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "He shall miserably and badly, severely and grievously destroy and kill, ruin and annihilate, waste and slay them, rendering those 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 ones useless and declaring them to be worthy of death, causing them to perish and pass away, and He will hire out, lease and let out His vineyard, His place where grapes are cultivated to other and different farmers and vineyard keepers, vinedressers, tenants and gardeners who shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender and hand over to Him the fruit and produce, harvest and crop in, by and with their proper, right and precise days and times, ages and seasons." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Have you never, at any time, publicly or privately read in order to recognise, accurately know and acknowledge this that has been written and inscribed, recorded and composed in Scripture,

21:41a From the placeholder $\overline{I\Sigma}$

42

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

21:42a From the placeholder $\overline{KY}$

21:42b From *Psalm 118:22-23*

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 that concerning this, the kingdom and royal power, dominion and rule, kingship, reign and authority of God* shall be taken away and lifted up, carried off, elevated and removed from all of you, becoming separate from you, and it shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to a nation, clan and race that actively does and performs, executes and accomplishes, practises and brings about, undertakes and creates, keeps and carries out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes her fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards."* And having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to His parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, the high and chief priests, and the Pharisees, accurately knew and clearly saw, perceived and understood, recognised and acknowledged, experienced and became thoroughly acquainted with that fact that concerning this, He says and teaches, maintains and affirms, directs and exhorts, advises and points out about and concerning, regarding and on account of, because of and with respect to them! And seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring a way to seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take Him into custody, they were frightened and alarmed, afraid and terrified, scared and fearful of the crowds and multitudes, throngs and mass of peoples, since and because they had and held, acquired and received, owned and possessed Him to be a prophet, a man who declares the thoughts of the Supreme One before and in the presence of mankind.

21:43a From the placeholder $\overline{\Theta Y}$

21:43b Some manuscripts add an extra verse 44 here, which is missing from the earliest manuscript, P104

43 - 46

Chapter 22

Parable Of the Wedding Banquet

And having answered and replied, Yahushua* spoke to them again, anew and furthermore in, by and with parables and illustrations, comparisons and symbols, types and figures, similitude's and examples, analogies and archetypes, saying and teaching, affirming and maintaining, directing and exhorting, advising and pointing out, "The kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One, is likened and compared to a Man, a King and leader, commander and prince, ruler, chief and monarch Who 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 a wedding celebration, banquet and feast for His Son*. And He sent and dismissed, dispatched, ordered and commissioned His slaves, servants and attendants to call and address, summon and invite those that had been called and addressed, summoned and invited to the wedding celebration, banquet and feast, and they did not want or wish, prefer or aim, intend, will or desire to come, arise or appear. Once again, anew and furthermore He sent and dismissed, dispatched, ordered and commissioned other and different servants, slaves and attendants, saying and teaching, affirming and maintaining, exhorting and advising, directing and pointing out, 'Say to those that have called and addressed, summoned and invited, "Behold, look and see! I have prepared and arranged, provided and made the necessary preparations ready for My meal, dinner and feast, My bulls, oxen's and My fatted cattle and animals have been killed, slayed and slaughtered, and every individual and collective thing has been prepared and arranged, provided and made ready. Come now and at once to the wedding celebration, banquet and feast!" ' But nevertheless, neglecting to pay any attention and being unconcerned about, disregarding, rejecting and ignoring this, they went off and departed, left and proceeded to go away, one into his own individual field and farm, land and country, and another onto his merchandise and business, trade, commerce and traffic route, and the rest of those that remained, having seized and grasped, taken hold of and restrained, hindered and prevented, taken control of, conquered and laid hold of His servants, slaves and attendants, they abused, insulted and did outrageous, insolent and humiliating, wicked, violent and spiteful things to them, shamefully treating, punishing and injuring, harming and damaging them, and they destroyed and killed, ruined and annihilated, wasted and slayed them, rendering them useless and causing them to perish and pass away. And the King and leader, commander and prince, ruler, chief and monarch was provoked and agitated, angry and irritated, furious and enraged, and having sent and dispatched, instructed and appointed, discharged and dismissed, conducted and escorted His army, troops and soldiers, they destroyed and annihilated, obliterated, ruined and rendered those certain specific murderers, slayers and killers useless and declared them to be worthy of death, causing them to perish and pass away, and He

22:1a From the placeholder $\overline{I\Sigma}$

22:2a From the placeholder $\overline{Y\Omega}$

1 - 7

also burned up and destroyed their town and city with fire. Then, at that time, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to His servants, slaves and attendants, 'Indeed, truly and surely, the wedding celebration, banquet and feast is and exists as prepared and arranged, provided and made ready, but nevertheless, those that had been called and addressed, summoned and invited were not and did not exist as worthy or deserving, befitting, fitting or suitable, possessing little value, then and therefore, accordingly, consequently and these things being so, pursue your journey and travel, proceed and go on your way upon the partings and passages, outlets and boundaries of the ways and routes, roads and paths, and whoever you may find and discover, observe and recognise, detect and come to know through enquiry and examination, thought and scrutiny, investigation and perception, call and address, summon and invite them to come to the wedding celebration, banquet and feast.' And those certain specific servants, slaves and attendants went out and departed, came out and proceeded out into the ways and routes, roads and paths, and they gathered and drew, collected and assembled, brought and joined together every individual and collective person whom they found and discovered, observed and recognised, detected and learned about, understood and came to know through enquiry and examination, thought and scrutiny, investigation and perception, both 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, and 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, and the wedding celebration, banquet and feast was complete and full, perfect and filled with those lying down and reclining together. But nevertheless, the King and leader, commander and prince, ruler, chief and monarch, having gone in and entered to see and behold, gaze at and view attentively, contemplate and watch, visit and perceive those that were lying down and reclining together, He saw and recognised, observed and perceived, paid attention to and comprehended, understood and became acquainted with a human there, in that place, who had not put on or pressed, worn or clothed himself with a wedding celebration, banquet and feast garment and clothes, raiment and cloak. And He says and teaches, maintains and affirms, directs and exhorts, advises and points out, 'Comrade and companion, partner and friend! How and in what manner or way did you come here and enter into this place without having or holding, acquiring or receiving, owning or possessing a wedding celebration, banquet and feast garment and clothes, raiment and cloak?' And yet that person was silent and muzzled, speechless and kept his mouth tied shut. Then, at that time, the King and leader, commander and prince, ruler, chief and monarch said to the servants and ministers, helpers and attendants, assistants and agents, 'After binding and tying up, wrapping up and fastening his hands and his feet, throw him out and expel, drive him out and repudiate, pull and tear him out, bring and send him out, cast and extract him out, dispose of and eject, banish and get rid of him by hurling him into the outermost, most extreme and farthest darkness and ungodliness, misery and immorality, blindness and obscurity, where there, in that place, will 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.' For this reason, many numerous and large amounts *of people* are and exist as called and addressed, summoned and invited into a relationship, but nevertheless, few, little and small in number are chosen and selected, elected and selected."

7 (cont) - 14

Paying Taxes To Caesar

Then, at that time, having pursued their journey and travelled, proceeded and gone on their way, the Pharisees received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a council and consultation to confer and consult, deliberate and purpose, plot and plan so that and therefore, for this reason and for this purpose, they might ensnare, entice and trap Him, catching Him off guard and catch Him in a mistake in, by and with a specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. And they sent and dismissed, dispatched, ordered and commissioned their disciples and followers, pupils and learners, apprentices and adherents together with the Herodians to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Teacher, Master and Instructor, You Who teaches concerning the things of the Supreme One: we see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, You are and exist as trustworthy and reliable, obedient and dependable, genuine and true, real and You are someone who is worthy to have certainty and guarantee, assurance and confidence placed in Him, and You teach, explain and instruct, holding discourses and discussions in, by and with the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty, truth and fact of the way and route, road, path and conduct of God, and it matters not and it isn't a care or interest, worry or concern to You about or concerning, regarding or on account of, because of or with respect to anyone, anybody or anything, for the reason that You do not perceive or examine, mentally discern or observe, discover or understand, consider or contemplate, pay close attention to or notice, direct Your attention to or face, be aware of or take note of a humans countenance, face or outward appearance, not looking to their perceived personage. Then and therefore, accordingly, consequently and these things being so, tell us what you think and presume, suppose and regard, deemed and judge, decide, believe and consider; is it possible or free, permitted or lawful to give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present tax and tribute to Caesar* or not?" But nevertheless, having known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised their 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 desires, Yahushua* said, "Why put Me to the test and objectively examine, scrutinize and entice Me to prove, determine and ascertain My genuineness, behavioural response and character via impious and wicked conduct? You hypocrites and actors! Pretenders and dissemblers! Duplicitous and insincere people! False and pretentious, fraudulent and counterfeit persons! Exhibit and show, display and prove, demonstrate and represent, point out and set forth to Me the money and coin used for the tax and tribute!" And they brought and presented, offered and handed over to Him a denarius, a normal day's wage. And He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Whose is this image and representation, form and icon, and writing, inscription and title?" They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Caesar's." Then, at that time, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Then and therefore, consequently and these things being so, 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 having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, they marvelled and admired Him, being astounded, astonished and amazed, extraordinarily impressed and surprised, and they went off and departed, left and proceeded to go away, leaving Him behind and

15 - 22

22:15-22a See also *Marcus 12:13-17*; *Lucus 20:19-26*

22:16a From the placeholder $\overline{\Theta Y}$

22:17a *Caesar*, originally the last name of *Iulius Caesar* and later came to be a title referring to the *Roman Emperor*. *Caesar* means *Severed*

22:18a From the placeholder $\overline{I\Sigma}$

22:21a From the placeholder $\overline{\Theta Y}$
22:21b From the placeholder $\overline{\Theta\Omega}$

22 (cont) setting Him aside, ignoring and disregarding, abandoning and leaving Him destitute, giving Him up and dismissing, omitting and rejecting, neglecting and separating themselves from Him.

The Resurrection

23 - 33

*In, by and with that same specific day and time, age and season, the Sadducees went towards and approached, turned and drew near to Him (Sadducees say and teach, maintain and affirm, direct and exhort, advise and point out that there is and exists no resurrection, restoration and raising up *of the dead*), and they asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested Him to answer this question, saying and teaching, affirming and maintaining, exhorting and advising, directing and pointing out, "Teacher, Master and Instructor, You Who teaches the concerning things of the Supreme One: Moshe said, **'If a certain person may die and perish, having his soul separated from his body, not having or holding, acquiring or receiving, owning or possessing any children or offspring, his brother shall marry his woman and wife and he shall rise up and raise, produce and beget seed and offspring, progeny and descendants for his brother.'** * And so there was and existed seven brothers among and beside us, in our presence, and the first and chief, principle and foremost one who was married came to his end and died, having his life extinguished and his soul separated from his body, and had and held, acquired and received, owned and possessed no seed or offspring, progeny or descendants. So, as he did not have or hold, acquire or receive, own or possess any seed or offspring, progeny or descendants, he left behind and set aside, abandoned and gave up his woman and wife for his brother, and likewise and in the same manner and way, it also happened to the second, and to the third, all the way until *it happened* to the seventh. 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, in, by and with the resurrection, restoration and raising up *of the dead*, of which of the seven shall she be and exist as the woman and wife of? For the reason that all of them, individually and collectively, had and held, acquired and received, owned and possessed her?" But nevertheless, having answered and replied to their question, Yahushua* said to them, "You are deceived and mislead, lead astray and caused to wander, be mistaken, be at a loss and are deluded, seduced and coerced into error, in that you do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate what has been written and inscribed, recorded and composed in Scripture, nor the power and might, strength and ability, capability and force, significance and competence, excellence and influence of God*! For the reason that in, by and with the resurrection, restoration and raising up *of the dead*, they neither marry nor are they given in marriage, but nevertheless, notwithstanding and on the contrary, they are and exist as, like and similar to messengers and envoys within and inside the heavens, the abode of the Supreme One. Moreover, about and concerning, regarding and on account of, because of and with respect to the resurrection, restoration and raising up of the dead and lifeless, inanimate and deceased, have you never, at any time, publicly or privately read in order to recognise, accurately know and acknowledge that which was put forth and uttered to you by, under and subject to the power and control of God*, where He says and teaches, maintains and affirms, directs and exhorts, advises and points out, **I am and exist as the God* of Abraham*, and the God* of Yitschaq*, and the God* of Ya'qob'** *? He is and does not exist as the God* of the dead and lifeless, inanimate and deceased, but nevertheless, notwithstanding and on the contrary, *the God* of the living, those with continued existence. And having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, the crowds and multitudes, throngs and masses of people marvelled and admired Him, being astounded, astonished and amazed, extraordinarily impressed and surprised because of, on account of and on the basis of His teachings, explanations and instructions that He produced when holding discourses and discussions.

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

22:24a From *Deuteronomy 25:5*

22:29a From the placeholder *IΣ*

22:29b From the placeholder *ΘY*

22:31a From the placeholder *ΘY*
22:32a From the placeholder *ΘΣ*
22:32b From the placeholder *ΘΣ*
22:32c From the placeholder *ΘΣ*
22:32d From *Exodus 3:16*

The Greatest Commandment

34 - 40

Moreover, when the Pharisees had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to fact that He had closed the mouths of the Sadducees, tying them shut and silencing, muzzling and making them speechless, they were gathered and drawn, collected and assembled, brought and joined together upon that same *place*. And one from out of them asked and requested, entreated and questioned, beseeched and enquired Him to answer the following, trying to put Him to the test and objectively examine, scrutinize and entice Him to prove, determine and ascertain His genuineness, behavioural response and character. "Teacher, Master and Instructor, You Who teaches concerning the things of the Supreme One: What kind and which sort of charge and precept, injunction and prescribed rule, mandate and order, regulation and commission great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding within and inside the Law, the teachings and precepts, instructions and commandments of the Torah?" And He said and affirmed, asserted and declared His thoughts to him, **'You shall 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 in, by and with the entirety and whole of your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, and in, by and with the entirety and whole of your life and soul, 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.'** * This is and exists as the great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding, and the first and chief, principle and most important charge and precept, injunction and prescribed rule, mandate and order, regulation and commission in influence, rank and honour. And the second one is like, resembles and is similar to it, **'You 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 your neighbour and fellow human being as, like and similar *to the way you love* yourself.'** * In, by and with these two charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions is suspended and hangs the whole of and the entirety of the Law, the teachings and precepts, instructions and commandments of the Torah, and all of the prophets, those who declared the thoughts of the Supreme One before and in the presence of mankind."

22:37a From the placeholder *KN*
22:37b From the placeholder *ΘN*

22:37c From *Deuteronomy 6:5*

22:39a From *Leviticus 19:18*

The Anointed One

41 - 43

Moreover, when the Pharisees were gathered and drawn, collected and assembled, brought and joined together, Yahushua* asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested them to answer, saying and teaching, exhorting and advising, maintaining and affirming, directing and pointing out, "What do you think and presume, suppose and regard, deemed and judge, decide, believe and consider about and concerning, regarding and on account of, because of and with respect to the Anointed One*? Whose Son* is He and does He exist as?" They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "The *Son* of David." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Then and therefore, accordingly, consequently and these things being so, how and in what manner and way does David in, by and with the Spirit* call, address and name Him, **'My Sovereign Master and my Foundation,'** * saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out,

22:41a From the placeholder *IΣ*

22:42a From the placeholder *XY*
22:42b From the placeholder *YΣ*

22:43a From the placeholder *ΠNI*
22:43b From *Psalm 110:1*

44 **"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." ***

22:43a From the placeholder $\overline{KN}$
22:44a From the placeholder $\overline{K\Sigma}$
22:44b From *Psalm 110:1*

45 - 46 Then and therefore, accordingly, consequently and these things beings so, if David himself calls, addresses and names Him, **'My Sovereign Master and my Foundation,'** * how and in what manner or way is He and can He exist as his Son*?" And no one, nobody and nothing had the power and might, ability and capability, force and influence, authority and significance, competence and excellence to answer or reply to Him any word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter, neither did anyone, from that certain specific day and time, age and season, dare or was brave enough, courageous or prepared to, undergo or venture to ask or desire to know, address or enquire, examine or request Him to answer questions no longer, no more and no further.

22:45a From the placeholder $\overline{KN}$
22:45b From *Psalm 110:1*
22:45b From the placeholder $\overline{Y\Sigma}$

Chapter 23
The Pharisees Rebuked

1 - 12 Then, at that time, Yahushua* spoke, chatted and uttered to the crowds and the multitudes, throngs and masses of people, and to His disciples and followers, pupils and learners, apprentices and adherents, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "The clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the Pharisees have seated themselves and dwelt, stayed, reside and placed themselves in a position of authority, appointing themselves in charge, installing themselves in a high position, constituting, establishing and posting themselves upon the important teachings and judgmental seat and chair of Moshe; then and therefore, accordingly, consequently and these things beings so, all individual and collective things that they might convey and as much as they might say 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 the authors cause, and keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect, but nevertheless, 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 according to and in regards to, in relation to and with respect to their works and businesses, employments and undertakings, acts and deeds, tasks and labours, ideas and motives, viewpoints and terms, mindset and thoughts. For the reason that they say and teach, maintain and affirm, direct and exhort, advise and point out things, but 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 them. Moreover, they tie and bind up heavy and weighty, stern and burdensome, severe and strong, forcible and oppressive, cruel and vicious, difficult and awkward, grievous and grave, wearisome and troublesome burdens and loads, and they lay and set, place and put them upon the shoulders of men and other human beings, but nevertheless, they themselves do not want or wish, prefer or aim, intend, will or desire to move or remove them with so much as one of their fingers. Moreover, 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 all their individual and collective works and businesses, employments and undertakings, acts and deeds, tasks and labours, ideas and motives, viewpoints and terms, mindset and thoughts to the advantage of being seen and beheld, gazed at and viewed attentively, contemplated and adoringly perceived by men and other human beings; for the reason that they broaden and enlarge, widen, puff up and amplify their phylacteries, their small boxes tied to themselves holding passages of Scripture, and they lengthen and magnify, enlarge and increase the hems and borders, fringes and edges, tips and tassels of their garments. Moreover they 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 having the chief places and most important places at the table within and inside dinners and banquets, suppers and principle meals, 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 greetings and salutations within and inside the plaza's and marketplaces, forums and public squares, and to be called and addressed, named and saluted as 'Rabbi' by men and other human beings. But nevertheless, all of you are not to be called or addressed, named or saluted as 'Rabbi,' for the reason that only One is and exists as your Teacher, Master and Instructor, and all of you, individually and collectively, are and exist as brothers and fellow brethren. And do not be called or addressed, named or saluted as 'Father' upon the earth and land, ground and inhabited regions, for the reason that only One is and exists as your Heavenly Father*. Neither be called or addressed, named or saluted as 'Exalted leader and guide, teacher and professor, instructor and judge,' for concerning this only One is and exists as your leader and guide, teacher and professor, instructor and judge – The Anointed Messiah*. Moreover, the person that is the greatest and strongest, mightiest and most powerful, most important and prominent, intense, extraordinary and outstanding among all of you shall be and exist as a servant and minister, helper and attendant, assistant and agent who executes and performs the commands of another. And whoever 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 whoever 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.

23:1a See also *Marcus 12:38-40*; *Lucus 20:45-47*
23:1b From the placeholder $\overline{I\Sigma}$
23:9a From the placeholder $\overline{\Pi HP}$
23:10a From the placeholder $\overline{XN}$

13 'Alas, woe to and how horrible and dreadful are the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the Pharisees! You hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! For concerning this you shut up and withhold, close and obstruct the entrance to the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One in the presence of and in the sight of, in front of and before men and other human beings! For this reason, all of you are not going or entering into it yourselves, neither do you allow or permit, tolerate or let those who are actually going and entering *into the kingdom of the heavens* go and enter into it as you stop and hinder them on their way!*

23:13a Some manuscripts add an extra verse 14 here, after v13, or before v13, interpolated from *Marcus 12:40* and *Lucus 20:47*

15 'Alas, woe to and how horrible and dreadful are the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and Pharisees! You hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! For concerning this, you go around and travel and walk about the inland lake and sea, and the dry and parched, withered and wasteland to make and perform, accomplish and execute,

15 (cont) practise and bring about, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, undertake and prepare, constitute and provide one religious convert, and at the time it comes to be and exists, arises, appears and originates, all of you make and perform, accomplish and execute, practise and bring about, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, undertake and prepare, constitute and provide that person to be a double and twice the son of the Valley of Hinnom than yourselves!

16 - 22 ‘Alas, woe to and how horrible and dreadful are you, you mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent leaders and instructors, teachers and guides who are slow to understand and incapable of comprehending, those saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, ‘Whoever may swear or confirm, affirm or promise with an oath in, by and with the Sacred Place and Temple, it is and exists as nothing and worthless, of no account, invalid and meaningless’; but nevertheless, ‘Whoever may swear or confirm, affirm or promise with an oath in, by and with the gold of the Sacred Place and Temple, that person has to and is bound, under obligation and is indebted *to their oath*’ Morons! Foolish and ignorant, impious, godless and mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent ones who are slow to understand and incapable of comprehending! For the reason that what is and exists as greater and better, mightier and more powerful, important and prominent, extraordinary and outstanding? The gold? Or the Sacred Place and Temple which has sanctified, cleansed and set-apart the gold!? *You* also *say* ‘Whoever may swear or confirm, affirm or promise with an oath in, by and with the Sacrificial Altar, it is and exists as nothing and worthless, of no account, invalid and meaningless’; but nevertheless, ‘Whoever may swear or confirm, affirm or promise with an oath in, by and with the gift, sacrifice and offering upon it, that person has to and is bound, under obligation and is indebted *to their oath*! You mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent ones who are slow to understand and incapable of comprehending! For the reason that what is and exists as greater and better, mightier and more powerful, important and prominent, extraordinary and outstanding? The gift, sacrifice and offering? Or the Sacrificial Altar which sanctifies, cleanses and sets-apart the gift, sacrifice and offering!? Then and therefore, accordingly, consequently and these things being so, whoever has sworn or confirmed, affirmed or promised with an oath in, by and with the Sacrificial Altar, swears and confirms, affirms and promises with an oath in, by and with it, and also in, by and with every individual and collective thing that is set and placed above it. And whoever has sworn or confirmed, affirmed or promised with an oath in, by and with the Sacred Place and Temple swears and confirms, affirms and promises with an oath in, by and with it, and also in, by and with He Who resides and lives, inhabits and dwells within it. And the person who has sworn or confirmed, affirmed or promised with an oath in, by and with heaven, the abode of the Supreme One, swears and confirms, affirms and promises with an oath in, by and with the throne, seat and chair of God and also in, by and with He Who sits down and dwells, stays, resides and sojourns over and above it, He that is set and placed in the position of authority, Who is appointed as the One in charge, and installed in the highest position!

23:22a From the placeholder $\overline{\Theta Y}$

23 - 24 ‘Alas, woe to and how horrible and dreadful are the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and Pharisees! You hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! For concerning this you tithe the garden mint, the plant used for seasoning, and the anise and dill, the aromatic plant used for seasoning, and the cumin, the herb used as a condiment, and you have left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated yourselves from the heavier and more important, weightier and greater, very serious and significant things of the Law, the teachings and precepts, instructions and commandments of the Torah - righteous justice and decisions, verdicts and equity, fair assessments and right evaluation, and mercy and kindness, good will and pity, compassion and sympathy, and the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. It is 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 these things, and not leave behind or set aside, ignore or disregard, abandon or leave destitute, give up or dismiss, omit or reject, neglect or separate yourselves from the others! You mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent leaders and instructors, teachers and guides who are slow to understand and incapable of comprehending, straining and filtering out the gnat, midge and mosquito, but nevertheless, swallowing and devouring, gulping down and absorbing a camel!

25 - 26 ‘Alas, woe to and how horrible and dreadful are the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and Pharisees! You hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! For concerning this, you clean, cleanse and purify the outside and outer limits of the cup and drinking vessel, and the bowel and dish, freeing them of physical stains and dirt, but nevertheless, within, under the surface and inside they are 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 self-indulgence, lack of self-control and self-restraint, incontinency and failure to restrain one’s sexual appetite, intemperance, habitual and excessive drinking of intoxicants! Mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent Pharisee who is slow to understand and incapable of comprehending! Firstly and chiefly, principally and most importantly, clean, cleanse and purify the inside of the cup and drinking vessel, and the bowel and dish, freeing them of physical stains and dirt, so that and in order that the outside and outer limits may also come to be and exist, arise, appear and originate as clean and pure, undefiled and spotless, unpolluted and real, genuine and without blemish.

27 - 28 ‘Alas, woe to and how horrible and dreadful are the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and Pharisees! You hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! For concerning this you are very similar and are like, closely resemble and are nearly equal to plastered over and painted, disguised and whitewashed sepulchres and tombs, graves and burial places that are covered over with white lime, which indeed, truly and surely appear as and shine, radiate and gleam, illuminate and exhibit, are revealed and disclosed, manifested and clearly seen, recognised and seem to be and look as though they are beautiful and lovely, attractive and pleasant on the outside and on their outer limit, but nevertheless, inside and within them they are full of the bones of dead and lifeless, inanimate and deceased people, and every individual and collective type of uncleanness and moral impurity, immorality and vileness, lustfulness and the lack of legal and moral restraints, wild extravagance and profligate living that is completely given up to disintegration due to wasteful expenditures and unbridled lust! In this manner and way, thus and so, indeed, truly and surely all of you also outwardly appear as and shine, radiate and gleam, illuminate and exhibit, are revealed and disclosed, manifested and clearly seen, recognised and seem to be and look as though you are righteous and just, upright and

28 (cont)

virtuous, faultless and guiltless, fair, approved and acceptable to the Supreme One's standards in the eyes of men and other human beings, but nevertheless, inwardly and within yourselves, all of you are and exist as very full and complete, filled, brimming and totally stuffed with hypocrisy and dissimulation, pretence and feigning, deception and treachery, insincerity and mendaciousness, false appearances and fraud, counterfeiting, duplicity and lawlessness, the willing disobedience and violation of the Torah, treating the Torah with contempt and opposition.

'Alas, woe to and how horrible and dreadful are the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and Pharisees! You hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons! For concerning this you build and prepare, set up and plant, establish and confirm, found and construct, erect and make the sepulchres and tombs, graves and burial places of the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, and you sweep clean and adorn, well assemble and garnish, decorate and ornament, dress and embellish, put in order and arrange the memorials and monuments of the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones who were in a right relationship with the Supreme One, and you say and teach, maintain and affirm, direct and exhort, advise and point out, 'If and whether we had been and existed in, by and with the days and times, ages and seasons of our fathers and ancestors, never would we have been or existed as partners or associates, comrades or partakers, companions or fellow participants in, by and with the life-blood of the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind.' So then and therefore, for this reason and as a result of this, you witness and affirm, share and testify, declare and report, confirm and teach against yourselves, for concerning this, all of you are and exist as the sons and children, progeny and offspring of those who murdered, killed and slayed the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, and so all of you complete and fulfil, perfect and celebrate, execute and carry out, finish and conclude, ratify and satisfy, realise and effect, perform and accomplish the measure and determined extent, portion, standard and limit of your fathers and ancestors! You serpents! You snakes who display deception and cunning! You are born and begotten of vipers and poisonous, venomous snakes and malignant serpents, displaying that you are born of demons! How and in what manner or way might you flee or take flight, vanish or quickly

29 - 36

disappear, run or slip away from, escape, elude or avoid the verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence, condemnation and punishment of the Valley of Hinnom!? 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, behold, look and see! I send and dismiss, dispatch, order and commission prophets, men and women who declare the thoughts of the Supreme One before and in the presence of mankind, and wise and learned, skilful and clever, cultivated and experienced persons, and clerks and scribes, public servants and teachers of the law, secretaries and government officials, judges and scholars to you for your advantage; and some from out of them you shall destroy and kill, ruin and annihilate, waste and slay them, rendering them useless and causing them to perish and pass away, and crucify and impale them, nailing them to upright stakes, poles, crosses and patibulums; and some from out of them you shall flog and lash, beat and torment, scourge and whip within and inside your synagogues, your gatherings and assemblies, congregations and places of meeting, and you shall persecute and expel, pursue and harass, cause trouble for and mistreat them from town and city to town and city! So then and therefore, for this reason and as a result of this, upon all of you may come, arise and appear all of the life-blood, individually and collectively, 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 that was ever poured out and spilled, scattered and shed upon the earth and land, ground and inhabited regions; from the life-blood of righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted Abel, who was in a right relationship with the Supreme One, up until the life-blood of ZakarYahu*, son of BarakhYahu*, he whom was murdered, killed and slain in-between the Sacred Place and Temple and the Sacrificial Altar! 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; all these individual and collective things shall come and arrive, be present and happen upon this generation and age, clan and humans very much like each other in endowments, pursuits and character!

23:35a *ZakarYahu*, incorrectly known as *Zechariah* and means *Yahuweh Remembers*
23:35b *BarakhYahu*, incorrectly known as *Barachiah* and means *Yahuweh Blesses*

'O Yaruwshalaiym, Yaruwshalaiym! The one who destroys and kills, ruins and annihilates, wastes and slays the prophets, rendering them useless and causing them to perish and pass away, and who 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 gathers and draws, collects and assembles, brings and joins her chicks together under her wings, and you were not wanting or wishing,

37 - 39

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 to you forsaken and deserted, desolate and uninhabited! For this reason, I say and teach, maintain and affirm, direct and exhort, advise and point out to you; never may you ever see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend, pay attention to or appreciate Me now, at this present time, up until the time 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*!'** * "

23:37-39a See also *Lucus 13:34-35*

23:39a From the placeholder $\overline{KY}$
23:39b From *Psalm 118:26*

Chapter 24
The Signs Of The End

And having gone out and departed from, come out of and proceeded to go from out of the Sacred Place and Temple, Yahushua* was pursuing His journey and travelling, proceeding and going on His way, and His disciples and followers, pupils and learners, apprentices and adherents came near and approached, turned towards and drew near to Him to exhibit and show, display and prove, demonstrate and represent, point out and set forth to Him the buildings and constructions, structures and edifices of the Sacred Place and Temple. But nevertheless, answering and replying to them, He said, "Do you perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to

1 - 3

and notice, direct your attention to and face, be aware of and take note of all these individual and collective things? 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; by no means will there be here, in this place, a stone and block left behind or allowed to stay, abandoned or left alone, let be or permitted to remain upon *another* stone and block that will never be thrown down or loosened, destroyed or demolished, dismantled or torn down, overthrown, detached or broken up." Moreover, as He was sitting down and residing, dwelling, sojourning and seating Himself on the mountain and hill of olive trees, the disciples and followers, pupils and learners, apprentices and adherents came near and approached, turned towards and drew near to Him privately, alone by themselves, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out; "Tell us, when, at what time will these things be and exist, and what

24:1-35a See also *Marcus 13:1-31*; *Lucus 21:5-36*
24:1a From the placeholder $\overline{I\Sigma}$

will be the sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent of Your presence and advent, coming and arrival, and the entire completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and utter conclusion of the aim, goal and purpose of the season, age and fixed definite time of man?" And having answered and replied their question, Yahushua* said to them "Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note that no certain someone may deceive or mislead you, lead you astray or cause you to wander, be mistaken or delude you, seduce or coerce you into error, for the reason that many numerous and large amounts *of people* shall come, arise and appear in, by and with My name or title, character or person, reputation or authority, saying and teaching, maintaining and affirming, exhorting and advising, directing and pointing out; 'I am and exist as the Anointed Messiah*,' and they shall deceive and mislead many, lead numerous amounts astray and cause many to wander, be mistaken and delude them, seduce and coerce them into error. Moreover, you are about to and inevitable to, determined and intended to, certain and expected to, shall and will hear about and attend to, consider and understand, comprehend and perceive, pay attention to and listen to information regarding wars and fights, battles and armed conflicts, strife's and quarrels, and hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to reports and messages, news and accounts of wars and fights, battles and armed conflicts, strife's and quarrels; see and recognise, observe and perceive, pay attention and take note, be aware, take heed and make sure that you are not disturbed or alarmed, startled or frightened, terrorized or cry out loud, for the reason that it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial that these things come to be and exist, arise, appear and originate, but nevertheless, notwithstanding and on the contrary, it is not yet and still not yet exist as the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of time. For this reason, nations and races, peoples and clans, large groups based upon religious and political, cultural and geographic ties, heathens and pagans shall be caused to rise up and aroused, awakened from sleep and be caused to stand up and appear to make war towards and against *other* nations and races, peoples and clans, large groups based upon religious and political, cultural and geographic ties, heathens and pagans, and kingdoms and royal powers, dominions and rulers, kingships, reigns and authorities towards and against kingdoms and royal powers, dominions and rulers, kingships, reigns and authorities; and there shall be and exist famines and scarcity of harvests and food, and earthquakes and hurricanes, tsunamis and shaking, commotions and tempest storms, tornados, rocking to and fro and agitation down against low places and spaces, spots and locations, districts and territories, regions and areas. But nevertheless, all these individual and collective things are the beginning and start of the reign of birth pangs and labour pains, distresses and great sufferings, agonies, dire calamities and anguishes. Then, at that time, they shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand you over to a oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution, and they shall destroy and kill, ruin and annihilate, waste and slay you, rendering you useless and causing you to perish and pass away, and you shall be and exist as be and exist as being hated and despised, abhorred, rejected and detested by and subject to the power and control of all the individual and collective nations and races, peoples and clans, large groups based upon religious and political, cultural and geographic ties, heathens and pagans, 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. And then, at that time, many numerous and large amounts *of people* shall become impediments and stumbling blocks, offending others, causing them to be led into sin and error, tripping them up and enticing them to fall away and be displeasured and displeased, making them stumble and fall, and they shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand each other over, and they shall be hated and despised, abhorred, rejected and detested by one another. And many numerous and large amounts of false and devious prophets shall be raised and lifted up, promoted and exalted, appear and awaken, and they shall become impediments and stumbling blocks, enticing others to trip, to be offensive and fall away, hindering many and enticing many to sin. 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 lawlessness, the willing disobedience and violation of the Torah, treating the Torah with contempt and opposition shall increase and multiply, grow and abound, the brotherly love and affection, good will, esteem and benevolence of many numerous and large amounts *of people* shall grow cold and diminish greatly, go out and become extinguished. But nevertheless, those that remain with consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience to the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose *of the age*, and who never falter, flee or turn away, these shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation. And this good news, glad tiding and message, proclamation and victorious declaration of the kingdom and royal power, dominion and rule, kingship, reign and authority shall be announced and declared, publicly pronounced and published, openly preached and taught with the goal to persuade and warn within and throughout the whole of the inhabited world and cosmos, the entire realm of man, to be confirmed as a testimony and witness, evidence, proof and confirmation to all the individual and collective nations and races, peoples and clans, large groups based upon religious and political, cultural and geographic ties, heathens and pagans, and then, at that time, the completion and perfection, execution and accomplishment, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose *of the age* shall come and arrive, be present and happen! Then and therefore, accordingly, consequently and these things being so, at the time when you may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold **'the detestable and foul, shameful, unclean and loathsome abhorrence and abomination of desolation and devastation, destruction and abandonment,'** * that spoken of, put forth and uttered through Daniy'el* the prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside the set-apart and cleansed place and space, spot and location, district and territory, region and area (The one publicly or privately reading in order to recognise, accurately know and acknowledge *what is going on*, mindfully perceive and understand, gain insight into and apprehend the meaning of, comprehend and acknowledge, heed and ponder, consider and observe *this*), then, at that time, let those in Yahuwdea flee and take flight, vanish and quickly disappear, run, escape and slip away into the hills and mountains, high countries and mountain ranges, seeking safety. The person who is upon the roofs and housetops, should not step down or descend, fall down or climb down to lift or raise, elevate or remove some certain thing from out of that person's house or home, dwelling or abode. And the person within and inside the fields and the countryside, rural areas and farms should not return or turn around to go back to lift or raise, elevate or remove that person's clothes or garments, cloaks, robes or coats. Moreover, alas and woe to and how horrible and dreadful shall it be for those who are pregnant* and those nursing and giving milk in, by and with those specific and definite days

3 (cont) - 19

24:4a From the placeholder *IΣ*

24:5a From the placeholder *XΣ*

24:15a From *Daniy'el* (*Daniel*) *11:31*
24:15b *Daniy'el*, incorrectly known as *Daniel* and means *God is my Vindicator*

24:19a The Greek literally says *εν γαστρι εχοθσαις - having in womb* - An idiom for saying that someone is pregnant

and times, ages and seasons! Moreover, pray and plea, beg and request so that and in order that your flight, exile or escape might not come to be or exist, arise, appear or originate in and during winter, the season of cold and rainy weather, nor on a Shabbat, for the reason that then, at that time, shall be and exist the great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution of such sort and kind has never come to be or exist, arise, appear or originate proceeding from the beginning and start, foundation and origin of the world, cosmos solar system up until now, at that present time, what may never, ever come to be or exist, arise, appear or originate *again*. And if the length of time of those certain specific days and times, ages and seasons had not been shortened or decreased, abridged or reduced, all individual and collective flesh would not be delivered or preserved, saved or rescued from danger and destruction, ruin and annihilation. But nevertheless, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the elect and select who have free will and choice, the length of time of those certain specific days and times, ages and seasons shall be shortened and decreased, abridged and reduced. Then, at that time, if someone may say to you, 'Look, behold and see! Here, in this place is the Anointed Messiah*!' *or*, 'Here He is, in this place!' do not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in it. For the reason that false messiah's and false prophets will be raised and lifted up, promoted and exalted, appear and awaken, and they will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents, and marvels and amazing experiences, so that and therefore, for this reason and as a result of this, if powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough, to deceive and mislead even the elect and select who have free will and choice, leading them astray and causing them to wander, be mistaken and delude, seduce and coerce them into error. Behold, look and see, I have prophesised and predicted, announced before and foretold, publicly proclaimed and cautioned, warned and told all of you about these things in advance and ahead of time. Then and therefore, accordingly, consequently and these things being so, if they may say to any of you, "Behold, look and see! He is and exists within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland!" Do not go out or depart, come forth or proceed, *or if they say,* "Behold, look and see! *He is* within and inside the secret and private room, closet, storerooms and storage chambers!" Do not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in it. For this reason, just as and exactly as a brilliant shining constellation and radiant and dazzling galaxy, lightning and light that goes out and departs, comes out from and proceeds to travel from the east, the place where the sun rises, and shines brilliantly and sheds light, appears bright and resplendent, making things evident and manifests them, causing them to appear in plain view, exposing them and making them known, and clearly seen to the far extent of and as far as the setting sun in the west, the place of submersion and going down, then in this manner and way, thus and so shall the presence and advent, coming and arrival of the Son* of Man* be and exist. Wherever the dead, slain and corpses may be and exist, there, in that place, the eagles and vultures shall be gathered and drawn, collected and assembled, brought and joined together. But nevertheless, immediately and straight away after the oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution of those specific and certain times and days, ages and season days,

24:23a From the placeholder $\overline{X\Sigma}$

24:27a From the placeholder $\overline{YY}$

24:27b From the placeholder $\overline{ANOY}$

19 (cont) - 28

29

'The sun will become darkened, not being able to give any light,
and the moon will not give or grant, supply or furnish, bestow or
deliver, commit or permit, extend or present its diffused light or
radiance, glow or softer brilliance, and the stars and asteroids,
comets and luminous bodies shall fall and tumble, collapse and
be thrust and thrown down from the sky and space; and 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.' *

24:29a From *Yasha'Yahu 13:10*; *24:23*; *34:4*; *Yachezq'el 32:7*; *Yahu'el* (*Joel*) *2:10, 31*; *3:15*

Then, at that time, the supernaturally strong, powerful and mighty sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent of the Son* of Man* shall be seen and become apparent, evident and exposed, shown and shine, radiate and become clear, manifest and be viewed, appear and gleam, be illuminated and exhibited, are revealed and disclosed, manifested, recognised and clearly seen within and inside the vaulted expanse of the sky and all things visible in it. And then, at that time. All the individual and collective tribes, races and related peoples of the earth and land, ground and inhabited regions shall grieve and show remorse, lament and mourn, be sad and be in emotional pain, be cut off, be severed and wail, and they will see and perceive, observe and witness, know and understand, recognise and respect, comprehend and appreciate **'The Son* of Man coming, arising and appearing upon the clouds of the sky and all things visible in it'** * together with great and large, much and deep, mighty and powerful, important and profound, plentiful and superior power and might, ability and capability, force and strength, authority and significance, capacity and value, and 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.'** * And together with the great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding sound and blast of a trumpet He will send and dismiss, dispatch, order and commission His Heavenly Messengers and envoys, and they will gather and collect, assemble and bring His elect and select who have free will and choice together into one place by His side from out of the four winds and directions, from the highest points and extremities, farthest boundaries and ends, uttermost parts and tops of the heavens of the universe up until to their other highest points and extremities, farthest boundaries and ends, uttermost parts and tops. But nevertheless, become acquainted with and realise, understand and learn, comprehend, come to experience and be taught the information contained in the parable and illustration, comparison and symbol, type and figure, similitude and example, analogy and archetype from the fig tree: at the time when its branch, twig and shoot has now and already come to be and exist, arise, appear and originate, and when it generates and grows, puts forth and sprouts its leaves, you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn and distinguish, comprehend, acknowledge and recognise that concerning this, the summer season is near and imminent, ready and close at hand. And therefore, in this manner and way, thus and so, you, at the time when you might see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate all these individual and collective things, know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn and distinguish, comprehend, acknowledge and recognise that concerning this, it is and exists as near and imminent, ready and close at and upon the doors, gates and entrances. Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, never will this generation and age, these humans

24:30a From the placeholder $\overline{YY}$

24:30b From the placeholder $\overline{ANOY}$

24:30c From the placeholder $\overline{YN}$

24:30d From *Daniy'el 7:13*

24:30e From *Daniy'el 7:14*

30 - 34

34 (cont) - 35

very much like each other in endowments, pursuits and character go or pass by, pass away or perish, be surpassed or come to an end 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 nevertheless, My words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters will never, ever go or pass by, pass away or perish, be surpassed or come to an end.

Be Awake

36 - 44

'But nevertheless, about and concerning, regarding and on account of, because of and with respect to this one specific and definite day and age, and the time and hour, no one, nobody and nothing has seen or perceived, observed or witnessed, understood or experienced, recognised or respected, comprehended or appreciated, paid attention to or beheld, not the Heavenly messengers and envoys of the heavens, the abode of the Supreme One, only the Father*. For just as and exactly as in the days and times, ages and seasons of Noakh*, therefore in this manner and way, thus and so shall the presence and advent, coming and arrival of the Son* of Man* be and exist. For this reason, as, like and similar to the way they were and existed within and inside those day and times, ages and season, those before and ahead of the flood, inundation and deluge, the overwhelming and submerging water, they were eating and gnawing, crunching and biting, chewing and nibbling, and drinking, marrying and being given in marriage, up until and as far as the day and time, age and season that Noakh went out to enter and go inside the ark and ship. And 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 up until the time when the flood, inundation and deluge, the overwhelming and submerging water came, arose and appeared, and it lifted them up and removed them, elevated and picked, carried, destroyed and took all of them, individually and collectively, away. Therefore in this manner and way, thus and so shall the presence and advent, coming and arrival of the Son* of Man* be and exist also. Then, at that time, two shall be and exist within and inside the field, land and farm: one is 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 one is 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 are grinding grain within and inside the mill; one is 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 one is 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 and therefore, accordingly, consequently and these things being so, be watchful and vigilant, alert and cautious, active and on the lookout, zealous and awake, for concerning this, you do not see or perceive, observe or witness, know or experience, recognise or respect, understand or look at, comprehend or pay attention to, consider or behold of what kind and which sort of day and time, age and season when your Sovereign Master* comes, arises and appears. But nevertheless, 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, if a 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 watch and period of the night that the thief, the person who took possessions away by stealth and surprise, were to come, arise and appear, he would have been watchful and vigilant, alert and cautious, active and on the lookout, zealous and awake, and 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. 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, all of you are also to 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.

24:36a From the placeholder $\overline{\Pi AP}$
24:37a *Noakh*, incorrectly known as *Noah* and means *Rest*
24:37b From the placeholder $\overline{YY}$
24:37c From the placeholder $\overline{ANOY}$
24:39a From the placeholder $\overline{YY}$
24:39b From the placeholder $\overline{ANOY}$
24:42a From the placeholder $\overline{K\Sigma}$
24:44a From the placeholder $\overline{Y\Sigma}$
24:44b From the placeholder $\overline{ANOY}$

45 - 51

'Then and therefore, accordingly and as a result of this, who is and exists as the trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable, and wise and intelligent, sensible and understanding, thoughtful and prudent slave, servant and attendant whom the Sovereign Master* set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, showed and made, brought and designated to administer upon and over His house and home, dwelling, abode and family, to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present nourishment and support, food and nurture in the due measure of time and the favourable and opportune age and season? Blessed and happy, fortunate and good, prosperous and privileged is that certain specific slave, servant and attendant whom, through enquiry and examination, thought and scrutiny, investigation and perception, the Sovereign Master* shall find and discover, observe and recognise, detect and come to know 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 in this manner and way, thus and so, when He comes, arises and appears. 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 shall be set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, showed and made, brought and designated to administer upon and over all individual and collective 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 a certain specific 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 servant, slave and attendant may say within and inside his 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 his fellow servants, slaves and attendants, striking and beating, smiting and wounding, harming and injuring them by nullifying their conscience, but nevertheless, he also may eat, devour and consume, and drink, soak up and absorb alcohol together with those who get drunk and become intoxicated with wine and alcoholic beverages, those who also murder and drink blood, the Sovereign Master* of that certain specific servant, slave and attendant will 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 separating him twice, and He will set aside and place, stand and establish, appoint and ordain, fix and provide, designate and

24:45a From the placeholder $\overline{K\Sigma}$
24:46a From the placeholder $\overline{K\Sigma}$
24:48a From the placeholder $\overline{K\Sigma}$
24:50a From the placeholder $\overline{K\Sigma}$

51 (cont)

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 hypocrites and actors, pretenders and dissemblers, duplicitous and insincere people, false and pretentious, fraudulent and counterfeit persons. There, in that place, will 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.

Chapter 25
Parable of The Ten Virgins

'Then, at that time, the kingdom and royal power, dominion and rule, kingship, reign and authority of the heavens, the abode of the Supreme One, shall be likened and compared to ten virgins, who, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted their torches and lamps, went out and departed, came forth and proceeded to go to meet with, face and encounter the bridegroom, the male who was to be married. But nevertheless, five from out of them were and existed as idiots and morons, foolish and stupid, useless and impious, godless and morally worthless, and five were wise and intelligent, sensible and understanding, thoughtful and prudent. For this reason, the idiotic and moronic, foolish and stupid, useless and impious, godless and morally worthless ones, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted their torches and lamps, they did not receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit olive oil together with them. But nevertheless, the wise and intelligent, sensible and understanding, thoughtful and prudent ones received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted olive oil within and inside the vessels and containers, flasks and jars, receptacles and pails together with their torches and lamps. Moreover, when the bridegroom was lingering and was delayed, late and took too long a time with his arrival, failing to come and prolonging His appearance, all of them, individually and collectively, grew drowsy and slumbered, dozed and nodded off, and so they fell asleep, became inactive and paid no attention. But nevertheless, in the middle and midst of the night, an outcry and shout, clamour and vociferation came to be and existed, arose, appeared and originated, 'Behold, look and see! *It is* the bridegroom, the male who is to be married! Go out and depart, come forth and proceed to go to meet with, face and encounter Him!' Then, at that time, all those certain specific virgins, individually and collectively, were raised and awakened from their sleep and slumber, lifted up and caused to stand up and pay attention, and they swept clean and adorned, assembled and garnished, decorated and trimmed, dressed and embellished, put in order and arranged their torches and lamps. But nevertheless, the morons and the foolish, impious and godless ones said to the wise and intelligent, sensible and understanding, thoughtful and prudent ones, 'Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to us some of your olive oil, for concerning this, our torches and lamps are quenched and extinguished, put out and ceased, thwarted and blocked, stifled and suppressed, restrained and abated, stilled and damped down.' But nevertheless, the wise and intelligent, sensible and understanding, thoughtful and prudent ones answered and replied to their question, saying and teaching, maintaining and affirming, advising and exhorting, directing and pointing out, 'No, as there may not be enough or a sufficient, adequate or satisfactory amount for both us and you. Pursue your journey and travel, proceed and go on your way towards the sellers, exchangers and traders who sell, barter and offer things to be sold and bought to buy and purchase more for yourselves.' But nevertheless, when they went off and departed, left and proceeded to go to buy and purchase the olive oil, the bridegroom, the male who was to be married came and appeared, arose and showed Himself, and the ones who had prepared and arranged, provided and made themselves ready went and entered into the wedding celebration, banquet and feast together with Him, and the door was shut up and locked, being made impregnable and inaccessible. Moreover, later and after the event, the rest of the remaining virgins also came and appeared, arose and showed themselves, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, 'Sovereign Master*! Sovereign Master*! Open the door and give us access and the ability to enter!' But nevertheless, having answered and replied to their question, 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 all of you, I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or look at, comprehend or pay attention to, consider or behold who you are.' Then and therefore, accordingly, consequently and these things being so, be watchful and vigilant, alert and cautious, active and on the lookout, zealous and awake, for concerning this, you do not see or perceive, observe or witness, know or experience, recognise or respect, understand or look at, comprehend or pay attention to, consider or behold the day and occasion, age and season, nor the hour or that certain definite place in time.

1 - 3

25:11a From the placeholder $\overline{KE}$
25:11b From the placeholder $\overline{KE}$

Parable Of The Talants

'For this reason, just as and exactly as a Man who goes away on a journey, leaving His home and being absent from it for a considerable time called and addressed, summoned and invited His own servants, slaves and attendants, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to them His possessions and wealth, goods 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. And to one He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented five talants*, and to another *He gave* two *talants*, and to another *He gave* one *talant*, each according to and with regards to, in relation to and with respect to his own individual power and might, ability and capability, force and influence, authority and significance, competence and excellence, and so He went away on His journey, left His home and was absent from it for a considerable time. Immediately and straightaway, the one who had received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the five talants, having pursued his journey and travelled, proceeded and gone on his way, he accomplished and executed, brought about and constructed, established and worked, produced and performed, practised and carried out, acquired and enforced business and trade in, by and with them and gained and acquired, obtained and procured, claimed and received a profit of another five more. In the exact same way, similarly and in like manner, the one with two *talants* gained and acquired, obtained and procured, claimed and received a profit of another two more. But nevertheless, the one who had received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted only one, having gone off and departed, left and proceeded to go away, he dug, burrowed and excavated a hole in the ground and earth, soil and land, and he secretly and privately covered, hid and concealed the silver money of his Sovereign Master*. Moreover, after a great and large, massive and extraordinary, spacious and long, grand and vast, big and extensive amount of time, the Sovereign Master* of those servants, slaves and attendants comes, arrives and appears in their view, and He takes up, resolves and settles the word and decree, account and balance, matter and charge, review and evaluation together with them. And having come to and approached, turned and drawn near, the one who had received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the five talants brought, presented and offered another five different talants *to Him*, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, 'Sovereign Master*; You gave and granted, supplied and furnished, bestowed and delivered, committed

14 - 20

25:15a The *Talant* here was probably worth £1000 ($2000), so the servant with 5 talants was given £5000, which was obviously a *lot* of money in those days

25:18a From the placeholder $\overline{KY}$
25:19a From the placeholder $\overline{K\Sigma}$

25:20a From the placeholder $\overline{KE}$

and permitted, extended and presented, surrendered and handed over to me five talants: take a look and see, notice and discover, observe, pay attention to and behold the other five different talants I have gained and acquired, obtained and procured, claimed and received a profit of.' His Sovereign Master* said and affirmed, asserted and declared His thoughts to him, 'Well done, excellent and fantastic! You 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, honourable and trustful, reliant and obedient servant, slave and attendant who is worthy to have confidence, certainty and guarantee, assurance and dependence placed in him! You were and existed as trustful and reliant, obedient and worthy to have confidence, certainty and guarantee, assurance and dependence placed in you upon and over a little, small and a few number of things. So I shall sit you down and place, put and appoint, install and assign, constitute and render, exhibit and declare, show and make, bring and designate you upon and over many numerous and a large number of things! Enter, arise and come forth into the joy and gladness, delight and pleasure of your Sovereign Master*.' And having come to and approached, turned and drawn near, the one who had two talants said *to Him*, 'Sovereign Master*; You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to me two talants: take a look and see, notice and discover, observe, pay attention to and behold the other two different ones I have gained and acquired, obtained and procured, claimed and received a profit of.' His Sovereign Master* said and affirmed, asserted and declared His thoughts to him, 'Well done, excellent and fantastic! You 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, honourable and trustful, reliant and obedient servant, slave and attendant who is worthy to have confidence, certainty and guarantee, assurance and dependence placed in him! You were and existed as trustful and reliant, obedient and worthy to have confidence, certainty and guarantee, assurance and dependence placed in you upon and over a little, small and a few number of things. So I shall sit you down and place, put and appoint, install and assign, constitute and render, exhibit and declare, show and make, bring and designate you upon and over many numerous and a large number of things! Enter, arise and come forth into the joy and gladness, delight and pleasure of your Sovereign Master*.' But nevertheless, having also come to and approached, turned and drawn near, the one who had received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted one talant said *to Him*, 'Sovereign Master*, 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 You, that concerning this, You are and exist as a hard and harsh, strong and stern, violent and rough, fierce and powerful, unyielding and stubborn Man, reaping, harvesting and gathering in places where You have not sown, scattered or dispersed, and gathering and drawing, collecting and assembling, bringing and joining from where you have not thoroughly scattered or dispersed, dissipated or separated, divided or winnowed. And as I was afraid and frightened, alarmed and terrified, scared and fearful, having gone off and departed, left and proceeded to go away, I secretly and privately covered, hid and concealed Your talant within and inside the ground and earth, soil and land. Take a look and see, notice and discover, observe, pay attention to and behold, You still have and hold, acquire and receive, own and possess that which is Yours.' But nevertheless, having answered and replied, his Sovereign Master* said to him, '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, noxious and bothersome, lazy and slow, tardy and slothful, idle and indolent, negligent and sluggish servant, slave and attendant! You saw and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact that I reap, harvest and gather in places where I have not sown, scattered or dispersed, and I gather and draw, collect and assemble, bring and join together where I have not thoroughly scattered or dispersed, dissipated or separated, divided or winnowed. Then and therefore, accordingly, consequently and these things being so, it was necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for you to throw and put, place and give over, hand and deposit My silver money with those who work at the tables, the bankers and brokers, money changers and exchangers, and when I came, arose and appeared in your view I would have obtained and received, got and taken up, acquired and recovered, attained and gained that which is mine in addition to the interest! Then and therefore, accordingly, consequently and these things being so, lift and elevate, carry and raise, take and pick up the talant, separating it from him, and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to the one who has and holds, acquires and receives, owns and possesses the ten talants. For this reason, to everyone, individually and collectively, who has and holds, acquires and receives, owns and possesses, *more* shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, and that person shall have an abundance and shall exceed and excel, increase and overflow, be provided and richly granted. But nevertheless, the one who has and holds, acquires and receives, owns and possesses nothing, what he has and holds, acquires and receives, owns and possesses shall also be lifted and elevated, carried and raised, taken and picked up, being separated from that person. And as for the useless and unprofitable, unworthy and undeserving servant, slave and attendant, throw him 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 him by hurling him into the outer darkness, where there, in that place, will be and exist the 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.

25:21a From the placeholder $\overline{K\Sigma}$

25:21b From the placeholder $\overline{KY}$

25:22a From the placeholder $\overline{KE}$

25:23a From the placeholder $\overline{K\Sigma}$

25:23b From the placeholder $\overline{KY}$

25:24a From the placeholder $\overline{KE}$

20 (cont) - 30

25:26a From the placeholder $\overline{K\Sigma}$

The Sheep And The Goats

'Moreover, at the time when the Son* of Man* shall come, arise and appear in view in, by and with His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and all the individual and collective Heavenly Messengers and envoys together with Him, then, at that time, He shall sit down and dwell, stay and reside, sojourn and be set and placed in the position of authority, appointed as the One in charge, and installed in the highest position over and upon the throne, seat and chair of His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty. And all the individual and collective nations and races, peoples and clans shall be gathered and drawn, collected and assembled, brought and joined together in the presence of and in the sight of, in front of and before Him. And He shall separate and severe, cut off and drive, exclude and take, appoint and divide them from one another, just as and exactly as the shepherd and herdsman separates and severs, cuts off and drives, excludes and takes, appoints and divides the sheep, those who a reliant upon and obedient to Him, from the goats, those who aren't reliant upon or obedient to Him. And He shall stand the sheep, those who a reliant upon and obedient to Him, upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from and on His right and the goats, those who aren't reliant upon or obedient to Him, from and on His left. Then, at that time, the King and leader, commander and prince, ruler, chief and monarch shall say to those from and on His right, 'Come now and at once, all of you who are blessed and favoured, praised and extolled, celebrated

25:31a From the placeholder $\overline{Y\Sigma}$

25:31b From the placeholder $\overline{ANOY}$

31 - 34

and honoured by My Father*. Inherit and obtain, gain possession of, receive and acquire your inheritance of the kingdom and royal power, dominion and rule, kingship, reign and authority that was prepared and arranged, provided and made ready for you since and from the foundation and building, beginning and laying down of the world and cosmos, galaxy and universe. For the reason that I was hungry and longed for, strongly desired and ardently craved food, nourishment and sustenance, and you gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented something to Me to eat, devour and consume, giving Me food, nourishment and sustenance. I was suffering from thirst, and you gave, supplied and offered Me some water to drink and to saturate My mind. I was and existed as a foreigner, alien and a stranger who was passing though, and you entertained Me, taking and inviting, gathering and drawing, collecting and assembling, bringing and joining Me to yourselves in hospitality. Naked, laid open and bare without the proper clothing and garments, and you clothed and dressed, enclosed and surrounded, cloaked and veiled, enveloped and adorned Me with garments. Sick and weak, ill and feeble, and you visited and were concerned about, looked after and benefitted, cared for and provided for, favoured and regarded, helped and aided Me. I was and existed within and inside prison and jail, under the eye of guards, and you came, arose and appeared to visit Me for My advantage. Then, at that time, 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 shall answer and reply to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, 'Sovereign Master*, when and at what time did we see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold that You were hungry and longing for, strongly desiring and ardently craving food, nourishment and sustenance, and we fed and nourished, supported and nurtured, cared for and provided You with food, or when You were suffering from thirst, and we gave, supplied and offered You some water to drink and to saturate Your mind? And when and at what time did we see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold that You were a foreigner, alien and a stranger who was passing though, and we entertained You, taking and inviting, gathering and drawing, collecting and assembling, bringing and joining You to ourselves in hospitality, or when you were naked, laid open and bare without the proper clothing and garments, and we clothed and dressed, enclosed and surrounded, cloaked and veiled, enveloped and adorned You with garments? And when and at what time did we see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold that You were sick and weak, ill and feeble, or when You were within and inside prison and jail, under the eye of guards, and we came, arose and appeared to visit You for Your advantage?' And having answered and replied to their question, the King and leader, commander and prince, ruler, chief and monarch shall say to them, 'Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you, to the degree that, in so far as and as many times you 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 these things for one of the least important and smallest, most insignificant and tiniest of these of My brothers and fellow brethren, you 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 them to Me.' Then, at that time, He shall also say to those from and on the left, 'Pursue your journey and travel, proceed to leave and go on your way, departing and becoming separated from Me, imprecated in evil and cursed, doomed and accused ones into the inextinguishable and unquenchable, ceaseless and endless burning fire prepared and arranged, provided and made ready for the Devil, the calumniator, the one who maliciously utters false statements to injure reputations, the false accuser and slanderer, and for his messengers and envoys. For the reason I was hungry and longed for, strongly desired and ardently craved food, nourishment and sustenance, and you did not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present something to Me to eat, devour or consume, refusing to give Me food, nourishment and sustenance. I suffered from thirst, and you did not give, supply or offer Me some water to drink and to saturate My mind. I was and existed as a foreigner, alien and a stranger who was passing though, and you did not entertain Me, taking and inviting, gathering and drawing, collecting and assembling, bringing and joining Me to yourselves in hospitality. And I was naked, laid open and bare without the proper clothing and garments, and you did not clothe or dress, enclose or surround, cloak or veil, envelope or adorn Me with garments. Sick and weak, ill and feeble, or within and inside prison and jail, under the eye of guards, and you did not visit or show concern, look after or benefit, care for or provide for, favour or regard, help or aid Me.' Then, at that time, they themselves shall also answer and reply to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, 'Sovereign Master*, when at what time did we see or perceive, observe or witness, know or experience, recognise or respect, understand or comprehend, pay attention to or behold that You were hungry and longing for, strongly desiring and ardently craving food, nourishment and sustenance, or suffering from thirst, or a foreigner, alien and a stranger who was passing though, or naked, laid open and bare without the proper clothing and garments, or sick and weak, ill and feeble, and within and inside prison and jail, under the eye of guards, and we did not serve or support, aid or take care of, wait on or minister to You?' Then, at that time, He shall answer and reply to them, saying and teaching, maintaining and exhorting, affirming and advising, directing and pointing out, '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; to the degree that, in so far as and as many times you did 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 these things for one of the least important and smallest, most insignificant and tiniest of these of My brothers and fellow brethren, you did 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 them to Me.' And these shall go off and depart, leave and proceed to go into eternal and never ending, everlasting and perpetual punishment and retribution, suffering, correction and penalty. But nevertheless, 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 will go into eternal and never ending, everlasting and perpetual life and continued existence."

25:34a From the placeholder *ΠΡΣ*

25:37a From the placeholder *ΚΕ*

25:44a From the placeholder *ΚΕ*

34 (cont) - 46

Chapter 26
The Plot To Kill Yahushua

1 - 2

And it came to be and existed, arose and appeared and originated that at the time when Yahushua* 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 these individual and collective words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, He said to His disciples and followers, pupils and learners, apprentices and adherents, "You see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, after two days the Passover feast comes to be and exists, arises, appears and originates, and the Son* of Man is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, handed over and betrayed into the hands of men to be crucified*, being nailed to an upright

26:1a From the placeholder *ΙΗ*

26:2a From the placeholder *ΥΣ*

26:2b From the placeholder *ΣΡΝΑΥ*

stake, pole, cross and patibulum." Then, at that time, the chief and high priests, and the presbyters and elders of the people, tribe and nation, the Sanhedrin, were gathered and drawn, collected and assembled, brought and joined together within the courtyard of the chief and high priest, he who was called and addressed, provided and designated by the name of Ka'iafa*. And they had a council meeting to consult and deliberate, carefully weigh and consider, plot and plan, recommend and agree on a way so that and in order that they may seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take Yahushua* into custody in, by and with deceit and craftiness, cunning and guile, trickery and treachery, underhanded methods and deception, falseness and stealth, and so they may destroy and kill, ruin and annihilate, waste and slay Him, rendering Him useless and causing Him to perish and pass away. "But nevertheless," they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Not in, by or with the feast and festival, so an uproar and tumult, noise and outcry, clamour and commotion, confusion and riot within the people, crowd and populace may not come to be or exist, arise, appear or originate."

2 (cont) - 5

26:3a *Ka'iafa*, incorrectly known as *Caiaphas* and means *Comely*

26:4a From the placeholder *ĪH*

Happenings In Bayith-'Aniy

Moreover, Yahushua* came to be and exist, arose and appeared within and inside Bayith-'Aniy, within and inside the house and home, dwelling and abode of Shim'own who was called and addressed, provided and designated by the name of "the Leper." A woman who had and held, acquired and received, owned and possessed an alabaster jar, flask and bottle of valuable and precious, very expensive and costly perfume ointment came to and approached, turned and drew near to Him, and she poured it down over and upon His head as He was lying down and reclining. 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 expressed displeasure and were vexed, indignant and angry, grievous and offended, irate and incensed, irritated, discontent and annoyed, saying and teaching, maintaining and exhorting, affirming and advising, directing and pointing out, "For and on behalf of what reason was this certain thing completely and utterly destroyed and ruined, wasted, obliterated and annihilated? For the reason that it was powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to be sold for a huge and large, grand and vast, numerous and great amount of money, and be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to the poor and needy, those lacking their necessities and so are dependent on others for support." But nevertheless, having known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised this, Yahushua* said, "Why and for what reason are you are you causing and supplying, showing and holding, keeping and rendering, displaying and exhibiting trouble and burden, hardship and difficulty for the woman? For the reason that she has accomplished and executed, brought about and constructed, established and worked, produced and performed, practised and carried out, acquired and enforced a good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable work and business, employment and undertaking, act and deed, task and labour for and on behalf of Me. For this reason, you always and at all times have and hold, acquire and receive, own and possess the poor and needy, those lacking their necessities and so are dependent on others for support together with you, but nevertheless, you do not always and at all times have and hold, acquire and receive, own and possess Me. For this reason, this woman 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 the pouring out and spilling, scattering and shedding of this perfume ointment over and upon My mortal flesh and body to the advantage of preparing and making Me ready for burial. 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, wherever and in whatever place this good news, glad tiding and message, proclamation and victorious declaration may be announced and declared, publicly pronounced and published, openly preached and taught with the goal to persuade and warn within and inside the whole of and the entirety of the world and cosmos, the entire realm of man, what this woman has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established will also be spoken, chatted and told, for and as an honourable remembrance, record and memorial of her." Then, at that time, one of the Twelve, the one called and addressed, provided and designated by the name of Yahuwdah of Qariyowth, having pursued his journey and travelled, proceeded and gone on his way towards the chief and high priests, he said, "What are all of you wanting and wishing, preferring and aiming, intending, willing and desiring to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to Me, and I shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over to you." And so they put forward and placed, appointed and brought, confirmed and established, set and proposed, weighed and counted out for him thirty pieces of silver. And from then, at that time, he was seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a favourable and opportune, convenient, appropriate and timely season so that and in order that he might give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over.

6 - 16

26:6a From the placeholder *ĪH*

26:10a From the placeholder *ĪΣ*

The Passover Supper

Moreover, before the first and chief, principle and most important day of unfermented bread*, the disciples and followers, pupils and learners, apprentices and adherents came to and approached, turned and drew near to Yahushua*, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "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 you to eat, devour and consume the Passover*?" So He said, "Go away and depart, withdraw and proceed on your journey into the town and city towards a certain specific man, and say to him, 'The Teacher, Master and Instructor says and teaches, maintains and affirms, directs and exhorts, advises and points out: "My proper and fixed, right and precise day and time, age and opportune season is and exist as near and has come close, at hand and imminent. I 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 Passover advantageously with you, along with My disciples and followers, pupils and learners, apprentices and adherents." ' " And the disciples and followers, pupils and learners, apprentices and adherents 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 as, like and similar to what Yahushua* had arranged and ordered, prescribed and appointed, commanded and instructed, directed and ordained for them, and they prepared and arranged, provided and made the necessary preparations ready for the Passover. And then, when evening had come to be and exist, arose, appeared and originated, He was lying down and reclining together with the Twelve. And as they were eating, devouring and consuming *food*, 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 all of you: one from out of all of you shall give and grant, supply

17 - 21

26:17a See *Exodus 12:18-20*; *Leviticus 23:6-8*; *Numbers 28:17-25*; *Deuteronomy 16:3-4, 8*

26:17b From the placeholder *ĪH*

26:17c *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

26:19a From the placeholder *ĪH*

and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Me over into the custody of men." And being exceedingly and extremely, very and greatly grieved and pained, distressed and vexed, sad and offended, uneasy and afflicted, each and every one of them began and started to say and teach, maintain and affirm, direct and exhort, advise and point out, "I am not and do not exist as the one, am I, Sovereign Master*?" And having answered and replied to the question, He said, "The one dipping his hand within and inside the bowel and deep dish together with Me, this is the one who will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Me over into the custody of men. Indeed, truly and surely, the Son* of Man goes off and departs, leaves and proceeds to go on His journey, just as and exactly as it has been written and inscribed, recorded and composed about and concerning, regarding and on account of, because of and with respect to Him. But nevertheless, woe and alas to that one specific and definite man through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom the Son* of Man is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over! It would have been good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and precious, commendable and genuine, flawless and lovely, virtuous, beautiful and honourable for him if that specific and definite man had not been born, begotten or fathered!" Then, having answered and replied, Yahuwdah, the one who was giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Him over, said, "I am not and do not exist as the one, am I, Rabbi, My Great One and My Teacher?" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "You are the one who has said *that*." And as they were eating, devouring and consuming, Yahushua*, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the bread, and having bestowed and provided a blessing, benefit and favour, He broke it into pieces, and having given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to the disciples and followers, pupils and learners, apprentices and adherents, He said, "Receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit *it*, eat, devour and consume: this is and exists as My body and flesh." Then, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the cup and drinking vessel, goblet and jar, He also bestowed and provided a blessing, benefit and favour, He then gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to the disciples and followers, pupils and learners, apprentices and adherents, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Drink from out of it, everyone, individually and collectively, for the reason that this is and exists as My life blood of the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, *the life blood* that is being poured out and spread, shed, abundantly scattered and generously provided about and concerning, regarding and on account of, because of and with respect to many numerous and large amounts *of people*, for and on behalf of 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 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. But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, by no means and never may I drink from out of this, the product and fruit of the grapevine from now and at this very moment in time up until that specific and definite time and day, age and season when I might drink it together with all of you anew and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior in, by and with the kingdom and royal power, dominion and rule, kingship, reign and authority of My Father*." And having sung and recited a hymn and Psalm, they came and departed, went out and proceeded to go to the mountain and hill of olive trees.

21 (cont) - 30

26:22a From the placeholder *ΚΕ*

26:24a From the placeholder *ΥΣ*

26:24b From the placeholder *ΥΣ*

26:25a From the placeholder *ΙΗ*

26:26a From the placeholder *ΙΗ*

26:29a From the placeholder *ΠΡΣ*

Denial's Predicted

Then, at that time, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "All of you, individually and collectively will be offended and be caused to be led into sin and error, tripped up and enticed to fall away and be displeasured, displeased and made to stumble and fall in, by and with Me in, by and with this night, for the reason that it is written and inscribed, recorded and composed, **'I shall strike and hit, smite and beat, knock and afflict the shepherd and herdsman; and the sheep of the flock shall be thoroughly scattered and dispersed, dissipated, separated and divided.'** * But nevertheless, after I Am to be raised and lifted up, awakened and restored, I will go before and go on ahead, lead the way and proceed on in front of all of you into Galiylah." But nevertheless, having answered and replied to Him, Petros said, "If and whether everyone, individually and collectively, is offended and caused to be led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall in, by and with You, I myself will never, ever be offended or caused to be led into sin and error, tripped up and enticed to fall away and be displeased, displeased and made to stumble and fall in, by and with You." Yahushua* said and affirmed, asserted and declared His thoughts to him, "Yes, truly this is a firm and reliable statement of truth: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, in, by and with this very night, before and previous to the time when the cockerel and rooster sounds and crows, you yourself will thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow Me three times." Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Even if it may be necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for me to die and perish together with You, having my soul separated from my body together with Yours, never, ever shall I thoroughly or utterly deny or reject, disown or disregard, abnegate or renounce, repudiate or disavow You." And all of the disciples and followers, pupils and learners, apprentices and adherents, individually and collectively, said likewise and similarly, the exact same and in an identical way.

31 - 35

26:31a From the placeholder *ΙΗ*

26:31b From *ZakarYahu 13:7*

26:34a From the placeholder *ΙΗ*

26:36-56a See also *Marcus 14:32-52*; *Lucus 22:39-53*; *Yahuchanon 18:3-12*

Gath-Shemen

Then, at that time, they, together with Yahushua, came, arose and appeared into the space and place, district and piece of ground that is called and addressed, provided and designated as Gath-Shemen*, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to the disciples and followers, pupils and learners, apprentices and adherents, "Sit down and reside, dwell, sojourn and seat yourselves there whilst and as long as I, having gone off and departed, left and proceeded to go over there, in that place, I may pray and communicated *with the Supreme One*." And having taken along and brought, led aside and accepted, received and ascertained Petros, and the two sons of Zabdiy, together with Him, associating with and acknowledging them as His companions, He began and started to be grieved and distressed, upset and troubled, anguished and anxious, dismayed and depressed with a sorrowful and burdened mind. Then, at that time, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "**'My soul is and exists as deeply grieved and severely sad, afflicted beyond measure and exceedingly sorrowful,'** * up until death and separation, the separation of My soul from My body. But nevertheless, remain and abide, endure and live on, last and persist, stay and

36 - 38

26:36b From the placeholder *ΙΗ*

26:36c *Gath-Shemen*, incorrectly known as *Gethsemane* and means *Oil Press*

26:38a From *Psalm 42:5*

continue on, dwell and lodge here, in this place, and stay awake and keep watch, stay alert and be on the lookout together with Me." And having advanced, gone on ahead and gone forward a small and little distance and way, He was falling down, tumbling and collapsing upon His face, becoming prostrate, praying and communicating *with the Supreme One*, saying and teaching, advising and maintaining, exhorting and directing, affirming and pointing out, "My Father*, if it is and exists as possible and able, capable, permitted and allowed to be done, let this cup and vessel, goblet and jar go and pass by, pass away and perish, be surpassed and come to an end, becoming separated from Me. Regardless and nevertheless, however and in spite of this, not as, like or similar to what I want or wish, prefer or aim, intend, will or desire, but nevertheless, notwithstanding and on the contrary, as, like and similar to what You *want*." And He comes, arises and appears towards the disciples and followers, pupils and learners, apprentices and adherents, and He finds and discovers, observes and recognises, detects and comes to know them through enquiry and examination, thought and scrutiny, investigation and perception, that they were fast asleep and paying no attention, and so He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Petros, "In this manner and way, thus and so, were you not strong or mighty, powerful, able or competent enough to stay awake and keep watch, stay alert and be on the lookout together with Me for one hour and period of time? Stay awake and keep watch, stay alert and be on the lookout, and pray and communicated *with the Supreme One*, so that and in order that you may not come, arise or appear into a testing and objective examination, scrutinizing and enticement to prove, determine and ascertain your genuineness, behavioural response and character. Indeed, truly and surely; the Spirit* is active and passionate, ready and eager, willing and predisposed, but nevertheless, the flesh and mortal body is weak and poor, powerless and helpless, feeble and inadequate." Again, anew and furthermore, having gone off and departed, left and proceeded away from them a second time, He prayed and communicated *with the Supreme One*, saying and teaching, advising and maintaining, exhorting and directing, affirming and pointing out, "My Father*, if this is and exists as not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to go and pass by, pass away and perish, be surpassed and come to an end except and unless I may drink, absorb and suffer it, let Your will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination come to be and exist, arise, appear and originate." And having come, arisen and appeared again, anew and furthermore, He found and discovered, observed and recognised, detected and came to know them through enquiry and examination, thought and scrutiny, investigation and perception, that they were fast asleep and paying no attention, for the reason that their eyelids were and existed as being weighed down and overburdened, heavy and depressed, grieved and distressed. And having left them behind and set them aside, ignored and disregarded, abandoned and left them destitute, given them up and dismissed, omitted and rejected, neglected and separated Himself from them, He went off and departed, left and proceeded to go away from them, He prayed and communicated *with the Supreme One* a third time, saying the same word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter again, anew and furthermore. Then, at that time, He comes, arises and appears to the advantage of the disciples and followers, pupils and learners, apprentices and adherents, and says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "*Go on then, and* sleep soundly and pay no attention for the rest of the time that remains, and rest and be refreshed, stay quiet and keep calm, ceasing from any sort of movement or labour. Behold, look and see! The Son of Man is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over into the hands and power, control and custody of sinners, those who err and make mistakes, miss the mark and violate the law of the Supreme One, who wander from the Way and from the state of uprightness. Get up and stand, awaken and arise, let us go and depart. Behold, look and see! The one giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Me over has neared and come close, is at hand and imminent." And yet, even as He was still talking, chatting and speaking, behold, look and see! Yahuwdah, one of the Twelve, came, arose and appeared, and together with Him a great and large, mighty and powerful, intense, extraordinary and numerous crowd and multitude, throng and mob together with swords, sabres and daggers, and cudgels, clubs and sticks from the chief and high priests and the presbyters and elders of the people, tribe and nation, the Sanhedrin. Moreover, the one who was giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Him over into the hands of men gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented a signal and sign to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Whoever it is that I may kiss and show my affection for, He is and exists as the One. Seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take Him into custody." And immediately and straightaway, having come to and approached, turned and drawn near, Yahushua* said to him, "Comrade and companion, partner and friend, because of, on account of and on the basis of what reason have you arrived, come here and why are you present?" Then, at that time, having come to and approached, turned and drawn near, they cast and threw, put and laid their hands upon Yahushua*, and they seized and grasped, took hold of and restrained, hindered and prevented, arrested and took control of, conquered and imprisoned, laid hold of and took Him into custody. And behold, look and see! One of those together with Yahushua*, having stretched out His hand, He withdrew, pulled out and took out His sword, sabre and dagger, and having hit, struck and smote the slave, servant and attendant of the chief and high priests, he took and cut off, removed and lifted off his ear! Then, at that time, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Turn away and reject, send away and remove, repudiate and divert, turn aside and avert, put back and place your sword, sabre and dagger back into its place and space, spot and location. For this reason, all those individually and collectively who have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted, associate themselves with and have the sword and sabre, separation and dagger as their companion shall destroy and annihilate, obliterate and ruin themselves, render themselves useless and declare themselves to be worthy of death in, by and with the sword and sabre, separation and dagger. Or do you think or presume, suppose or regard, deemed or judge, decide, believe or consider that concerning this, I am not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent and excellent enough to exhort and encourage, admonish and beg, entreat and beseech, address and summon My Father*, and He shall present and show, bring and place, set and submit, ready and provide, furnish and offer, yield and dedicate, send and stand a greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding number than twelve legions* of Heavenly messengers and envoys upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised for Me now, at this very moment in time? Then and therefore, accordingly, consequently and these things being so, how, in what manner or way may what has been written and inscribed, recorded and composed in the Scriptures be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished that say

26:39a From the placeholder *ΠΡ*

26:41a From the placeholder *ΠΝΑ*

26:39a From the placeholder *ΠΕΡ*

26:49a From the placeholder *ΙΗΥ*

26:50a From the placeholder *ΙΗΝ*

26:51a From the placeholder *ΙΗΥ*

26:52a From the placeholder *ΙΗΣ*

26:53a From the placeholder *ΠΕΡ*

26:53b A *Legion* was supposed to be about 1000 men, but was usually only about 600. So 12 legions would be either 12,000 or 7,200

that concerning this, 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 in this manner and way, thus and so?" In, by and with that certain specific time and hour, Yahushua* said to the crowds and multitudes, throngs and mobs, "As, like and similar to going after a robber and rebel, insurrectionist and revolutionary, bandit and highwayman, you come out and arose, appeared and came forth together with swords, sabres and daggers, and cudgels, clubs and sticks to seize and acquire, arrest and snatch Me? Accordingly every day I was sitting down and dwelling, staying, residing and sojourning within and inside the Sacred Place and Temple, teaching, explaining and instructing through discourses and discussions, and you did not seize or grasp, take hold of or restrain, hinder or prevent, arrest or take control of, conquer or imprison, lay hold of or take Me into custody? But nevertheless, the whole of and the entirety of this has come to be and exist, arisen, appeared and originated so that and in order that what has been written and inscribed, recorded and composed in the Scriptures of the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, may 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, all the individual and collective disciples and followers, pupils and learners, apprentices and adherents left Him behind and set Him aside, ignored and disregarded, abandoned and left Him destitute, gave Him up and dismissed, omitted and rejected, neglected and separated themselves from Him, and they all fled and took flight, vanished and quickly disappeared, ran, escaped and slipped away.

26:55a From the placeholder *ΙΣ*

54 (cont) - 56

Before the Sanhedrin

But nevertheless, the ones 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 Yahushua into custody, led, took and brought Him towards and to the advantage of Ka'iafa, the chief and high priest, to the place where the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the presbyters and elders were gathered and drawn, collected and assembled, brought and joined together. But nevertheless, Petros accompanied and followed after Him from afar, far away and at a distance, right up until the courtyard and unroofed enclosure of the chief and high priest, and having entered and come inside, he was sitting down and residing, dwelling and sojourning together with the attendants and assistants, servants and subordinates to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of the current events. Now, the chief and high priests and the whole and the entirety of the Sanhedrin, the high council and assembly, were seeking and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring a false and dishonest testimony and witness, evidence, proof and confirmation against and in opposition to Yahushua*, so that and therefore, for this reason and as a result of this, they might put Him to death and annihilate Him, to separate His soul from His body, but they had not found or discovered, observed or recognised, detected or came to know it through enquiry and examination, thought and scrutiny, investigation and perception from the many numerous and large amounts of false and dishonest testimonies and witnesses, evidences, proofs and confirmations that had come forward and approached, turned and drawn near. But nevertheless, later on and afterwards, having come forward and approached, turned and drawn near, two said, "This fellow said and affirmed, asserted and declared His thoughts, 'I am powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to throw down and loosen, destroy and demolish, dismantle and tear down, overthrow, detach and break this Sacred Place and Temple of God*, and through, via and by three days to build and prepare, set up and plant, establish and confirm, found and construct, erect and make it *again*.' " And having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in front of and within the midst, in the middle of and among them, the chief and high priest said to Him, "You do not reply or answer anything or anyone? What about these testifying and bearing witness, providing evidence, proof and confirmation against You?" But nevertheless, Yahushua* held His peace and was silent, calm and said nothing. So the chief and high priest said to Him, "I adjure You and cause You to swear an oath according to and with regards to, in relation to and with respect to the living, active and effective God*, so that and in order that You may tell us if You are and exist as the Anointed Messiah*, the Son* of God*!" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out, "You are the one who has said *that*. Regardless and nevertheless, however and in spite of this, I say and teach, maintain and affirm, direct and exhort, advise and point out to you; from now on, from this moment in time, you shall see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate **'the Son* of Man'** * sitting down and residing, dwelling and sojourning from out of and at the right hand of power and might, ability and capability, force and influence, authority and significance, competence and excellence, and **'coming, arising and appearing in view of the public upon and above the clouds and mist of heaven, the abode of the Supreme One.'** *" Then, at that time, the chief and high priest tore and broke, burst and ripped His cloths and garments, cloak and mantle, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "This man blasphemes and lies, maliciously slanders and abusively speaks, injuriously reproaches and vilifies, personally mocks and insults, reviles and defames! What need, want or necessity do will still have and hold, acquire and receive, own and possess for testimonies and witnesses, affirmers and attesters who bring evidence, proof and confirmation?! Take a look and see, notice and discover, observe, pay attention to and behold, now, at this present time, you yourselves have heard and attended to, considered and understood, comprehended and perceived the blasphemy and lies, malicious slander and abusive speech, injurious reproach and vilifying, personal mockery and insults, reviling and defaming. What do you think or presume, suppose or regard, deemed or judge, decide, believe or consider *that it looks like*?" And those that answered and replied said, "He is and exists as evaluated and separated, sundered and judged, condemned and sentenced, pronounced and declared to be caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound to the doom and punishment of death and separation, the separation of the soul from the body." Then, at that time, they spat into His face, and they cuffed and hit, struck, beat and punched Him, and others slapped and whipped Him in the face, 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 to us, Anointed Messiah*! Who is and exists as the one who has hit, struck and smote You!?"

26:57-68a See also *Marcus 14:53-65*; *Lucus 22:63-71*
26:57a From the placeholder *ΙΝ*
26:59a From the placeholder *ΙΥ*
26:61a From the placeholder *ΘΥ*
26:63a From the placeholder *ΙΣ*
26:63b From the placeholder *ΘΥ*
26:63c From the placeholder *ΧΣ*
26:63d From the placeholder *ΥΣ*
26:63e From the placeholder *ΘΥ*
26:64a From the placeholder *ΙΣ*
26:64b From the placeholder *ΥΝ*
26:64c From *Daniy'el 7:13*
26:64d From *Daniy'el 7:13*
26:68a From the placeholder *ΧΕ*

57 - 68

Petros' Denial

Moreover, Petros sat down and dwelt, stayed, resided and sojourned outside and in the outer limits within and inside in the courtyard and unroofed enclosure, and one of the slave and servant girls went to and approached, turned and drew near to Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "You were and existed also together with Yahushua* the Galiylahen!" But nevertheless, He denied and refused, rejected and abnegated, abjured and disregarded, renounced and declined to accept *Him* in the presence of and in the sight of, in front of and before all of them, individually and collectively, saying and teaching, maintaining and exhorting, advising and directing,

26:69a From the placeholder *ΙΥ*

69 - 70

affirming and pointing out, “I do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or have any knowledge of what you are saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out.” Moreover, as he went out and departed, came out into and proceeded to go towards the entrance and forecourt, porch, vestibule and gateway, another and different *servant girl* saw and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to him, and says and teaches, maintains and affirms, directs and exhorts, advises and points out to those that were there, in that place, “This one was and existed together with Yahushua* the Nazarene!” And again, anew and furthermore he was denying and refusing, rejecting and abnegating, abjuring and disregarding, renouncing and declining it in, by and with a sworn and confirmed, affirmed and promised oath and vow concerning this, “I do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or have any knowledge of the man!” But nevertheless, after a little while and short amount of time, one of those who had been standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised there, came to and approached, turned and drew near, saying to Petros, “Really and truly, actually and most certainly, you also are and exist from out of their *group*, for the reason that your speech, dialect and accent also makes and performs, accomplishes and executes, practises and brings about, keeps and carries out, constructs and establishes, manufactures and creates, forms and produces, appoints and ordains, undertakes and prepares, constitutes and provides the evidence about you clearly known and seen, evident and plain, conspicuous and noticeable!” Then, at that time, he began and started to curse and swear and confirm, affirm and promise with an oath concerning this, “I do not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or have any knowledge of the man!” And immediately and straightaway, a cockerel and rooster sounded and crowed. And Petros was reminded and caused to remember and recall the word and saying, statement and message, proclamation and subject matter that Yahushua* had said concerning this, “Before and ahead of the time when the cockerel and rooster sounds and crows, you yourself will thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow Me three times.” And having gone and departed, left and proceeded to go outside, he wept and cried, wailed and lamented bitterly with grief and utter despair.

26:71a From the placeholder *ĪY*

70 (cont) - 75

26:75a From the placeholder *ĪY*

Chapter 27

Yahuwdah Commits Suicide

Moreover, when early morning had come to be and exist, arise, appear and originate, all the individual and collective high and chief priests and the presbyters and elders of the people, tribe and nation received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a council and consultation to confer and consult, deliberate and purpose, plot and plan against and in opposition to Yahushua*, so that and therefore, for this reason and as a result of this, they might put Him to death and annihilate Him, separating His soul from His body. And having bound and tied up, restricted, hindered and stopped Him from moving, they carried Him off and took Him away, transported Him and brought Him away, and they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over to Pilate*, the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul. Then, at that time, Yahuwdah, the one who had given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact that concerning this, they had evaluated and separated, sundered and judged, condemned and sentenced Him, pronouncing doom upon Him and declaring Him to be guilty and worthy of punishment, being sorry and feeling remorse, repenting and changing his mind, feeling regret and thinking differently, he returned, took back and paid back the thirty pieces of silver to the high and chief priests and the presbyters and elders, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, “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, as I have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over innocent and sinless, just and righteous, virtuous and upright, faultless and guiltless life-blood that does not deserve punishment!” But nevertheless, they said, “What has that got to do with us? You shall see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and take care of *that*.” And having cast and laid, thrown and flung the silver back into the Sacred Place and Temple, he went away and departed, proceeded and come forth, and having gone off and departed, left and proceeded to go away, he throttled and strangled, choked and hung himself. Moreover, the high and chief priests, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the silver, said, “It is not possible or free, permitted or lawful to throw and cast, scatter and hurl, propel and fling them into the Corban, the sacred treasury, since it is and exists as the price and value, worth and status of life-blood.” Moreover, having received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a council and consultation to confer and consult, deliberate and purpose, plot and plan, they bought and purchased a potter’s field, rural area and bit of land with them for and on behalf of having somewhere to bury and place foreigners, aliens and a strangers into graves. Therefore, for this reason and for this purpose, that certain specific field, rural area and bit of land was called and named, designated and addressed as, “The field, rural area and land of life-blood” up until this very day. Then, at that time, that which was put forth and uttered through YirmeYahu the prophet, he who declared the thoughts of the Supreme One before and in the presence of mankind, completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, *which* says and teaches, maintains and affirms, directs and exhorts, advises and points out, **“And they received and accepted, took and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the thirty pieces of silver, the price and value, worth and status of Him Whom a price and value, worth and status had been set as honoured and esteemed, valued and priced, recognised and respected by the sons and children of Yisra’el, and they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented them for and on behalf of the potter’s field, rural area and land, according to and in regards to, in relation to and with respect to what Yahuweh* had arranged and ordered, prescribed and appointed, commanded and instructed, directed and ordained for me.”** *

27:1a From the placeholder *ĪY*

1 - 10

27:10a From the placeholder *KΣ*
27:10b From *ZakarYahu 11:12-13*; *YirmeYahu 32:6-9*

Yahushua Before Pilate

11

Moreover, Yahushua* was 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 and before the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul. And the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested Him to answer this question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, “YOU are and exist as the King and leader,

27:11a From the placeholder *IHΣ*

commander and prince, ruler, chief and monarch of the Yahuwdeans?" And Yahushua* said and affirmed, asserted and declared His thoughts to Him, "You are the one saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing *that* out." And in, by and with this time, He was being constantly accused and condemned, and had spoken charges brought against Him by, under and subject to the power and control of the high and chief priests and the presbyters and elders, yet He still answered and replied to no one and said nothing. Then, at that time, Pilate* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Do you not hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to many things they are accusing You with, reproaching and bringing charges against You? And he did not answer or reply a single word or saying, statement or message, proclamation or declaration towards him, so that and therefore, for this reason and as a result of this, the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul marvelled and admired Him, being extremely and very, greatly and exceedingly astounded, astonished and amazed, extraordinarily impressed and surprised. But nevertheless, according to and with regards to, in relation to and with respect to the feast and festival, the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul had a normal custom and familiar and usual habit to set free and release, let go and dismiss one prisoner, granting them the permission to depart and be sent away to the crowd and multitude, throng and mass of people, whoever they wanted and wished, preferred and aimed, intended, willed and desired. And then, at that time, they had and held, acquired and received, owned and possessed a notorious and infamous, badly reputed and distinctive captive and prisoner in bonds called and named, designated and addressed as 'Bar-Abba*.' Then and therefore, consequently, accordingly and these things being so, having gathered and drawn, collected and assembled, brought and joined them together, Pilate said to them, "Whom do you want and wish, prefer and aim, intend, will and desire for me to set free and release, dismiss and let go to you, granting them the permission to depart and be sent to all of you? Bar-Abba? Or Yahushua*, the one who is called and named, addresses and designated as the Anointed Messiah*?" For the reason that he saw and perceived, observed and witnessed, came to know and experienced, recognised and respected, understood, comprehended and had paid attention to the fact that concerning this, it was through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of envy and jealousy, ill-will and maliciousness that they had given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over. But nevertheless, when he sat down and dwelt, stayed, resided and sojourned upon the platform, tribunal and judgement seat, his wife sent and dismissed, dispatched, ordered and commissioned a message to him for his advantage, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Do not have anything to do with that certain specific righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted Man Who is in a right relationship with the Supreme One; for the reason that I have experienced and undergone, received and endured many numerous and large amounts of suffering this very day in accordance with and with regards to, in relation to and with respect to a dream and vision through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him." But nevertheless, the high and chief priests, and the presbyters and elders, assured and conciliated, convinced, persuaded and influenced the crowds and multitudes, throngs and masses of people so that in order that they would ask and beg, call and crave, desire and require, inquire and request, demand and plead for Bar-Abba, but nevertheless, that Yahushua* should be destroyed and annihilated, obliterated and ruined, rendered useless and declared to be worthy of death. And so, having answered and replied to them, the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul said, "Who from the two do you want and wish, prefer and aim, intend, will and desire for me to set free and release, dismiss and let go to you, granting them the permission to depart and be sent to all of you?" But nevertheless, they said, "Bar-Abba!" Pilate says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Then and therefore, consequently, accordingly and these things being so, what may 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 with Yahushua*, He Who is called and named, addresses and designated as the Anointed Messiah*?" All of them, individually and collectively, say and teach, maintain and affirm, direct and exhort, advise and point out, "Crucify Him! Nail Him to an upright stake, pole, cross and patibulum!" But nevertheless, he said and affirmed, asserted and declared His thoughts to them, "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!?" But nevertheless, they shouted and cried, screamed and howled, yelled out and exclaimed back even more and exceedingly more, greatly, extremely and vehemently, saying and teaching, maintaining and exhorting, affirming and advising, directing and pointing out, "Let Him be crucified! Nail Him to an upright stake, pole, cross and patibulum!" And so, Pilate, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and looked at, considered and beheld, paid attention to and comprehended that concerning this, no one, nobody and nothing was helping or advantaging, profiting or assisting, aiding or servicing, benefiting or being of any use to him, but nevertheless, notwithstanding and on the contrary, an uproar and tumult, noise and outcry, clamour and commotion, confusion and riot was coming to be and existing, arising, appearing and originating rather and instead, more willingly, readily and sooner to a far greater degree, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted some water, he washed his hands against to and opposite to the crowds and multitudes, throngs and masses of people, saying and teaching, maintaining and exhorting, affirming and advising, directing and pointing out, "I am and exist as innocent and sinless, just and righteous, virtuous and upright, faultless and guiltless from the life-blood of this Person, being separated from it and am not worthy to be punished because of it. You shall see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and take care of *this* yourselves." And having answered and replied, all the individual and collective people that were there said, "The life-blood of Him shall be upon us and upon our offspring, progeny and children!" Then, at that time, he set free and released, let go of and dismissed Bar-Abba, granting him the permission to depart and be sent away to them. But nevertheless, after having Yahushua* flogged and lashed, beaten and tormented, scourged and whipped, he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Him over so that and in order that He might be crucified, being nailed to an upright stake, pole, cross and patibulum*. Then, at that time, the soldiers and legionaries of the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul, having taken Yahushua* along and brought, led and guided Him into the Praetorium*, they gathered and drew, collected and assembled, brought and joined together the whole of the entirety of the squadron and cohort, battalion and troop upon against Him. And having stripped and taken off, unclothed and remove His garments, they put on, clothe and dress Him with a purple and scarlet robe, mantle and cloak around Him.

11 (cont) - 29

27:11b From the placeholder $\overline{IH\Sigma}$
27:13a *Pilate*, appointed as the procurator of Yahuwdea in 29CE. He was greatly disliked by the Yahuwdeans, and drove them to the verge of insurrection more than once. In 36CE he was accused by the governor of Syria and had to defend himself in front of the Emperor. He failed and was banished either to a) France, or b) A mountain near Lake Lucerne where he committed suicide

27:16a *Bar-Abba*, incorrectly known as *Barabbas* and means *Son of the father*

27:17a From the placeholder $\overline{IN}$
27:17b From the placeholder $\overline{XN}$

27:20a From the placeholder $\overline{IN}$

27:22a From the placeholder $\overline{IN}$
27:22b From the placeholder $\overline{XN}$

27:26a From the placeholder $\overline{IN}$

27:26b From the placeholder $\overline{\Sigma T\text{ƒ}\Theta H}$

27:27a From the placeholder $\overline{IN}$
27:28a *Praetorium*, originally the headquarters in a Roman field camp, but also came to refer to a palace, fortress or residence, especially that of the Emperor, procurator or a governor

29 (cont) - 31

And having weaved, intertwined and plaited together a crown and wreath from out of thorns and brambles, they laid and set, placed and put it upon His head, and *placed* a thick-reed staff and cane in His right hand, and having fallen on their knees, mockingly showing reverence and honour in the presence of and in the sight of, in front of and before Him, they ridiculed and made fun of, mocked and derided Him, saying and teaching, maintaining and affirmed, directing and exhorting, advising and pointing out, "Hail and salutations: King and Ruler, Monarch and Prince, Commander and Leader of the Yahuwdeans!" And having spat into His *face*, they received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted His thick-reed staff and cane and were striking and beating, smiting and wounding, harming and injuring His head with it. And at the time when they ridiculed and made fun of, mocked and derided Him, they stripped and took off, unclothed and removed the robe, mantle and cloak from Him, and then they put on and dressed, drew and clothed Him with His own clothes and garments, cloak, robe and coat, and they carried Him off and took Him away, transported Him and brought Him away to be crucified, to become nailed to an upright stake, pole, cross and patibulum.

The Crucifixion

Moreover, as they went out and departed, came and proceeded out, through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and learned about, understood and came to know a Cyrenian*, Shim'own in name and title, character and person, reputation and authority, and they conscript and compel, require, force and pressurise him so that and in order that he might lift up and elevate, carry, pick up and raise His upright stake, pole, cross and patibulum. And coming, arising and appearing in the place and space, spot and location, district and territory, region and area called and named, designated and addressed as "Gulgoleth*," which is and exists as translated, interpreted and given the meaning of "The place and space, spot and location, district and territory, region and area of the Skull," they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented wine to Him to drink and absorb that had been mixed, mingled and blend together with a bitter drug*, and having taken and experienced, partaken and come to know its flavour, He did not want or wish, prefer or aim, intend, will or desire to drink or absorb it. And so, having crucified Him, nailing Him to an upright stake, pole, cross and patibulum, **"they completely divided and separated, dispersed and distributed, cleaved and cut His clothes and garments, mantle and tunic into pieces, throwing and casting, scattering and hurling, propelling and expelling, applying and dropping lots."** * And sitting down and dwelling, staying, residing and sojourning there, in that place, they kept and guarded, held on to and retained, observed and maintained, kept an eye on and watched over Him. And they laid and set, placed and put above His head the cause, reason and grounds of the charge and accusation against Him, which was written and inscribed, engraved and registered as, "THIS IS AND EXISTS AS YAHUSHUA*, THE KING AND RULER, MONARCH AND PRINCE, COMMANDER AND LEADER OF THE YAHUWDEANS." Then, at that time, together with Him they crucify two robbers and rebels, insurrectionists and revolutionaries, bandits and highwayman, nailing them to an upright stake, pole, cross and patibulum, one to the right, and one to the left. Moreover, those passing by and proceeding on their journey besides *them* were blaspheming and lying about, maliciously slandering and abusively speaking, injuriously reproaching and vilifying, personally mocking and insulting, reviling and defaming Him, moving, shaking and wagging their heads, and saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "The One throwing down and loosing, destroying and demolishing, dismantling and tearing down, overthrowing, detaching and breaking the Sacred place and Temple, and building and preparing, setting up and planting, establishing and confirming, founding and constructing, erecting and making in, by and with three days! If and whether You are and exist as the Son* of God*, deliver and preserve, save and rescue Yourself from danger and destruction, ruin and annihilation, and come down and descend, becoming separate from the upright stake, pole, cross and patibulum!" And likewise and similarly, in this exact same and identical way, the chief and high priests, ridiculing and making fun of, mocking and deriding Him together with the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and the presbyters and elders, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "He delivered and preserved, saved and rescued others from danger and destruction, ruin and annihilation. Himself He does not have the power or might, strength or ability, capability or force, significance or competence, excellence or influence to deliver or preserve, save or rescue from danger and destruction, ruin and annihilation. He is and exists as the King and leader, commander and prince, ruler, chief and monarch of Yisra'el?! Let Him come down and descend, becoming separate from the upright stake, pole, cross and patibulum now, at this present time, and we shall trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence upon Him. **"He Himself is convinced, persuaded and influenced to have trust, assurance and dependence upon rely upon God*, so let Him, *God*, save and deliver, rescue, draw and snatch Him away now, at this present time, if He Himself wants and wishes, prefers and aims, intends, wills and desires to have Him,"** * for the reason that He said concerning this, "I am and exist as the Son* of God*!" Moreover, in the same way, the robbers and rebels, insurrectionists and revolutionaries, bandits and highwayman who were being crucified together with Him, being nailed to an upright stake, pole, cross and patibulum as well, were also insulting and reproaching, reviling and disgracing Him. And then, from the sixth hour, at twelve in the afternoon, darkness, obscurity and gloom came to be and exist, arose and appeared over and upon all of the earth and land, ground and inhabited region, individually and collectively, up until the ninth hour, at three o'clock in the afternoon. And about, around and near the ninth hour, three o'clock in the afternoon, Yahushua* cried and called, exulted and proclaimed, exclaimed and shouted out with a great and mighty, powerful and strong, intense and violent sound, tone and voice, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, **"Eli, Eli, lema shabaqthani?"** * Which is and exists as, "**My God*, My God*, why, for what reason and for what purpose have You forsaken and abandoned, deserted and left Me?"** * Moreover, some of those who had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised there, in that place, having heard and attended to, considered and understood, comprehended and perceived *this*, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "This One, He is shouting and crying for, screaming for and summoning 'EliYahu!" And straightaway and immediately, one from out of them ran and rushed away and received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a sponge, and having completed and filled it with sour wine and wine vinegar, and having put, placed and set it around a staff, rod and cane, he was giving it to Him to drink and absorb. But nevertheless, the rest of those who remained were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Leave Him behind and set Him aside, ignore and disregard, abandon and leave Him destitute, give Him up and dismiss, omit and reject, neglect and separate yourselves from Him, so we may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold if or whether 'EliYahu comes, arises and appears in view, delivering and preserving, saving and rescuing Him from danger and destruction, ruin and annihilation." But nevertheless, having shouted and

32 - 50

27:32a *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*
27:33a *Gulgoleth*, incorrectly known as *Golgotha* and means, as stated by *Marcus*, *The place of the Skull*
27:34a The Greek word is χόλη - *chloe*, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - *cholos*. It is associated with the gall bladder as it was yellow in colour like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the *ink secretion* of a certain fish, the *poison* of *hemlock*, a *serpent's venom*, and of *bitterness* in general. It is said that this word means a *bitter*, yellow ingredient of a drink, and was probably some kind of drug meant to ease the distress of his coming trauma.
27:35a From *Psalm 22:18*
27:36a From the placeholder *ΙΣ*

27:40a From the placeholder *ΥΣ*
27:40b From the placeholder *ΘΥ*

27:43a From the placeholder *ΘΝ*

27:43b From *Psalm 22:8*
27:43c From the placeholder *ΥΣ*
27:43d From the placeholder *ΘΥ*

27:46a From the placeholder *ΙΣ*
27:46b Quoting, in Aramaic, *Psalm 22:1*
27:46c From the placeholder *ΘΕ*
27:46d From the placeholder *ΘΕ*
27:46e From *Psalm 22:1*

50 (cont) - 56

vociferated, exclaimed and cried out again, anew and furthermore with a great and mighty, powerful and strong, intense and violent sound, tone and voice, Yahushua* was left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from the Spirit*. And behold, look and see! The veil, curtain and drape of the Sacred Place and Temple was split and dived, torn and rend into two pieces, from the top down to the bottom, and the earth and land, ground and inhabited region was shaken and disturbed, moved and caused to tremble and quake, and the rocks and cliffs where split and divided, torn and rend into pieces. And the sepulchres and tombs, graves and burial places were opened, and many numerous and large amounts of the bodies and flesh of set-apart and cleansed ones who had fallen asleep, who had died and were in the ground, were raised up and awakened, erected and stood up, produced and brought forth from death to life, and having gone out and departed from, left and proceeded to go from out of the sepulchres and tombs, graves and burial places after His resurrection, restoration and raising up *from out of the dead*, they went out and entered into the set-apart and cleansed town and city and they were manifested and exhibited, shown and declared, became visible and appeared, revealed and brought into the view of many numerous and a large amount *of people*. And then, the centurion, commander and captain and those together with him who were keeping and guarding, holding on to and retaining, observing and maintaining, keeping an eye on and watching over Yahushua*, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the earthquake and shaking, commotion, rocking to and fro and agitation, and the things that had come to be and exist, arisen, appeared and originated, they were exceedingly and extremely, very and greatly afraid and struck with fear, being alarmed and terrified, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Really and truly, actually and most certainly, this One was and existed as the Son* of God*!" Moreover, there were and existed many numerous and a large amount of women there, in that place, watching and looking, understanding and perceiving, noticing and beholding, attentively viewing and seeing, ascertaining and knowing, discovering and recognising, contemplating and considering from afar, far away and at a distance, who had accompanied and followed after, obeyed and joined themselves to Yahushua* from Galiylah, who served and supported, aided and took care of, waited on and ministered to Him, among and within whom was Miriam of Migdalah*, and Miriam* the mother of Ya'qob and Yahuwseph, and the mother of the sons, children and offspring of Zabdiy.

27:50a From the placeholder *ΙΣ*

27:50b From the placeholder *ΠΝΑ*

27:54a From the placeholder *ΙΝ*

27:54b From the placeholder *ΥΣ*

27:54c From the placeholder *ΘΥ*

27:55a From the placeholder *ΙΥ*

27:56a *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*

27:56b This *Miriam* was the wife of *Kheleph* (see *Yahuchanon 19:25*) and was quite possible the mother of the Delegate *Ya'qob* mentioned in *Marcus 3:18*

57 - 61

The Burial

And then, when late afternoon and evening had come to be and exist, arise and appear, a rich and wealthy man abounding in materials and resources from Ramathayim*, Yahuwseph by name and title, character and person, reputation and authority, came, arose and appeared, He Himself was also disciplined and instructed by, attached to and followed the instructions and precepts of Yahushua*. This man, having come to and approached, turned and drawn to Pilate, asked and begged, called and craved, desired and required, inquired and requested, demanded and pleaded for the body and flesh of Yahushua*. Then, at that time, Pilate commanded and directed, urged and bid, exhorted and ordered the body and flesh to be delivered and given back, discharged and handed back, bestowed and yielded, returned and restored *to Yahuwseph*. And Having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the body and flesh, Yahuwseph rolled and wrapped it up tightly in clean and pure, undefiled and spotless, unpolluted, real and genuine linen which was unstained and without blemish, and he set and placed, laid and put Him within and inside his own new and fresh, unprecedented and uncommon, unknown and remarkable, unused, impressive and superior sepulchre and tomb, grave and burial place which was hewed and cut within and inside a cliff face, and having rolled a great and large, mighty and powerful, important and prominent, intense, extraordinary and outstanding stone and piece of rock up against the entrance and passage way of the sepulchre and tomb, grave and burial place, he went off and departed, left and proceeded to go away. Moreover, there, in that place, was and existed Miriam of Migdalah, and the other and different Miriam, sitting down and dwelling, staying, residing and sojourning before, opposite to and in front of the sepulchre and tomb, grave and burial place.

27:57a *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*

27:57 From the placeholder *ΙΥ*

27:58 From the placeholder *ΙΥ*

62 - 66

The Guard
At The Tomb

But nevertheless, the next day, which is and exists as *the day* after the Preparation day of Friday, the high and chief priests and the Pharisees were gathered and drawn, collected and assembled, brought and joined together towards and to the advantage of Pilate, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Lord, we remember, recall and are reminded that concerning this, that certain specific deceiver, impostor and corruptor who led and seduced people to err and make mistakes had said whilst He was still alive and living, 'After three days, I Am to be raised and lifted up, awakened and restored back to life from death.' Then and therefore, accordingly, consequently and these things being so, command and direct, urge and bid, exhort and order that the sepulchre and tomb, grave and burial place is to be made safe and secured, guarded and watched over up until the third day, so that never, at any time may His disciples and followers, pupils and learners, apprentices and adherents come, arise and appear to steal or beguile, secretly embezzle or craftily take away, subterfuge or treacherously and clandestinely rob, smuggle and conceal Him, and so may say to the people, tribe and nation, 'He was raised up and awakened, erected and stood up, produced and brought back from the dead and lifelessness, inanimateness and the realm of the deceased,' or else the last, end and final error and delusion, deceit and deception, corruption and fraudulence, sin and perversion, wickedness, vacillation and seduction shall be and exist as worse and more severe, very bad and more grievous than the first and chief, principle and former one!" Pilate said and affirmed, asserted and declared his thoughts to them, "You have and hold, acquire and receive, own and possess watchers and guards, sentinels and Roman soldiers. Go away and depart, withdraw and proceed on your journey, and make it as safe and secured, guarded and watched over as, like and similar to the way you see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate how." And so, having pursued their journey and travelled, proceeded and gone on their way, they made the sepulchre and tomb, grave and burial place safe and secured, guarded and watched over, having sealed and secured, marked and hidden the stone and piece of rock together with a watcher and guard, sentinel and Roman soldier.

Chapter 28

The Resurrection

1 - 4

And then at the end of and after the Shabbat, at the dawning and beginning of Day One of Weeks and Shabbats*, Miriam of Migdalah and the other and different Miriam came, arose and appeared to watch and look at, understand and perceive, notice and behold, attentively view and see, ascertain and know, discover and recognise, contemplate and consider the sepulchre and tomb, grave and burial place. And behold, look and see! A great and large, mighty and powerful, important and prominent, intense, extraordinary and outstanding earthquake and shaking, commotion, rocking to and fro and agitation came to be and existed, arose, appeared and originated, for the reason that a Heavenly Messenger and envoy of Yahuweh* came down and descend from out of heaven, the abode of the Supreme One, and having come to and approached, turned and drawn near, he rolled away and rolled back the stone and piece of rock, and he sat down and dwelt, stayed, resided and sojourned over and above it. And his form and external appearance, shape and semblance, aspect and countenance was and existed as, like and similar to

28:1a The Greek literally says, *τη μια των σαββατων*, *on the One 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

28:2a From the placeholder *ΚΥ*

lightning, and his garments and raiment's, clock and mantle were light and brilliant, shining and radiant, clear and plain, bright, gleaming and as white as, like and similar to snow. And from fear and alarm, dread and terror of him, those were keeping and guarding, holding on to and retaining, observing and maintaining, keeping an eye on and watching over *the tomb* were shaken and disturbed, moved and caused to tremble and quake, and they came to be and existed, arose and appear as, like and similar to dead and lifeless, inanimate and deceased men. But nevertheless, having answered and replied, the Heavenly Messenger and envoy said to the women, "Do not be afraid or terrified, alarmed, scared or fearful, for the reason that I see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, you seek and wish, want and demand, endeavour to obtain and strive for, look for and desire to find Yahushua*, He Who was crucified and nailed to an upright stake, pole, cross and patibulum. He is not and does not exist here, in this place, for the reason that He was raised and lifted up, awakened and restored back from death, just as and exactly as He had said! Come now and at once! See and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold the place and space, spot and location, region and area where He was lying and set, placed and appointed, fixed and established! Now, be quick and swift, speedy and rapid, prompt and hurry to pursue your journey and travel, proceed and go on your way to say to His disciples and followers, pupils and learners, apprentices and adherents, that concerning this, He was raised and lifted up, awakened and restored back from the dead and lifelessness, inanimateness and the realm of the deceased, and behold, look and see! He goes before and goes on ahead of all of you into Galiylah. There, in that place, you will see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Him. Behold, look and see, I have told all of you." And having been quick and swift, speedy and rapid, prompt and hurried to go off and departed, leave and proceed to go on their journey from the sepulchre and tomb, grave and burial place with awe, reverence and great and large, mighty and powerful, important and prominent, intense, extraordinary and outstanding joy and gladness, delight and pleasure that was vastly beyond measure, they ran and rushed to publicly tell and inform, proclaim and declare, confess and profess, report and recite the news to His disciples and followers, pupils and learners, apprentices and adherents. And behold, look and see! Yahushua* met, faced and encountered them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Hail and salutations! Rejoice and be glad, delighted and exceedingly pleased!" And then, having come to and approached, turned and drawn near, they laid hold of and seized, grabbed and held fast to His feet and fell and collapsed, bowed down and became prostrate on the ground, kneeling down before Him and paying homage, showing reverence, prostrating themselves and expressing uttermost respect to Him. Then, at that time, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Do not be afraid or terrified, alarmed, scared or fearful. Go away and depart, withdraw and proceed on your journey to publicly tell and inform, proclaim and declare, confess and profess, report and recite the news to My brothers and fellow brethren, so that and in order that they may go off and depart, leave and proceed to go on their journey into Galiylah, and there, in that place, they shall see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate Me."

28:5a From the placeholder *ΙΝ*

28:9a From the placeholder *ΙΣ*

4 (cont) - 10

The Guards Report

But nevertheless, having pursued their journey and travelled, proceeded and gone on their way, behold, look and see! Some certain ones of the watchers and guards, sentinels and Roman soldiers, having gone, arisen and entered into the town and city, they publicly told and informed, proclaimed and declared, confessed and professed, reported and recited the news to the chief and high priests about all the individual and collective things that had come to be and existed, arisen, appeared and originated. And gathering and drawing, collecting and assembling, bringing and joining together with the presbyters and elders, and received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a council and consultation to confer and consult, deliberate and purpose, plot and plan, they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented worthy enough and sufficient, adequate and satisfactory, qualified and competent silver to the soldiers and legionaries, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "You are to say this concerning this, 'Having come, arisen and appeared in the night, His disciples and followers, pupils and learners, apprentices and adherents stole and beguiled, secretly embezzled and craftily took Him away, subterfuge and treacherously and clandestinely robbed, smuggled and concealed Him whilst we were sleeping and so paying no attention.' And if and in case this is heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to by the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul, we shall assure and conciliate, convince, persuade and influence Him, and we shall 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 you with no worries, anxiety or concern." And so, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the silver, and 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 as, like and similar to what they were taught, explained and instructed through the discourse and discussion. And this word and saying, message and statement, declaration and account, reason and cause, decree, mandate and matter was proclaimed and spread, reported and divulged alongside and among the Yahuwdeans continually up until this very day.

11 - 15

The Great Commission

But nevertheless, the eleven disciples and followers, pupils and learners, apprentices and adherents pursued their journey and travelled, proceeded and went on their way into Galiylah, to the hill and mountain where Yahushua* had ordered and stationed, appointed and ordained, arranged and assigned, established and instituted, posted and prescribed, placed and settled, imposed and determined them. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to Him, they fell and collapsed, bowed down and became prostrate on the ground, kneeling down before Him and paying homage, showing reverence, prostrating themselves and expressing uttermost respect to Him, although some doubted and hesitated, waivered and were uncertain. And Yahushua* came to and approached, turned towards and drew near to them, and He spoke, chattered and uttered, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "All individual and collective 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 within and inside heaven, the abode of the Supreme One, and upon the earth and land, ground and inhabited regions was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me. Then and therefore, accordingly, consequently and these things being so, having pursued your journey and travelled, proceeded and gone on your way, make disciples and followers, pupils and learners, apprentices and adherents of all the individual and collective nations and races, peoples and clans, immersing and submerging them into the

28:16a From the placeholder *ΙΣ*

28:18a From the placeholder *ΙΣ*

16 - 19

19 (cont) - 20

proper and personal name and title, character and person, reputation and authority of the Father*, and of the Son*, and of the Set-Apart and Cleansed Spirit*, teaching, explaining and instructing them through discourses and discussions to keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect all individual and collective things, as many as I have ordered and commanded, commissioned and directed, ordained and charged, enjoined and authorised all of you, and behold, look and see: all the individual and collective days and times, ages and seasons I am and exist together with all of you up until the entire completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and utter conclusion of the aim, goal and purpose of the season, age and fixed definite time of man."

28:19a From the placeholder $\overline{\Pi P \Sigma}$
28:19b From the placeholder $\overline{Y Y}$
28:19c From the placeholder $\overline{\Pi N \Sigma}$

The End