

## Book 1: The Good News According to MattihYahoo

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### *Commentary:*

Given that MattihYahoo was a financial man, effectively an accountant, it can be expected that he was detailed and precise. Father has said where the four books of Good News {~~Gospels~~} and Acts disagree, MattihYahoo is the most reliable source.

Note that I prepared the book of MattihYahoo first such that the name changes and commentary are much more comprehensive here than they are in Mark, Luke and Yahooochanan {~~Yahooochanan~~}

Supporting articles are available in pdf, docx and topx format for download off the website in addition to the links to the website. These references take the form [ETIV nn] where nn is the article number.

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## Chapter 1

THE book<sup>12</sup> of the generation<sup>3</sup> of Yahooshua<sup>4</sup> The Anointed One<sup>5</sup> of Yah<sup>6,7</sup>, the son of Dawid, the son of Abraham.

2 Abraham begat Yitshaq; and Yitshaq begat Ya'aqob<sup>8</sup>; and Ya'aqob begat Yahoowdah<sup>9</sup> and his brethren;

3 And Yahoowdah begat Perets and Zerah of Tamar; and Perets begat Hetsron; and Hetsron begat Ram;

4 And Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;

5 And Salmon begat Bo'az of Rahab; and Bo'az begat Obed of Ruth; and Obed begat Yishai;

6 And Yishai begat Dawid the king; and Dawid the king begat Shelomoh of her *that had been the wife* of UriYah<sup>10</sup>;

7 And Shelomoh begat Rehab'am; and Rehab'am begat AbiYah<sup>11</sup>; and AbiYah begat Asa;

8 And Asa begat Yahoshaphat<sup>12</sup>; and Yahoshaphat begat Yoram; and Yoram begat UzziYah<sup>13</sup>;

9 And UzziYah begat Yotham; and Yotham begat Ahaz; and Ahaz begat HizqiYahoo<sup>14</sup>;

10 And HizqiYahoo begat Menashsheh; and Menashsheh begat Amon; and

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<sup>1</sup> The Good News {Gospel} of Yahooshua the Anointed of Yah recorded by MattihYahoo {~~incorrectly Matthew~~} note that MattihYahoo was an accountant and Father Yah says that for this reason his record of Yahooshua is the most accurate of the four books. Read the introduction to the ETI Version for more context to what follows. Note that MattihYahoo, Mark and Yahooochanan {~~incorrectly Yahooochanan~~} were all Hebrews and spoke Aramaic and Hebrew NOT Greek. MattihYahoo is the Hebrew word translated Matthew and means "gift of Yah".

<sup>2</sup> Supporting articles are available in pdf, docx and topx format for download off the website in addition to the links to the website. These references take the form [ETIV nn] where nn is the article number.

<sup>3</sup> This genealogy is notable in that most of the people named in the genealogy are reported on in the Old Testament books up to the time of Yahooshua

<sup>4</sup> Yahooshua is the Hebrew word incorrectly translated Jesus. Yahooshua means "Yah is Salvation" which speaks to the purpose which brought Yahooshua to Earth. Jesus is derived from the Greek Iesous which means "blessed of Zeus" where Zeus is a Pagan, that is Demonic mighty one {~~god~~} Jesus should never be used

<sup>5</sup> "Anointed of Yah" is the correct translation of one Greek variant of Christoo that is translated as Christ which is a meaningless Bible word that relates to the Hebrew Mashach meaning to smear or anoint as in anoint with oil but, in this context relating to being smeared with or filled with the Set-Apart Spirit of Yah. Christ relates to Yah, the Creator, NOT to Jesus

<sup>6</sup> Yah is the true name of the Almighty Creator, as in "Yah the Eternally Self-Existing" often transliterated as Yahweh although more accurately Yahooeh but most accurately "Yah the Eternally Self-Existing"

<sup>7</sup> Yah says that the biggest lesson from the four books about Yahooshua is to learn that one can do GREATER works than Yahooshua, as per Yahooochanan {~~Yahooochanan~~} 14:12 and can learn HOW to do this. The ETI Version seeks to make this more powerfully visible.

<sup>8</sup> Ya'aqob means "heel holder" or "supplanter" – not a particularly complimentary name – incorrectly translated "James" in modern usage

<sup>9</sup> Yahoowdah is the Hebrew for the name usually translated Judas or Judah and means "Praise Yah"

<sup>10</sup> UriYah is the Hebrew word commonly translated Uriah and means "Yah is my light"

<sup>11</sup> AbiYah means "Yah is father" is the Hebrew for the word translated Abia in the KJV

<sup>12</sup> Yahoshaphat means "Yah is Judge" translated Josaphat in the KJV

<sup>13</sup> UzziYah means "my power is Yah" translated Ozias in the KJV

<sup>14</sup> HizquYahoo means "Yah is my strength" translated Ezekias in the KJV

Amon begat YoshiYahoo<sup>15</sup>;

11 And YoshiYahoo begat YekonYah<sup>16</sup> and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, YekonYah begat She'alti'El<sup>17</sup>; and She'alti'El begat Zerubbabel;

13 And Zerubbabel begat Abihud; and Abihud begat Elyaqim; and Elyaqim begat Azor;

14 And Azor begat Tsadoq; and Tsadoq begat Aqim; and Aqim begat Elihud;

15 And Elihud begat El'azar<sup>18</sup>; and El'azar begat Mattan; and Mattan begat Ya'aqob;

16 And Ya'aqob begat Yoseph<sup>19</sup> the husband of Miryam<sup>20</sup>, of whom was born Yahooshua<sup>21</sup> {Jesus}, who is called The Anointed One of Yah<sup>22</sup> {Christ}.

17 So all the generations from Abraham to Dawid *are* fourteen generations; and from Dawid until the carrying away into Babel<sup>23</sup> *are* fourteen generations; and from the carrying away into Babel to The Anointed of Yah *are* fourteen generations.

18 Now the birth of Yahooshua The Anointed of Yah was on this wise: When as his mother Miryam was espoused to Yoseph, before they came together, she was found with child of the Set-Apart<sup>24</sup> Spirit<sup>25</sup>.

19 Then Yoseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the messenger<sup>26</sup> of Yah the Eternally Self-Existing<sup>27</sup> appeared to him in a dream, saying, Yoseph, thou son of Dawid, fear not to take to thee Miryam as thy wife: for that which is conceived in her is of the Set-Apart Spirit.

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<sup>15</sup> YoshiYahoo means “whom Yah heals” translated Josias in the KJV

<sup>16</sup> YekonYah means “Yah will fortify” translated Jechonias in the KJV

<sup>17</sup> She'alti'El means “I asked El (The Almighty for this child” translated Salathiel in the KJV

<sup>18</sup> El'azar means “Yah [the Almighty] has helped” a common Hebrew name translated Eleazar in the KJV

<sup>19</sup> Yoseph means “he will add” translated Joseph in the KJV

<sup>20</sup> Miryam means “beloved” a more accurate representation of Mary

<sup>21</sup> Yahooshua means “Yah is salvation” a reasonably common Hebrew name incorrectly translated “Joshua” as in Yahooshua who brought IsraEl into the promised land. Jesus is completely incorrect.

<sup>22</sup> The Anointed of Yah is the correct translation of “Christ” in this context

<sup>23</sup> Babel is generally translated “Babylon”

<sup>24</sup> Set-Apart is generally translated “Holy”, the Hebrew word is “Qodesh” or “Kadosh” it means “Separated” specifically in the context of matters relating to Yah

<sup>25</sup> Set-Apart Spirit as it applies here relates to that portion of the Spirit of Yah that is set-apart, separated unto true Believers – imparted as a betrothal portion when we first Believe and then a marriage portion if we pray to be filled with the Spirit of Yah

<sup>26</sup> Messenger is the correct rendering conventionally reported as “Angel” – messengers are servants available to take direction from and serve true Believers

<sup>27</sup> The Messenger of Yah the Eternally Self-Existing is a specific Messenger sent with messages from Yah [the Almighty] – occurs in various locations in the Bible

21 And she shall bring forth a son, and thou shalt call his name YAHOOOSHUA<sup>28</sup>: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of Yah the Eternally Self-Existing<sup>29</sup> ~~{the Lord}~~ by the Spokesman of Yah<sup>30</sup>, saying,

23 Behold, an bethulah<sup>31</sup> ~~{virgin}~~ shall be with child, and shall bring forth a son, and they shall call his name EmmanuEl<sup>32</sup>, which being interpreted is, “the Almighty with us”.

24 Then Yoseph being raised from sleep did as the messenger of Yah the Eternally Self-Existing had bidden him, and took to him his wife:

25 And knew her not<sup>33</sup> till she had brought forth her firstborn son: and he called his name YAHOOOSHUA.

## Chapter 2

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<sup>28</sup> Re Yahooshua meaning “Yah is Salvation” it is vital to understand this context, “Yahooshua” states the mission that this man was called for, albeit that this was a common Hebrew name at the time. Remember that Yah did not want to attract attention to this person. Jesus means “blessed of Zeus” and is a pagan, that is Demonic name and should never be used

<sup>29</sup> Yah the Eternally Self-Existing, the true Name of the Creator, incorrectly translated as “The LORD” in the Old Testament. That error is perpetuated in the New Testament with the complication that “the Lord” is used both for Yahooshua AND for Yah and in the Greek in both cases it is Kyriou, Strong’s number 2962. This is a MAJOR factor in the confusion of belief that Yahooshua is Yah. I have substituted “the Lord” with “Yah the Eternally Self-Existing” and “Adonai” as appropriate throughout this document. Adonai is the correct translation of the Hebrew represented by “Lord” in the context of Yahooshua or any other human being – see the detailed discussion in the Introduction for a more detailed discussion

<sup>30</sup> Prophet in the KJV, a meaningless word, the people referred to as “Prophets” are actually “Spokemen and women of Yah”. For convenience in this version I have used Spokesman with the understanding that it is entirely possible for a woman to be a Spokeswoman of Yah.

<sup>31</sup> Bethulah is Hebrew for virgin, this is a woman at puberty who is sexually mature, this is around age 13 and was the age at which women typically married in Bible times. This relates to a very different social dispensation in which women of that age were ready to marry and the society, particularly parents, were geared to support the couple. This does not work today in most societies although it does explain why many young women today are sexually precocious at around that age. Separately note that the taking and giving of virginity is a sacred act and is THE Act of Marriage – hence why Yoseph did not know Myriam until after Yahooshua was born. See “2022.07.04 The Essence of my Message re Men and Women” regarding virginity and marriage at <https://www.etimin.org/essence-of-my-message-re-men-and-women> [ETIV 25]

Note also that Myriam, was free of sin so that there were no Demons on her to transfer to Yahooshua. Also, since Yahooshua was miraculously created in Myriam’s Fallopian Tube and there was therefore NO human blood-line and therefore NO blood-line curses Yahooshua was born free of Demons and free of blood-line curses. This was an essential component of the requirement for Yahooshua to be able to live a life free of sin for the entire thirty three and a half years that he was on Earth.

<sup>32</sup> EmmanuEl means “The Almighty with us” relating to the Anointing of the Spirit of Yah that was to come upon Yahooshua when he was immersed by Yahoochanan the Immerser ~~{Yahoochanan the Baptist}~~ Commonly translated as “Mighty One with us” where Mighty One is correctly translated as “Yah [the Almighty]”

<sup>33</sup> “knew her not”, that is did not have sexual intercourse with her – so strictly speaking they were not married in the sight of Yah

NOW when Yahooshua was born in Beyth Lehem<sup>34</sup> of Yahoodah<sup>35</sup> in the days of Herodes<sup>36</sup> the king, behold, there came wise men from the east to Yerushalayim<sup>37</sup>,

2 Saying, Where is he that is born King of the Yahoodi'iy<sup>38</sup>? for we have seen his star in the east, and are come to worship him.

3 When Herodes the king had heard *these things*, he was troubled, and all Yerushalayim with him.

4 And when he had gathered all the Chief Priests and scribes of the people together, he demanded of them where The Anointed One of Yah should be born.

5 And they said to him, In Beyth Lehem of Yahoodah: for thus it is written by the Spokesman of Yah,

6 And thou Beyth Lehem, *in* the land of Yahoodah, art not the least among the princes of Yahoodah: for out of thee shall come a Ruler, that shall rule my people Israel.

7 Then Herodes, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Beyth Lehem, and said, Go and search diligently for the young child; and when you have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Miryam his mother, and fell down, and bowed down him: and when they had opened their treasures, they presented to him gifts; gold, and frankincense, and myrrh.

12 And being warned of Yah<sup>39</sup> in a dream that they should not return to Herodes, they departed into their own country another way.

13 And when they were departed, behold, the messenger of Yah the Eternally Self-Existing appeareth to Yoseph in a dream, saying, Arise, and take the young

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<sup>34</sup> Beyth Lehem Hebrew for Bethlehem meaning "House of Bread"

<sup>35</sup> Yahoodah meaning "Praise Yah" – the name of the territory in Israel that was given to the tribe of Yahoodah when the children of Yisrael occupied the land, this tribe named in turn after Yahoodah the son of YisraEl

<sup>36</sup> Herodes the Hebrew for Herod, king of YisraEl at the time

<sup>37</sup> Yerushalayim, the Hebrew for Jerusalem, meaning "City of Peace"

<sup>38</sup> Yahoodi'iy, conventionally "Jews" meaning "from the Kingdom of Yahoodah", occupants of the land of Yahoodah, descendants of Yahoodah, occupants of the Southern Kingdom of YisraEl

<sup>39</sup> Original text is "God", which occurs 1267 times in the New Testament. This is Greek "Theos" in most instances which can refer to Yah or not or mighty one as the case may be. Strictly the translation is "the Almighty" but, since there is no reference to Yah in the Greek texts I have chosen to substitute as "Yah and adjust where necessary. See detailed notes in the introduction.

child and his mother, and flee into Mitsrayim<sup>40</sup>, and be thou there until I bring thee word: for Herodes will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Mitsrayim:

15 And was there until the death of Herodes: that it might be fulfilled which was spoken of Yah the Eternally Self-Existing by the Spokesman of Yah, saying, Out of Mitsrayim have I called my son.

16 Then Herodes, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beyth Lehem, and in all the coasts thereof, from two years old<sup>41</sup> and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by YirmeYahoo<sup>42</sup> the Spokesman of Yah, saying,

18 In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 But when Herodes was dead, behold, an messenger of Yah the Eternally Self-Existing appeareth in a dream to Yoseph in Mitsrayim,

20 Saying, Arise, and take the young child and his mother, and go into the land of Ysra'El: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Yisra'El<sup>43</sup>.

22 But when he heard that Archelaus did reign in Yahooḏah in the room of his father Herodes, he was afraid to go thither: notwithstanding, being warned of Yah in a dream, he turned aside into the parts of Galil<sup>44</sup>:

23 And he came and dwelt in a city called Natsareth<sup>45</sup>: that it might be fulfilled which was spoken by the Spokesmen of Yah, He shall be called a Natsarene<sup>46</sup>.

## Chapter 3

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<sup>40</sup> Mitsrayim is Egypt in Hebrew

<sup>41</sup> Notice that Yahooshua was two years old by the time the wise men arrived which is why all boys under two years were murdered, the wise men did not come to the newborn baby in the manger as portrayed by most Christian Christmas stories

<sup>42</sup> YirmeYahoo -- the Hebrew for Jeremy or Jeremiah

<sup>43</sup> Yisra'El – Hebrew for Israel, meaning “The Almighty contended” – relates to Ya'aqob and the Messenger of Yah before entering the promised land – Bereshith {Genesis} 32:28

<sup>44</sup> Galil – Hebrew for Galilee

<sup>45</sup> Natsareth – Hebrew for Nazareth which means “to watch”

<sup>46</sup> Natsarene – Hebrew for Nazarene

In those days<sup>47</sup> came Yahooochanan<sup>48</sup> the Immerser, preaching in the wilderness of Yahooḏah,

2 And saying, Repent you: for the Kingdom of Heaven is at hand.

3 For this is he that was spoken of by the Spokesman of Yah YeshaYahoo<sup>49</sup>, saying, The voice of one crying in the wilderness, Prepare you the way of Yah the Eternally Self-Existing, make his paths straight.

4 And the same Yahooochanan had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Yerushalayim, and all Yahooḏah, and all the region round about Jordan,

6 And were immersed<sup>50</sup> of him in Yarden<sup>51</sup>, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, O generation of vipers, who has warned you to flee from the wrath to come?<sup>52</sup>

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say to you, that the Almighty is able of these stones to raise up children to Abraham.

10 And now also the axe is laid to the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed immerse<sup>53</sup> you with water to repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall immerse you with the Set-Apart Spirit, and *with* fire:

12 Whose winnowing fork<sup>54</sup> *is* in his hand, and he will thoroughly purge his threshing-floor<sup>55</sup>, and gather his wheat into the storehouse<sup>56</sup>; but he will burn up the chaff with unquenchable fire.

13 Then cometh Yahooshua from Galil to Yarden to Yahooochanan, to be immersed of him.

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<sup>47</sup> There is a gap of over twenty years between the return from Mitsrayim and the commencement of Yahooshua's ministry at the age of approximately 30 years old. During this time it is reported that he spent time in Persia, Tibet and Northern India learning spiritual principles that had been lost in YisraEl.

<sup>48</sup> Yahooochanan inaccurately translated John , means "Yah has Graced"

<sup>49</sup> YeshaYahoo – Hebrew meaning "Yah is salvation" – translated Esaias in the KJV and more generally Isaiah

<sup>50</sup> Baptise is an inaccurate and meaningless word, the correct word is "immerse", there is no question about what is done in many churches and what is appointed by Yah

<sup>51</sup> Yarden – Hebrew for Jordan river "descender" the river running from Lebanon to the Dead Sea a distance of approximately 200 miles (320 km).

<sup>52</sup> It is important to note that "bathe" meaning "immerse in a Mikvah" a body of clean water, was prescribed for cleansing from contamination repeatedly in Wayyiqra {Leviticus}

<sup>53</sup> Baptise is an inaccurate and meaningless word, the correct word is "immerse", dabbling as done in many churches is completely inappropriate versus what is appointed by Yah which is "immerse in a Mikvah" a body of clean water

<sup>54</sup> Fan in the original, "winnowing fork" is more accurate

<sup>55</sup> Floor in the original "threshing-floor" is more accurate

<sup>56</sup> Garner in the original, "storehouse" is more accurate

14 But Yahooochanan forbad him, saying, "I have need to be immersed of thee, and comest thou to me?"

15 And Yahooshua answering said to him, "Permit<sup>57</sup> *it to be so* now: for thus it fitting us to fulfil all righteousness". Then he suffered him.

16 And Yahooshua, when he was immersed<sup>58</sup>, went up straightway out of the water: and, lo, the Heavens were opened to him, and he saw the Spirit of Yah descending like a dove, and lighting upon him:

17 And lo a voice from Heaven, saying, "This is my beloved Son, in whom I am well pleased".

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*If you are a committed Believer and have never been filled with the Spirit of Yah, immerse yourself in a clean body of water and, as you go under pray "Father Yah, in the name of Yahooshua, I ask you to fill me with your Spirit."*

*Thereafter give thanks for receiving the Spirit and sing songs relating to infilling with the Spirit.*

*You may have a supernatural experience when you immerse but this is not universal.*

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## Chapter 4

THEN was Yahooshua led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights<sup>59</sup>, he was afterward an hungred.

3 And when the tempter came to him, he said, "If thou be the Son of Yah, command that these stones be made bread".

4 But he answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of Yah<sup>60</sup>".

5 Then the devil taketh him up into the Set-Apart city, and setteth him on a pinnacle of the temple,

6 And saith to him, "If thou be the Son of Yah, cast thyself down: for it is written,

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<sup>57</sup> Suffer in original, Permit is more accurate

<sup>58</sup> Immersion as a rite for cleansing from contamination is a necessary pre-requisite for someone to receive a full impartation (Anointing) of the Set-Apart Spirit of Yah

<sup>59</sup> fasted forty days and forty nights – there is a well-established spiritual principle that it is necessary to fast for forty days and forty nights (water only) in order to enter into power ministry, that is ministry in which one can heal the sick, raise the dead, walk on water, walk in authority, etcetera – so this was necessary for Yahooshua to enter fully into his ministry. It is important to note that ANY Spirit Filled Believer who is in right standing with Yah and set-apart {~~sanctified~~} who undertakes a forty day water only fast WILL start to operate in the power gifts.

<sup>60</sup> Reference to Debarim {~~Deuteronomy~~} 8:3



He shall give his messengers<sup>61</sup> charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone”.

7 Yahooshua said to him, It is written again, “Thou shalt not tempt Yah the Eternally Self-Existing thy Mighty One”<sup>62</sup>.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the world, and the Kavod<sup>63</sup> of them;

9 And saith to him, “All these things will I give thee, if thou wilt fall down and worship me”<sup>64</sup>.

10 Then saith Yahooshua to him, “Get thee hence, Satan: for it is written, Thou shalt worship Yah the Eternally Self-Existing thy Mighty One, and him only shalt thou serve”<sup>65</sup>.

11 Then the devil leaveth him, and, behold, Messengers<sup>66</sup> came and ministered to him.

12 Now when Yahooshua had heard that Yahooochanan was cast into prison, he departed into Galil;

13 And leaving Natsareth, he came and dwelt in Kephah Naḥum<sup>67</sup>, which is upon the sea coast, in the borders of Zebulun<sup>68</sup> and Naphtali:

14 That it might be fulfilled which was spoken by YeshaYahoo<sup>69</sup> the Spokesman of Yah, saying,

15 The land of Zebulun, and the land of Naphtali<sup>70</sup>, *by* the way of the sea, beyond Yarden, Galil of the Ha-goyim<sup>71</sup>;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

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<sup>61</sup> Angel in the KJV which is meaningless and inaccurate, these beings are Messengers of Yah, they are servants of Yah and servants of true Believers.

<sup>62</sup> Reference to Debarim 6:16

<sup>63</sup> Kavod – the Hebrew for Glory which has pagan connotations, see <https://firmisrael.org/learn/the-weight-of-glory-and-the-hebrew-word-kavod/> for detailed discussion of Kavod.

<sup>64</sup> It is important to understand that Satan **does** have complete authority over the Earth – this was given to him by Adam when Adam rebelled and ate the forbidden fruit (Bereshith {Genesis} 3:1-7) thereby making human kind servants of Satan and granting Satan dominion over the Earth. Accordingly it was entirely within the gift of Satan to be able to make this offer to Yahooshua. It is only through Emunah {Faith} in the Covenant of Yahooshua and by living a life free of sin that one can get free of this bondage and be granted authority in the Spirit Realm

<sup>65</sup> Reference to Debarim 6:13

<sup>66</sup> Messengers is the correct rendering, Angels is another meaningless English word. The spirit beings concerned are charged with serving Yah and human beings and they are, fundamentally, messengers

<sup>67</sup> Kephah Naḥum is the more accurate representation of Capernaum meaning village of comfort

<sup>68</sup> Zebulun is a more accurate rendering for Zebulun – the name of one of the tribes of YisraEl and the corresponding geographic territory

<sup>69</sup> YeshaYahoo is a more accurate rendering of Esaias / Isaiah and means “Yah is Salvation”

<sup>70</sup> Naphtali is a more accurate rendering of Nephthalim meaning my struggle – the name of one of the tribes of YisraEl and the corresponding geographic territory.

<sup>71</sup> Ha-goyim or Nations is a more accurate rendering of Gentiles – effectively “non-Jews”, the same today. Note that today there is a hidden complexity with this since the Ten Tribes of YisraEl that went into exile from the Northern Kingdom of YisraEl with the first Babylonian invasion migrated North, West and East and today form the basis of Europe, Russia, northern India and the North American “Indian” tribes not to mention various other groupings.

17 From that time Yahooshua began to preach, and to say, Repent: for the Kingdom of Heaven is at hand.

18 And Yahooshua, walking by the sea of Galil, saw two brethren, Shim'on<sup>72</sup> called Kepha<sup>73</sup>, and Andri<sup>74</sup> his brother, casting a net into the sea: for they were fishers.

19 And he saith to them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, Ya'aqob<sup>75</sup> *the son of* Zebedee, and Yahooochanan his brother, in a ship with Zabdai<sup>76</sup> their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Yahooshua went about all Galil, teaching in their synagogues, and preaching the Good News<sup>77</sup> of the Kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Suria<sup>78</sup>: and they brought to him all sick people that were taken with divers diseases and torments, and those which were demon-possessed<sup>79</sup>, and those which were epileptics<sup>80</sup>, and those that were paralytic<sup>81</sup>; and he healed them.

25 And there followed him great multitudes of people from Galil, and *from* Dekapolis<sup>82</sup>, and *from* Yerushalayim, and *from* Yahooodah, and *from* beyond Yarden.

## Chapter 5

AND seeing the multitudes, he went up into a mountain: and when he was seated, his disciples came to him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the Kingdom of Heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

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<sup>72</sup> Shim'on is a more accurate rendering of Simon

<sup>73</sup> Kēpha is a more accurate rendering of Peter meaning "the rock"

<sup>74</sup> Andri is a more accurate rendering of Andrew

<sup>75</sup> Ya'aqob is a more accurate rendering of James, the same as Jacob

<sup>76</sup> Zabdai is a more accurate rendering of Zebedee

<sup>77</sup> Good News is a more accurate rendering of Gospel, Gospel is effectively a meaningless name

<sup>78</sup> Suria is a more accurate rendering of Syria although Syria is commonly used today

<sup>79</sup> possessed with devils more accurately rendered as demon-possessed – it seems likely that, in fact, these were mostly people who were demon oppressed, that is there were demon's on them – where possessed relates to a demon that is resident in the core of the human being, in the space reserved for Yah's Set-Apart Spirit. Remember that these people were mostly Believers at some level.

<sup>80</sup> Epileptics is a more accurate rendering of lunatick

<sup>81</sup> Paralytic is a more accurate rendering of palsy

<sup>82</sup> Dekapolis Ten Cities – a group of Hellenistic cities on the eastern frontier of the Roman Empire

5 Blessed *are* the meek: for they shall inherit the Earth.  
 6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.  
 7 Blessed *are* the merciful: for they shall obtain mercy.  
 8 Blessed *are* the pure in heart: for they shall see Yah.  
 9 Blessed *are* the peacemakers: for they shall be called the children of Yah.  
 10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.  
 11 Blessed are you, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.  
 12 Rejoice, and be exceeding glad: for great *is* your reward in Heaven: for so persecuted they the Spokesmen of Yah<sup>83</sup> which were before you.  
 13 Ye are the salt of the Earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.  
 14 Ye are the light of the world. A city that is set on an hill cannot be hid.  
 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light to all that are in the house.  
 16 Let your light so shine before men, that they may see your good works, and Kavod your Father which is in Heaven.  
 17 Think not that I am come to destroy the Torah<sup>84</sup>, or the Spokesmen of Yah<sup>85</sup>: I am not come to destroy, but to fulfil<sup>86</sup>.  
 18 For verily I say to you, Till Heaven and Earth pass, one jot<sup>87</sup> or one tittle<sup>88</sup> shall in no wise pass from the LAW (10 Commandments)<sup>89</sup>, till all be fulfilled.

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<sup>83</sup> It remains commonplace for the true Spokesmen and Spokeswomen of Yah {Prophets and Prophetesses} to be rejected in the present age. There is massive error in formal religion and all religions are dominated by people who have no meaningful relationship with Yah.

<sup>84</sup> The Torah, see notes in the introduction, correct rendering of “law” in this case relates to the first five books of the Hebrew and Christian Bibles. These are widely ascribed to Moshe {Moses} but contain material relating to the time after Moshe died so are not necessarily fully recorded by Moshe or at all. The Yahooodiy place very high reliance on the Torah as being without error and inspired by Yah. As with similar beliefs about the Bible the fact is that there are discrepancies and the best one can say about the Torah is that it is an important reference with regard to the commandments of the Almighty and how to comply with them.

<sup>85</sup> The Prophets here relates to most of the remaining books from Yahooshua {Joshua} to Malaki excluding the Tehillim and the Mishle, but it must be recognized that we have **no** way of knowing whether the books we have today are more or less complete than those that Yahooshua is quoted as referring to other than that the books from MattihYahoo to Revelation were all recorded after the death of Yahooshua.

<sup>86</sup> Yahooshua came to fulfil the 10 Commandments to provide a way for Believers to fully comply with the Commandments through the Covenant that was to come into existence when he died which provides forgiveness for sin where sin is breaking any one of the Ten Commandments.

<sup>87</sup> Jot refers to “the smallest letter or stroke of any writing, iota” – Wikipedia  
[https://en.wiktionary.org/wiki/jot\\_and\\_tittle](https://en.wiktionary.org/wiki/jot_and_tittle)

<sup>88</sup> Tittle refers to a small dot, stroke, or diacritical mark; (figuratively a small, insignificant amount or speck) – Wikipedia ibid

<sup>89</sup> KJV says “law” – as discussed in the Introduction the rendering of “law” is problematic because it is used with regard to a diversity of concepts. In this case Yahooshua is saying that the 10 Commandments will never

19 Whosoever therefore shall break<sup>90</sup> one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach *them*, the same shall be called great in the Kingdom of Heaven.

20 For I say to you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven<sup>91</sup>.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say to you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raka, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of Hell fire<sup>92</sup>.

23 Therefore if thou bring thy gift to the altar, and there remember that thy brother has ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say to thee, Thou shalt by no means come out thence, till thou has paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say to you, That whosoever looketh on a woman<sup>93</sup> to lust after her has committed adultery with her already in his heart.

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pass away see Shemoth {Exodus} 20:1-17. I have therefore rendered law as “LAW (10 Commandments)” in this context.

<sup>90</sup> This verse is highly problematic in the present generation since formal religion is in large measure teaching people to break at least some of the Commandments, for example, believing that “Jesus is God” breaks the first Commandment, believing that the Bible, the Torah or the Quran, or other book is “The Word of God” or similar breaks the second Commandment, see “2021.06.05 The Essence of my Message regarding the Commandments” at <https://www.etimin.org/essence-of-message-regarding-commandments> [ETIV 17] for a detailed discussion

<sup>91</sup> This is an important injunction that many (most?) Pastors, Priests, Rabbis, Imams, etcetera have broken and will experience great grief when they come before the Judgment Seat of Yah.

<sup>92</sup> Vital to understand that here Yahooshua is saying that a Believer who sins WILL spend time in Hell, the place of correction for Believers who die with unrepented sin, see “2022.08.03 Believers in Hell for Unrepented Sin” at <https://www.etimin.org/believers-in-hell-for-unrepented-sin> [ETIV 18]

<sup>93</sup> Woman refers specifically to a married woman, a wife, Greek “gune”, Hebrew “isha” – this is distinct from a virgin (bethulah) a girl of marriageable age that is not joined to a man, distinct from “widow” a female whose husband has died and distinct from a “harlot” a female with multiple male sexual partners either concurrently or serially. It is really important to be aware of these distinctions to avoid misunderstanding the Commandment. Specifically, adultery of the heart relates to lusting after a married woman. Desiring a virgin or widow is acceptable provided one’s intention is to marry her and desiring a harlot is adultery because she is joined to other men and therefore highly unwise.

29 And if thy right eye offend thee, pluck it out<sup>94</sup>, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into Hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into Hell.

31 It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say to you, That whosoever shall put away<sup>95</sup> his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, you have heard that it has been said by them of old time, Thou shalt not forswear thyself, but shalt perform to Yah the Eternally Self-Existing thine oaths:

34 But I say to you, Swear not at all; neither by Heaven; for it is Yah's throne:

35 Nor by the Earth; for it is his footstool: neither by Yerushalayim; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth:

39 But I say to you, That you resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law<sup>96</sup>, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it has been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

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<sup>94</sup> I understand all these injunctions to be metaphoric **not** actual. Note again that a Believer can go to Hell.

<sup>95</sup> Put away relates to a man "putting away", so-called "divorcing" his wife without just cause where just cause is actual physical adultery. Just cause for divorce may also relate to covenant breaking where there is a clearly agreed covenant (contract) and she persistently breaks a material clause in that covenant. Note that a woman can likewise divorce her man for covenant breaking. It is not possible for a man to commit adultery against his covenant woman because it is permissible in the sight of Yah for a man to covenant with more than one woman **unless** their covenant explicitly states that he will be monogamous.

<sup>96</sup> I understand the "law" here to relate to the law of a society.

45 That you may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if you love them which love you, what reward have you? do not even the publicans the same?

47 And if you salute your brethren only, what do you more *than others*? do not even the publicans so?

48 Be you therefore perfect, even as your Father which is in Heaven is perfect.

## Chapter 6

TAKE heed that you do not your kind deeds<sup>97</sup> before men, to be seen of them: otherwise you have no reward of your Father which is in Heaven.

2 Therefore when thou doest *thine* kind deeds, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have Kavod of men. Verily I say to you, They have their reward.

3 But when thou doest kind deeds, let not thy left hand know what thy right hand doeth:

4 That thine kind deeds may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say to you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when you pray, use not vain repetitions<sup>98</sup>, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not you therefore like to them: for your Father knows what things you have need of, before you ask him.

9 After this manner<sup>99</sup> therefore pray you: Our Father which art in Heaven,

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<sup>97</sup> Kind deeds, in KJV “alms” meaning compassionateness, beneficence, benefaction, particularly towards the poor, also offerings, gifts to the Temple or the ministry

<sup>98</sup> There are times when repetition in prayer is acceptable, such as daily prayers for general blessing from Yah and when in deep distress one is seeking to break through something in the spiritual realm.

There is another phenomenon that Father calls “Force of Emunah / Force of Faith” that is ongoing nagging prayer where Emunah is mobilized to a point where Yah feels obligated to grant what is being asked for even though it is **not** in line with His will. This particularly is the case where groups of people pray continuously for the same thing without establishing whether they are praying Yah’s will. Note that persistent warfare against the Forces of Darkness is a separate issue and necessary.

<sup>99</sup> This is the so-called “Lords prayer” but it is more accurately looked at as a “Pattern prayer” – a set of headlines that one can pray under or structure a prayer to address each of these points and elaborate as you feel led.

Hallowed be thy name.

10 Thy Kingdom come. Thy will be done in Earth, as *it is* in Heaven.

11 Give us this day our daily bread.

12 And forgive us our debts<sup>100</sup>, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the Kavod, for ever. Aměn<sup>101</sup>.

14 For if you forgive men their trespasses, your Heavenly Father will also forgive you:

15 But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when you fast<sup>102</sup>, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear to men to fast. Verily I say to you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not to men to fast, but to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in Heaven<sup>103</sup>, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be good, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 No man can serve two masters<sup>104</sup>: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Yah and mammon.

25 Therefore I say to you, Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feeds them. Are you not much better than they?

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<sup>100</sup> Debts relates particularly to sin against others

<sup>101</sup> So be it, let it be done

<sup>102</sup> Fasting is a vital component of service to Yah see “2021.01.06 The Importance of Fasting” at <https://www.etimin.org/importance-of-fasting> [ETIV 21]

<sup>103</sup> Treasures in Heaven relates to work on Earth in service of Yah. It is important to make a significant contribution on Earth if one desires a high position in Heaven for Eternity, see “Where are YOU headed for Eternity?” at <https://www.etimin.org/where-are-you-going> [ETIV 20]

<sup>104</sup> Do you put your job, your family or other worldly activities and interests before your relationship with Yah?



27 Which of you by taking thought can add one cubit to his stature?  
28 And why take you thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:  
29 And yet I say to you, that even Shelomoh in all his Kavod was not arrayed like one of these.  
30 Wherefore, if Yah so clothe grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O you of little Emunah<sup>105</sup>?  
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?  
32 (For after all these things do the Ha-goyim seek:) for your Heavenly Father knows that you have need of all these things.  
33 But seek you first the Kingdom of Yah, and his righteousness<sup>106</sup>; and all these things shall be added to you.  
34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient to the day *is* the evil thereof.

## Chapter 7

JUDGE not, that you be not judged.

2 For with what judgment you judge, you shall be judged<sup>107</sup>: and with what measure you mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?<sup>108</sup>

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is Set-Apart to the dogs, neither cast you your pearls before swine<sup>109</sup>, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and you shall find; knock, and it shall be

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<sup>105</sup> Emunah is the more accurate Hebrew rendering of "faith" which has some level of Pagan connotation and should therefore be avoided.

<sup>106</sup> Seek first the Kingdom of Yah, the ways of Yah, the service of Yah, very important principle with regard to service as a Believer.

<sup>107</sup> Judge not lest thou also art judged, critical principle. There is a broader point and that is to judge yourself so that you are not found unworthy and even more importantly ask Yah to judge you, see the note in the Introduction.

<sup>108</sup> There is a strong tendency amongst many Believers to focus on the errors and sins in others and totally ignore one's own errors and sins.

<sup>109</sup> Important who and under what circumstances you share your knowledge of Yah and His matters.



opened to you:

8 For every one that asketh receives; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If you then, being evil, know how to give good gifts to your children, how much more shall your Father which is in Heaven give good things to them that ask him?

12 Therefore all things whatsoever you would that men should do to you, do you even so to them<sup>110</sup>: for this is the Torah and the Spokesmen of Yah.

13 Enter you in at the narrow and constrained<sup>111</sup> gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat<sup>112</sup>:

14 Because narrow and constrained *is* the gate, and narrow *is* the way, which leadeth to life, and few there be that find it.

15 Beware of false Spokesmen of Yah, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire<sup>113</sup>.

20 Wherefore by their fruits you shall know them.

21 Not everyone that saith to me, Adonay, Adonay, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.

22 Many will say to me in that day, Adonay, Adonay, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

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<sup>110</sup> Really important how we treat others, if we treat them badly we should not be surprised if someone treats us badly.

<sup>111</sup> This is really important, the gate or way to enter Heaven is narrow and constrained, it is not easy, few find it and few enter by it, see "2023.05.09 Satan's Greatest Deception – re SMALL is the gate and NARROW is the path to everlasting life and there are FEW who find it" at <https://www.etimin.org/satans-greatest-deception-re-small-is-the-gate-and-narrow-is-the-path-to-everlasting-life-and-there-are-few-who-find-it> [ETIV 19]

<sup>112</sup> This is a critical saying, the gate is "strait", narrow, constrained.

<sup>113</sup> Again a reference to Believers who sin and are unfruitful finding themselves in Hell for a season.

23 And then will I profess to them, I never knew you<sup>114</sup>: depart from me, you that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Yahooshua had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority<sup>115</sup>, and not as the scribes.

## Chapter 8

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and bowed down him, saying, Adonay, if thou wilt, thou canst make me clean.

3 And Yahooshua put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Yahooshua saith to him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moshe commanded<sup>116</sup>, for a testimony to them.

5 And when Yahooshua was entered into Kephar Nahum, there came to him a Captain, beseeching him,

6 And saying, Adonay, my servant lieth at home sick of the paralytics, grievously tormented.

7 And Yahooshua saith to him, I will come and heal him.

8 The Captain answered and said, Adonay, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goes; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Yahooshua heard *it*, he marvelled, and said to them that followed,

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<sup>114</sup> “I never knew you” no relationship with Yah and Yahooshua – relationship is critical see “2020.12.09 Good is insufficient – relationship with the Creator is what counts” at <https://www.etimin.org/good-insufficient-relationship-is-what-counts> [ETIV 22]

<sup>115</sup> As the first created Spirit Yahooshua had enormous knowledge and great confidence in his authority.

<sup>116</sup> Note here that at all times Yahooshua was re-establishing the fundamental rules and principles, he was **not** introducing new doctrine.

Verily I say to you, I have not found so great Emunah, no, not in Yisra'El.

11 And I say to you, That many shall come from the east and west, and shall sit down with Abraham, and Yitshaq, and Ya'aqob, in the Kingdom of Heaven.

12 But the children of the Kingdom shall be cast out into outer darkness<sup>117</sup>: there shall be weeping and gnashing of teeth.

13 And Yahooshua said to the Captain, Go thy way; and as thou has believed, so be it done to thee. And his servant was healed in the self-same hour.

14 And when Yahooshua was come into Kepha's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered to them.

16 When the even was come, they brought to him many that were demon-possessed: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by YeshaYahoo the Spokesman of Yah, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Yahooshua saw great multitudes about him, he gave commandment to depart to the other side.

19 And a certain scribe came, and said to him, Master, I will follow thee whithersoever thou goest.

20 And Yahooshua saith to him, The foxes have holes, and the birds of the air *have* nests; but the Son of man has not where to lay *his* head.

21 And another of his disciples said to him, Adonay, suffer me first to go and bury my father.

22 But Yahooshua said to him, Follow me; and let the dead bury their dead<sup>118</sup>.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Adonay, save us: we perish.

26 And he saith to them, Why are you fearful, O you of little Emunah? Then he arose, and rebuked the winds and the sea; and there was a great calm<sup>119</sup>.

27 But the men marvelled, saying, What manner of man is this, that even the

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<sup>117</sup> The outer darkness is the location in Heaven where Believers with no relationship with Yah are banished for ever, it is cold and pitch black and they gnash their teeth with regret for their error, for ever and ever! It is vital to seek relationship with Yah.

<sup>118</sup> Clearly the disposal of a corpse is **not** a big issue in the sight of Yah, fancy funerals are **not** His will, in the case of a Believer the Spirit is already in Heaven!

<sup>119</sup> Important to note that it was the Spirit of Yah on and in Yahooshua and his deep knowledge of his authority as a Believer that allowed Yahooshua to calm the storm. Note also that this is a less dramatic miracle than when Yah parted the Red Sea at the command of Moshe – in both cases the miracle was performed by the Spirit of Yah.

winds and the sea obey him!

28 And when he was come to the other side into the country of the Girgashites<sup>120</sup>, there met him two<sup>121</sup> demon-possessed, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Yahooshua, thou Son of Yah? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said to them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Yahooshua: and when they saw him, they besought *him* that he would depart out of their coasts.

## Chapter 9

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the paralytics, lying on a bed: and Yahooshua seeing their Emunah said to the sick of the paralytics; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth<sup>122</sup>.

4 And Yahooshua knowing their thoughts said, Wherefore think you evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

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<sup>120</sup> Land of the people descended from the fifth son of Canaan (Bereshith 15:21).

<sup>121</sup> Elsewhere written one man, an example of the inconsistencies in the Bible that point to the book being a useful history book recorded by fallible men, this is **not** a reason to reject the book as a useful resource.

<sup>122</sup> It is important to understand that fundamentally blasphemy is towards Yah and relates to taking Yah's Name in vain or insulting Him thereby breaking the Third Commandment "thou shalt not take the Name of Yah the Eternally Self-Existing your Mighty One in vain". Today the word blasphemy is used much more widely and is misappropriated by religious people, for example relating to people speaking ill of Yahooshua, or Mohammed and such like. By misappropriating the Third Commandment like this these people are, in their turn sinning, a classic case of reacting to the spec in the other person's eye while ignoring the plank in their own eye. This is particularly the case where people use this wider definition as a pretext for murder.

6 But that you may know that the Son of Adam<sup>123</sup> has authority<sup>124</sup> on Earth to forgive sins, (then saith he to the sick of the paralytics,) Arise, take up thy bed, and go to thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and Kavod Yah, which had given such authority to men.

9 And as Yahooshua passed forth from thence, he saw a man, named MattihYahoo, sitting at the receipt of custom<sup>125</sup>: and he saith to him, Follow me. And he arose, and followed him.

10 And it came to pass, as Yahooshua sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples<sup>126</sup>.

11 And when the Pharisees saw *it*, they said to his disciples, Why eats your Master with publicans and sinners<sup>127</sup>?

12 But when Yahooshua heard *that*, he said to them, They that be whole need not a physician, but they that are sick.

13 But go you and learn what *that* meaneth, I will have mercy<sup>128</sup>, and not sacrifice<sup>129</sup>: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of Yahoochanan, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Yahooshua said to them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast<sup>130</sup>.

16 No man putteth a piece of new cloth to an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old wineskins<sup>131</sup>: else the wineskins break, and the wine runneth out, and the wineskins perish: but they put new wine into new wineskins, and both are preserved.

18 While he spake these things to them, behold, there came a certain ruler, and bowed down to him, saying, My daughter is even now dead: but come and lay

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<sup>123</sup> Son of man, more accurately Son of Adam, in other words, a human being.

<sup>124</sup> Frequently in the KJV “power” but more accurately “authority” – Adam was given authority on the Earth, he gave this to Satan by obeying and submitting to Satan but Yahooshua, who had no sin was **not** subject to Satan’s authority and had Adam’s authority, hence citing “Son of Adam”.

<sup>125</sup> MattihYahoo was an Accountant or Bookkeeper and therefore relatively precise and thus Yah says that MattihYahoo’s account is the most accurate of the four Good News accounts.

<sup>126</sup> Disciple, taught one, student, follower -- of the same root as discipline – so a disciple is one who is disciplined in the following of Yahooshua and Yah. Many Believers are **not** disciplined, this is a big issue for Yah and Yahooshua.

<sup>127</sup> An example of a Yahooidi’iy law that is not part of the core laws that Yah expects Believers to adhere to.

Yah has very clearly said to me that the laws that matter are the Ten Commandments, see previous notes on this and in the Introduction.

<sup>128</sup> Mercy could also be “compassion”

<sup>129</sup> Sacrifice could also be “offering” – it is giving up something that costs us to give.

<sup>130</sup> Yahooshua clearly understood how things would end his time on Earth.

<sup>131</sup> KJV bottles, inaccurate relative to the practices of the times.

thy hand upon her, and she shall live.

19 And Yahooshua arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Yahooshua turned him about, and when he saw her, he said, Daughter, be of good comfort; thy Emunah has made thee whole. And the woman was made whole from that hour.

23 And when Yahooshua came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said to them, Give place: for the maid<sup>132</sup> is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Yahooshua departed thence, two blind men followed him, crying, and saying, *Thou* Son of Dawid<sup>133</sup>, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Yahooshua saith to them, Believe you that I am able to do this? They said to him, Yea, Adonay.

29 Then touched he their eyes, saying, According to your Emunah be it to you.

30 And their eyes were opened; and Yahooshua strictly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Yisra'El.

34 But the Pharisees said, He casteth out devils through the prince of the devils<sup>134</sup>.

35 And Yahooshua went about all the cities and villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every sickness and every disease among the people.

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<sup>132</sup> Maid is a young girl, younger than an bethulah, in other words, before puberty

<sup>133</sup> Important to understand that Yahooshua was seen by the people around him to be a son of Yoseph and therefore a son of Dawid as per the genealogy in MattihYahoo chapter 1.

<sup>134</sup> There is a tendency amongst modern day Believers who disagree with another Believer relative to something they do **not** understand to attribute this to Satan. In the extreme case they blaspheme the Spirit of Yah and run the risk of being utterly rejected.

36 But when he saw the multitudes, he was moved with compassion<sup>135</sup> on them, because they fainted, and were scattered abroad, as sheep having no shepherd.  
 37 Then saith he to his disciples, The harvest truly *is* plenteous, but the labourers *are* few;  
 38 Pray you therefore Yah of the harvest, that he will send forth labourers into his harvest.

## Chapter 10

AND when he had called to *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve emissaries<sup>136</sup> are these; The first, Shim'on, who is called Kepha, and Andri his brother; Ya'aqob *the son* of Zabdai, and Yahooochanan his brother;

3 Philip, and Bartholomi<sup>137</sup>; T'oma<sup>138</sup>, and MattihYahoo the tax collector; Ya'aqob *the son* of Alphai<sup>139</sup>, and Labai<sup>140</sup>, whose surname was Taddai<sup>141</sup>;

4 Shim'on the Canaanite, and Yahoowdah from Qerioth<sup>142</sup>, who also betrayed him.

5 These twelve Yahooshua sent forth, and commanded them, saying, Go not into the way of the Ha-goyim, and into *any* city of the Samaritans enter you not<sup>143</sup>:

6 But go rather to the lost sheep of the house of Yisra'El.

7 And as you go, preach, saying, the Kingdom<sup>144</sup> of Heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead<sup>145</sup>, cast out devils: freely you have received, freely give.

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<sup>135</sup> Moved with compassion – this is a fundamental attribute of Yahooshua, reported today by people who have so-called “near death experiences” see “2021.03.04 Further collection of important videos that are worth watching” at <https://www.etimin.org/important-videos-to-watch> [ETIV 23]-- scroll down towards the bottom of the list.

<sup>136</sup> Apostle in KJV is emissary in Hebrew.

<sup>137</sup> Bartholomi Hebrew instead of KJV Bartholomew – Aramaic roots meaning “son of Talmi” (the farmer), Talmi is a Hebrew name meaning “abounding in furrows” indicating prosperity as a farmer.

<sup>138</sup> T'oma Hebrew instead of Thomas in the KJV

<sup>139</sup> Alphai Hebrew instead of Alphaeus in the KJV

<sup>140</sup> Labai Hebrew instead of Lebbaeus in the KJV

<sup>141</sup> Taddai Hebrew instead of Thaddaeus in the KJV

<sup>142</sup> From Qerioth in Hebrew instead of Iscariot in the KJV a town in the South of Yahooodah

<sup>143</sup> Note that the prohibition on the ha'goyim (nations) and Samaritans was a tactical necessity, if they had gone to those people rather than “the lost sheep of the House of Yisra'El” they would have been totally rejected by the leaders of Yisra'El at that time and Yahooshua could not have accomplished his mission which was to lead a life without sin, restore truth and die a terrible death at the hands of the Yahooodi'iy

<sup>144</sup> The Scriptures says “the reign of the heavens”, alternatively one could say “the Realm of Heaven” however Kingdom is well understood and I do not see a strong reason to change this.

<sup>145</sup> Note that here under the “Old Covenant” / “Covenant through Moshe” the disciples were able to heal the sick and raise the dead – really important to understand that this is not why Yahooshua had to die!

9 Provide neither gold, nor silver, nor brass in your purses,  
 10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves:  
 for the workman is worthy of his meat.  
 11 And into whatsoever city or town you shall enter, inquire who in it is worthy;  
 and there abide till you go thence.  
 12 And when you come into an house, salute it.  
 13 And if the house be worthy, let your peace come upon it: but if it be not  
 worthy, let your peace return to you.  
 14 And whosoever shall not receive you, nor hear your words, when you depart  
 out of that house or city, shake off the dust of your feet.  
 15 Verily I say to you, It shall be more tolerable for the land of Sedom<sup>146</sup> and  
 Amorah<sup>147</sup> in the day of judgment, than for that city.  
 16 Behold, I send you forth as sheep in the midst of wolves: be you therefore  
 wise as serpents, and harmless as doves<sup>148</sup>.  
 17 But beware of men: for they will deliver you up to the Sanhedrins<sup>149</sup>, and they  
 will scourge you in their Synagogues (congregations);  
 18 And you shall be brought before governors and kings for my sake, for a  
 testimony against them and the Ha-goyim.  
 19 But when they deliver you up, take no thought how or what you shall speak:  
 for it shall be given you in that same hour what you shall speak<sup>150</sup>.  
 20 For it is not you that speak, but the Spirit of your Father<sup>151</sup> which speaks in  
 you.  
 21 And the brother shall deliver up the brother to death, and the father the child:  
 and the children shall rise up against *their* parents, and cause them to be put to  
 death.  
 22 And you shall be hated of all *men* for my name's sake: but he that **endureth  
 to the end** shall be saved<sup>152</sup>.  
 23 But when they persecute you in this city, flee you into another: for verily I say  
 to you, Ye shall not have gone over the cities of Yisra'El, till the Son of Adam be  
 come.  
 24 The disciple is not above *his* master, nor the servant above his lord.  
 25 It is enough for the disciple that he be as his master, and the servant as his  
 Adonay. If they have called the master of the house Be'elzebul<sup>153</sup>, how much

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<sup>146</sup> Sodom in the KJV, in Hebrew Sedom

<sup>147</sup> Gomorrha in the KJV, in Hebrew Amorah

<sup>148</sup> Wise as serpents and gentle as doves is an important principle for Believers.

<sup>149</sup> Council in the KJV, Sanhedrin in Hebrew.

<sup>150</sup> This is an extremely important principle – once one is filled with the Spirit of Yah, in situations relating to ministry, Yah will give one utterance by His Spirit.

<sup>151</sup> The Set-Apart Spirit of Yah {~~the Holy Spirit~~}

<sup>152</sup> This is a really important principle, one must **endure to the end** in order to be enter Heaven!

<sup>153</sup> Be'elzebul – Beelzebub in KJV “lord of flies”, “prince of devils”, a reference to Satan.



more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak you in light: and what you hear in the ear, *that* preach you upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Hell<sup>154</sup>.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear you not therefore, you are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.

34 Think not that I am come to send peace on Earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it<sup>155</sup>.

40 He that receives you receives me, and he that receives me receives him that sent me<sup>156</sup>.

41 He that receives a Spokesman of Yah in the name of a Spokesman of Yah shall receive a Spokesman of Yah's reward<sup>157</sup>; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink to one of these little ones a cup of cold *water* only in the name of a disciple, verily I say to you, he shall in no wise lose

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<sup>154</sup> The one that can destroy the spirit and the flesh in the Lake of Fire and Brimstone is Yah, fear Yah!

<sup>155</sup> Another important principle, we must be willing to lose material things in favour of serving Yah and eternal life.

<sup>156</sup> Again, see the emphasis that Yahooshua is always pointing those who follow him towards Yah and **not** to himself.

<sup>157</sup> This is a principle that is little understood, if one receives a Spokesman {Prophet} as a Spokesman one will be rewarded accordingly – I have been rejected by many people who clearly do not understand this principle, one should be cautious about who you reject.

his reward<sup>158</sup>.

## Chapter 11

AND it came to pass, when Yahooshua had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when Yahooochanan had heard in the prison the works of The Anointed One of Yah, he sent two of his disciples,

3 And said to him, Art thou he that should come, or do we look for another?

4 Yahooshua answered and said to them, Go and shew Yahooochanan again those things which you do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Good News preached to them.

6 And blessed is *he*, whosoever shall not be offended in me<sup>159</sup>.

7 And as they departed, Yahooshua began to say to the multitudes concerning Yahooochanan, What went you out into the wilderness to see? A reed shaken with the wind?

8 But what went you out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went you out for to see? A Spokesman of Yah? yea, I say to you, and more than a Spokesman of Yah.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say to you, Among them that are born of women there has not risen a greater than Yahooochanan the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he<sup>160</sup>.

12 And from the days of Yahooochanan the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force.

13 For all the Spokesmen of Yah and the Torah prophesied until Yahooochanan .

14 And if you will receive *it*, this is EliYahoo<sup>161</sup>, which was to come.

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<sup>158</sup> Everything we do is recorded in a book by our Guardian Messenger {~~Angel~~} and all will be reviewed and brought to account when we appear before the Judgment Seat of Yah and are judged in terms of our unrepented sin AND in terms of our contribution towards Yah and His Kingdom.

<sup>159</sup> This is a classic case of an Anointed servant who has given a message bringing some work of Yah into existence who then doubts. The evidence was clearly there for Yahooochanan but it is likely that he was looking at these developments through the traditional Yahoodi'y lens that expected the Anointed One {~~Messiah~~} to come and create an Earthly rule.

<sup>160</sup> This reference indicates that those who make it to Heaven are more glorious and more powerful than the greatest on Earth and note here that Yahooochanan was great because of the critically important work that he did in preparing the way for Yahooshua.

<sup>161</sup> EliYahoo in Hebrew instead of Elias in KJV, meaning my "Beloved Mighty One is Yah". Eli is a derivative of Elohyim meaning Mighty One or Almighty and generally translated "God" in the books from Bereshith to

15 He that has ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like to children sitting in the markets, and calling to their fellows,

17 And saying, We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.

18 For Yahooochanan came neither eating nor drinking, and they say, He has a devil.

19 The Son of Adam came eating and drinking, and they say, Behold a man glutton, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe to thee, Korazin! woe to thee, Beyth Tsaida<sup>162</sup>! for if the mighty works, which were done in you, had been done in Tsor<sup>163</sup> and Tsidon<sup>164</sup>, they would have repented long ago in sackcloth and ashes.

22 But I say to you, It shall be more tolerable for Tsor and Tsidon at the day of judgment, than for you.

23 And thou, Kepharnahum, which art exalted to Heaven, shalt be brought down to Hell: for if the mighty works, which have been done in thee, had been done in Sedom, it would have remained until this day.

24 But I say to you, That it shall be more tolerable for the land of Sedom in the day of judgment, than for thee.

25 At that time Yahoooshua answered and said, I thank thee, O Father, Adonay of Heaven and Earth, because thou has hid these things from the wise and prudent, and has revealed them to babes<sup>165</sup>.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered to me of my Father: and no man knows the Son, but the Father; neither knows any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*<sup>166</sup>.

28 Come to me, all *you* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest to your souls.

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Malaki. Eli is a term of affection towards Yah that is used sparingly and only by those with deep relationship with Yah.

<sup>162</sup> Beyth Tsaida -- Hebrew for Bethsaida in the KJV.

<sup>163</sup> Tsor -- Hebrew for Tyre in the KJV

<sup>164</sup> Tsidon -- Hebrew for Sidon in the KJV

<sup>165</sup> Too much religious learning gets in the way of the truth. Bible School leads to indoctrination with false doctrines that make it very difficult to receive the truths presented in this commentary.

<sup>166</sup> The key point here is that the Spirit Being that was inserted into the embryo that became Yahoooshua was the first spirit created by Yah at the start of the Creation process and therefore the man Yahoooshua had an exceptional relationship with Father Yah and DEEP insight into Yah's way of doing things as well as the state of things on Earth.

30 For my yoke *is* easy, and my burden is light.

## Chapter 12

AT that time Yahooshua went on the Sabbath day through the corn; and his disciples were hungry, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said to him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day<sup>167</sup>.

3 But he said to them, Have you not read what Dawid did, when he was hungry, and they that were with him;

4 How he entered into the house of Yah, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have you not read in the Torah, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

6 But I say to you, That in this place is *one* greater than the temple.

7 But if you had known what *this* meaneth, I will have mercy, and not sacrifice, you would not have condemned the guiltless.

8 For the Son of Adam is Adonay even of the Sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11 And he said to them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift *it* out?<sup>168</sup>

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Yahooshua knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by YeshaYahoo the Spokesman of Yah, saying,

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<sup>167</sup> Notice the fault finding over minor issues when there was so much of great impact happening around Yahooshua!

<sup>168</sup> This is an important point, Yah will forgive transgression of the Sabbath in order to do good when something cannot be delayed.

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Ha-goyim.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment to victory.

21 And in his name shall the Ha-goyim trust.

22 Then was brought to him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of Dawid?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Be'elzebul the prince of the devils<sup>169</sup>.

25 And Yahooshua knew their thoughts, and said to them, Every Kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his Kingdom stand?

27 And if I by Be'elzebul cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of Yah, then the Kingdom of Yah is come to you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy *against* the *Set-Apart Spirit* shall not be forgiven to men<sup>170</sup>.

32 And whosoever speaks a word against the Son of Adam, it shall be forgiven him: but whosoever speaks against the Set-Apart Spirit, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can you, being evil, speak good things? for out of the abundance of the heart the mouth speaks.

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<sup>169</sup> There is a tendency amongst arrogant Believers to pass this sort of judgement which, in turn, brings harsh judgement from Yah.

<sup>170</sup> This is absolutely critical, when someone is being led by the Spirit of Yah and someone else (a Believer) does not understand what the first person is doing or saying or disagrees with what they are doing or saying and then attributes the action or words to Satan, THAT is true Blasphemy and that person runs the risk of being rejected for Eternity and cast into the Lake of Fire and Brimstone to be utterly consumed in a moment of torment and terror after their judgment!

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say to you, That every idle word that men shall speak, they shall give account thereof in the day of judgment<sup>171</sup>.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned<sup>172</sup>.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Spokesman of Yah Yonah:

40 For as Yonah was three days and three nights in the whale's belly; so shall the Son of Adam be three days and three nights in the heart of the Earth.

41 The men of Nineweh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Yonah; and, behold, a greater than Yonah *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the Earth to hear the wisdom of Shelomoh; and, behold, a greater than Shelomoh *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goes he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also to this wicked generation.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said to him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother.

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<sup>171</sup> Words are enduring in the spirit realm. Once spoken words continue until they have done the work that they were expressed to do. Idle words have no work to do and continue for ever, until the day of Judgement of the Believer concerned. Thus one must be selective in the words one speaks.

<sup>172</sup> Constructive words are rewarded and destructive words are penalized.

## Chapter 13

THE same day went Yahooshua out of the house, and sat by the sea side.

2 And great multitudes were gathered together to him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things to them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much Earth: and forthwith they sprung up, because they had no deepness of Earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who has ears to hear, let him hear.

10 And the disciples came, and said to him, Why speakest thou to them in parables?

11 He answered and said to them, Because it is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given.

12 For whosoever has, to him shall be given, and he shall have more abundance: but whosoever has not, from him shall be taken away even that he has.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of YeshaYahoo, which saith, By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive:

15 For this people's heart is has become thickened, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them<sup>173</sup>.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say to you, That many Spokesmen of Yah and righteous *men* have desired to see *those things* which you see, and have not seen *them*; and to hear *those things* which you hear, and have not heard *them*.

18 Hear you therefore the parable of the sower.

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<sup>173</sup> Very topical in the current age, there are a huge number of Believers and pseudo-believers who think they know and understand yet are deeply deceived – note that there are only a small number of true Believers on Earth today, see “2018.03.03 The Demographics of Unbelief” at <https://www.etimin.org/demographics-of-kingdom> [ETIV 24]

19 When any one heareth the word of the Kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receives it;

21 Yet has he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he stumbles.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he fitting unfruitful<sup>174</sup>.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty<sup>175</sup>.

24 Another parable put he forth to them, saying, The Kingdom of Heaven is likened to a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way<sup>176</sup>.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field? from whence then has it tares?

28 He said to them, An enemy has done this. The servants said to him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while you gather up the tares, you root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind them in bundles to burn them<sup>177</sup>: but gather the wheat into my barn.

31 Another parable put he forth to them, saying, The Kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and fitting a tree, so that the birds of the air come and lodge in the branches thereof.

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<sup>174</sup> I encounter this as a significant challenge for many – they start out strong but the battles of survival and making a living, etcetera wear them down to a point where they give up and cease seeking to serve Father Yah.

<sup>175</sup> Bearing fruit for Yah is absolutely critical, it is **not** enough to worship and believe, one must DO something actively to further Yah's objectives on Earth and this must be ongoing and sustainable – we are each called to a Ministry and must do what is necessary to perform that Ministry. One can also invest tithes (tenth of ones income) in a ministry.

<sup>176</sup> This speaks to the error, deception, sin, rebellion, etcetera that Satan has sown in the world interspersed with the few True Believers still in existence at time of writing (August 2023).

<sup>177</sup> The unbelievers will be destroyed in the Lake of Fire and Brimstone when / IF Yahooshua returns in victory at the end of the age, around May 3003, 980 years from now.



33 Another parable spake he to them; The Kingdom of Heaven is like to leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Yahooshua to the multitude in parables; and without a parable spake he not to them:

35 That it might be fulfilled which was spoken by the Spokesman of Yah, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Yahooshua sent the multitude away, and went into the house: and his disciples came to him, saying, Declare to us the parable of the tares of the field.

37 He answered and said to them, He that soweth the good seed is the Son of Adam;

38 The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the Messengers.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of Adam shall send forth his Messengers, and they shall gather out of his Kingdom all things that are stumbling blocks<sup>178</sup>, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who has ears to hear, let him hear.

44 Again, the Kingdom of Heaven is like to treasure hid in a field; the which when a man has found, he hideth, and for joy thereof goes and selleth all that he has, and buyeth that field.

45 Again, the Kingdom of Heaven is like to a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it<sup>179</sup>.

47 Again, the Kingdom of Heaven is like to a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the Messengers shall come forth, and sever the wicked from among the just,

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<sup>178</sup> Read "The Final Quest" by Rick Joyner for information on Stumbling Blocks,

<sup>179</sup> Relationship with Yah is a GREAT treasure.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Yahooshua saith to them, Have you understood all these things? They say to him, Yea, Adonay.

52 Then said he to them, Therefore every scribe *which is* instructed to the Kingdom of Heaven is like to a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Yahooshua had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence has this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Miryam? and his brethren, Ya'aqob, and Yoseph<sup>180</sup>, and Shim'on, and Yahoowdah?

56 And his sisters, are they not all with us? Whence then has this *man* all these things?

57 And they were stumbled in him. But Yahooshua said to them, A Spokesman of Yah is not without honour, save in his own country, and in his own house<sup>181</sup>.

58 And he did not many mighty works there because of their unbelief.

## Chapter 14

AT that time Herodes the district ruler heard of the fame of Yahooshua,

2 And said to his servants, This is Yahoochanan the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herodes had laid hold on Yahoochanan, and bound him, and put *him* in prison for Herodias sake, his brother Philip's wife.

4 For Yahoochanan said to him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a Spokesman of Yah.

6 But when Herodes's birthday was kept, the daughter of Herodesias danced before them, and pleased Herodes.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here Yahoochanan Immerser's head in a dish.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

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<sup>180</sup> Yoseph in Hebrew, Josies in the KJV.

<sup>181</sup> This principle continues today.

10 And he sent, and beheaded Yahooochanan in the prison.

11 And his head was brought in a dish, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Yahooshua.

13 When Yahooshua heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Yahooshua went forth, and saw a great multitude, and was moved with compassion<sup>182</sup> toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Yahooshua said to them, They need not depart; give you them to eat.

17 And they say to him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to Heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children<sup>183</sup>.

22 And straightway Yahooshua constrained his disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Yahooshua went to them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Yahooshua spake to them, saying, Be of good cheer; it is I; be not afraid.

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<sup>182</sup> So important to understand the compassion of Yah and Yahooshua towards humankind.

<sup>183</sup> It is totally possible for a strongly Anointed Believer with appropriate Emunah to perform such a miracle. I have heard a report of an Anointed Servant in Korea who prayed over a swimming pool full of water and the water was changed to wine. It is vital to see Yahooshua as the example to follow and do the same and greater works than he did. It is permissible to pray “Father let me do greater works than Yahooshua” – you will need to do the hard work sanctifying yourself, fasting, etcetera to get there.

28 And Kepha answered him and said, Adonay, if it be thou, bid me come to thee on the water.

29 And he said, Come. And when Kepha was come down out of the ship, he walked on the water, to go to Yahooshua.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Adonay, save me.

31 And immediately Yahooshua stretched forth *his* hand, and caught him, and said to him, O thou of little Emunah, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and bowed down him, saying, Of a truth thou art the Son of Yah.

34 And when they were gone over, they came into the land of Gennesar<sup>184</sup>.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

## Chapter 15

THEN came to Yahooshua scribes and Pharisees, which were of Yerushalayim, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread<sup>185</sup>.

3 But he answered and said to them, Why do you also transgress the commandment of Yah by your tradition?

4 For Yah commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But you say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have you made the commandment of Yah of none effect by your tradition<sup>186</sup>.

7 Ye hypocrites, well did YeshaYahoo prophesy of you, saying,

8 This people draweth nigh to me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of

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<sup>184</sup> This is where the legion of Demons were cast out of the swine and they ran into the sea. This miracle paved the way for people to turn to Yahooshua like this.

<sup>185</sup> Finding fault over minor issues when so much of the power of Yah was being manifest all around.

<sup>186</sup> Notice the distinction here between breaking the fifth Commandment of the Ten Commandments to honour mother and father versus nit-picking over a minor technicality.

men.

10 And he called the multitude, and said to them, Hear, and understand:

11 Not that which goes into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my Heavenly Father has not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Kepha and said to him, Declare to us this parable.

16 And Yahooshua said, Are you also yet without understanding?

17 Do not you yet understand, that whatsoever entereth in at the mouth goes into the belly, and is cast out into the sewers?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Yahooshua went thence, and departed into the coasts of Tsor and Tsidon.

22 And, behold, a woman of Kena'an<sup>187</sup> came out of the same coasts, and cried to him, saying, Have mercy on me, O Adonay, *thou* Son of Dawid; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but to the lost sheep of the house of Yisra'El.

25 Then came she and bowed down him, saying, Adonay, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Adonay: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Yahooshua answered and said to her, O woman, great *is* thy Emunah: be it to thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Yahooshua departed from thence, and came nigh to the sea of Galil; and went up into a mountain, and sat down there.

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<sup>187</sup> Kena'an a nation of unbelievers.

30 And great multitudes came to him, having with them *those that were* lame, blind, dumb, maimed, and many others, and laid them down at Yahooshua' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they Kavod the Yah of Yisra'El.

32 Then Yahooshua called his disciples *to him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say to him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Yahooshua saith to them, How many loaves have you? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

## Chapter 16

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from Heaven<sup>188</sup>.

2 He answered and said to them, When it is evening, you say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather today: for the sky is red and lowring. O *you* hypocrites, you can discern the face of the sky; but can you not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Spokesman of Yah Yonah. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Yahooshua said to them, Take heed and beware of the leaven of the

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<sup>188</sup> Classic example of religious blindness, there were innumerable signs but they asked for a sign! Many today also fail to recognize signs from Yah.

Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread<sup>189</sup>.

8 *Which* when Yahooshua perceived, he said to them, O you of little Emunah, why reason you among yourselves, because you have brought no bread?

9 Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up?

10 Neither the seven loaves of the four thousand, and how many baskets you took up?<sup>190</sup>

11 How is it that you do not understand that I spake *it* not to you concerning bread, that you should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Yahooshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Adam am?

14 And they said, Some *say that thou art* Yahooochanan the Baptist: some, EliYahoo; and others, YirmeYahoo, or one of the Spokesmen of Yah.

15 He saith to them, But whom say you that I am?

16 And Shim'on Kepha answered and said, Thou art the Anointed One of Yah, the Son of the living Mighty One.

17 And Yahooshua answered and said to him, Blessed art thou, Shim'on Bar-Yonah: for flesh and blood has not revealed *it* to thee, but my Father which is in Heaven.

18 And I say also to thee, That thou art Kepha, and upon this rock I will build my assembly; and the gates of Hell shall not prevail against it.

19 And I will give to thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth shall be bound in Heaven: and whatsoever thou shalt loose on Earth shall be loosed in Heaven.

20 Then charged he his disciples that they should tell no man that he was Yahooshua the Anointed One of Yah.

21 From that time forth began Yahooshua to shew to his disciples, how that he must go to Yerushalayim, and suffer many things of the elders and Chief Priests and scribes, and be killed, and be raised again the third day.

22 Then Kepha took him, and began to rebuke him, saying, Be it far from thee, Adonay: this shall not be to thee.

23 But he turned, and said to Kepha, Get thee behind me, Satan: thou art an stumbling block to me: for your thoughts are not the things that be of Yah, but

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<sup>189</sup> This is a classic example of the manner in which even those close to a highly Anointed one do **not** understand what that Anointed one is doing much of the time.

<sup>190</sup> In other words, Yahooshua could have provided food from little or nothing if so required.

those that be of men<sup>191</sup>.

24 Then said Yahooshua to his disciples, If any *man* will come after me, let him deny himself, and take up his Stake, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it<sup>192</sup>.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of Adam shall come in the Kavod of his Father with his Messengers; and then he shall reward every man according to his works<sup>193</sup>.

28 Verily I say to you, There be some standing here, which shall not taste of death, till they see the Son of Adam coming in his Kingdom<sup>194</sup>.

## Chapter 17

AND after six days Yahooshua taketh Kepha, Ya'aqob, and Yahoochanan his brother, and bringeth them up into an high mountain apart,

2 And was transfigured<sup>195</sup> before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared to them Moshe and EliYahoo talking with him<sup>196</sup>.

4 Then answered Kepha, and said to Yahooshua, Adonay, it is good for us to be here: if thou wilt, let us make here three booths; one for thee, and one for Moshe, and one for EliYahoo.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear you him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Yahooshua came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Yahooshua only.

9 And as they came down from the mountain, Yahooshua charged them, saying, Tell the vision to no man, until the Son of Adam be risen from the dead.

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<sup>191</sup> Again we see a person close to an Anointed Servant who does **not** understand that Servant!

<sup>192</sup> A very important principle, be willing to lose one's life and / or one's possessions in order to serve Yah and suffer loss in this life against the rewards of Yah in the life to come.

<sup>193</sup> Very important to understand that there ARE proportionate rewards for Believers at the end of their lives depending on the works that they perform on Yah's behalf in this life.

<sup>194</sup> This was understood by some to indicate that the End of the Age was imminent, this expectation is an ongoing mistake amongst Believers, the End of the Age will come at the end of the seventh millennium, around 3003 – about 980 years from time of writing (August 2023).

<sup>195</sup> His supernatural Heavenly body.

<sup>196</sup> Important to understand that immediately on death true Believers go to Heaven and after paying the price for unrepented sin they immediately are taken to Heaven. They observe all that happens on Earth and under specific circumstances can speak to or manifest to Believers.



10 And his disciples asked him, saying, Why then say the scribes that EliYahoo must first come?

11 And Yahooshua answered and said to them, EliYahoo truly shall first come, and restore all things.

12 But I say to you, That EliYahoo is come already, and they knew him not, but have done to him whatsoever they listed. Likewise shall also the Son of Adam suffer by them.

13 Then the disciples understood that he spake to them of Yahoochanan the Immerser.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Adonay, have mercy on my son: for he is epileptic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Yahooshua answered and said, O emunahless and perverse generation, how long shall I be with you? how long shall I put up with you? bring him hither to me.

18 And Yahooshua rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Yahooshua apart, and said, Why could not we cast him out?

20 And Yahooshua said to them, Because of your unbelief: for verily I say to you, If you have Emunah as a grain of mustard seed, you shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you<sup>197</sup>.

21 Howbeit this kind goes not out but by prayer and fasting<sup>198</sup>.

22 And while they abode in Galil, Yahooshua said to them, The Son of Adam shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Kephah Nahum, they that received tax *money* came to Kepha, and said, does not your master pay tax?

25 He saith, Yes. And when he was come into the house, Yahooshua prevented him, saying, What thinkest thou, Shim'on? of whom do the kings of the Earth take custom or tax? of their own children, or of strangers?

26 Kepha saith to him, of strangers. Yahooshua saith to him, Then are the children free.

27 Notwithstanding, lest we should cause them to stumble, go thou to the sea,

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<sup>197</sup> A fundamental requirement to successfully administer deliverance is to have a revelation of one's authority over the Satanic and Demonic Realm as a Believer.

<sup>198</sup> Fasting is a vital component of serving Yah.

and cast an hook, and take up the fish that first cometh up; and when thou has opened his mouth, thou shalt find a piece of money: that take, and give to them for me and thee.

## Chapter 18

AT the same time came the disciples to Yahooshua, saying, Who is the greatest in the Kingdom of Heaven?

2 And Yahooshua called a little child to him, and set him in the midst of them,

3 And said, Verily I say to you, Except you be converted, and become as little children, you shall not enter into the Kingdom of Heaven<sup>199</sup>.

4 Whosoever therefore shall humble<sup>200</sup> himself as this little child, the same is greatest in the Kingdom of Heaven.

5 And whoso shall receive one such little child in my name receives me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe to the world because of stumbling blocks! for it must needs be that stumbling blocks come; but woe to that man by whom the stumbling block cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye cause you to stumble, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hell fire.

10 Take heed that you despise not one of these little ones; for I say to you, That in Heaven their Messengers do always behold the face of my Father which is in Heaven.

11 For the Son of Adam is come to save that which was lost.

12 How think you? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goes into the mountains, and seeketh that which is gone astray?<sup>201</sup>

13 And if so be that he find it, verily I say to you, he rejoice more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in Heaven, that one of these

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<sup>199</sup> Service to Yah requires childlike Emunah {faith}

<sup>200</sup> Humility is vital, see "The Final Quest" by Rick Joyner, available on the Internet or on Amazon.

<sup>201</sup> Yahooshua today says that the 99 are lost, see again "The Final Quest" ibid

little ones should perish<sup>202</sup>.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou has gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* to the assembly<sup>203</sup>: but if he neglect to hear the assembly, let him be to thee as an heathen man and a publican<sup>204</sup>.

18 Verily I say to you, Whatsoever you shall bind on Earth shall be bound in Heaven<sup>205</sup>: and whatsoever you shall loose on Earth shall be loosed in Heaven.

19 Again I say to you, That if two of you shall agree harmoniously<sup>206</sup> on Earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Kepha to him, and said, Adonay, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Yahooshua saith to him, I say not to thee, Until seven times: but, Until seventy times seven<sup>207</sup>.

23 Therefore is the Kingdom of Heaven likened to a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought to him, which owed him ten thousand talents<sup>208</sup>.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and bowed down him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt<sup>209</sup>.

28 But the same servant went out, and found one of his fellow servants, which

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<sup>202</sup> Currently almost the entire population of the planet is perishing.

<sup>203</sup> Church in the KJV, meaning Assembly or Congregation, Church is a meaningless religious word.

<sup>204</sup> These verses set out a very clear progression of events in dealing with error or sin in the Body of Believers, this is seldom followed today, it should be!

<sup>205</sup> Very few Believers really understand this principle and therefore most fail to exercise their authority as a Believer.

<sup>206</sup> KJV says “agree”, the Greek is “sumphoneo” as in “Symphony” – two or more Believers pray in complete harmony and agreement – THEN their prayers will be answered. Note that if one has a close relationship with Yah then one’s prayers will be answered in most cases without someone praying in agreement. Ask Yah to agree with you.

<sup>207</sup> Important principle, forgive, note that as he died Yahooshua said “Father forgive them” – Luke 23:34.

<sup>208</sup> Talent – Hebrew is kikkār a flat, round gold or silver disk – note that this is also a play on “talent” being ability of a human being – thus Yah gives us each different talents and different quantity of talents and we will be judged according to what we do with those talents.

<sup>209</sup> The human Lord here is a metaphor for Yah.

owed him an hundred denarii: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told to their lord all that was done.

32 Then his lord, after that he had called him, said to him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

35 So likewise shall my Heavenly Father do also to you, if you from your hearts forgive not everyone his brother their trespasses<sup>210</sup>.

## Chapter 19

AND it came to pass, *that* when Yahooshua had finished these sayings, he departed from Galil, and came into the coasts of Yahoodah beyond Yarden;

2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came to him, trying him, and saying to him, Is it lawful for a man to put away<sup>211</sup> his wife for every cause?

4 And he answered and said to them, Have you not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave<sup>212</sup> to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh<sup>213</sup>. What therefore Yah has joined together, let not man put asunder.

7 They say to him, Why did Moshe then command to give a writing of divorcement, and to put her away<sup>214</sup>?

8 He saith to them, Moshe because of the hardness of your hearts suffered you to divorce your wives: but from the beginning it was not so.

9 And I say to you, Whosoever shall put away his wife, except *it be* for

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<sup>210</sup> Vital to forgive.

<sup>211</sup> Put away is associated with divorce without **cause** which is not suffered.

<sup>212</sup> Cleave as in cut with a knife – a man sexually cuts into the cleft of the woman, her sexual organ.

<sup>213</sup> Sexual intercourse results in a spiritual “one-flesh” bond that ties man and woman together.

<sup>214</sup> They are playing word games here, divorce is permissible for breach of covenant, putting away is **not** permissible!

fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say to him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said to them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought to him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Yahooshua said, allow little children, and forbid them not, to come to me: for of such is the Kingdom of Heaven.

15 And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said to him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said to him, Why callest thou me good<sup>215</sup>? *there is* none good but one, *that is*, Yah: but if thou wilt enter into life, keep the commandments.

18 He saith to him, Which? Yahooshua said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself<sup>216</sup>.

20 The young man saith to him, All these things have I kept from my youth up: what lack I yet?

21 Yahooshua said to him, If thou wilt be perfect, go *and* sell that thou has, and give to the poor, and thou shalt have treasure in Heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Yahooshua to his disciples, Verily I say to you, That a rich man shall hardly enter into the Kingdom of Heaven.

24 And again I say to you, It is easier for a camel to go through the eye of a needle<sup>217</sup>, than for a rich man to enter into the Kingdom of Yah.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Yahooshua beheld *them*, and said to them, With men this is impossible;

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<sup>215</sup> Important that here Yahooshua clearly defers to Yah by declining to be called "good".

<sup>216</sup> Important to recognize here that the Ten Commandments are what Yahooshua prescribes as the minimum requirement to enter Heaven!

<sup>217</sup> The "Eye of the needle" was a very narrow gate into Yerushalayim.

but with Yah all things are possible.

27 Then answered Kepha and said to him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Yahooshua said to them, Verily I say to you, that you which have followed me, in the regeneration when the Son of Adam<sup>218</sup> shall sit in the throne of his Kavod, you also shall sit upon twelve thrones, judging the twelve tribes of Yisra'El.

29 And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

## Chapter 20

FOR the Kingdom of Heaven is like to a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a denarius a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said to them; Go you also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith to them, Why stand you here all the day idle?

7 They say to him, Because no man has hired us. He saith to them, Go you also into the vineyard; and whatsoever is right, *that* shall you receive.

8 So when even was come, the lord of the vineyard saith to his steward, Call the labourers, and give them *their* hire, beginning from the last to the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a denarius.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a denarius.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou has made them equal to us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not

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<sup>218</sup> Note that Yahooshua stresses his humanity as Son of Adam.

thou agree with me for a denarius?

14 Take *that* thine *is*, and go thy way: I will give to this last, even as to thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen<sup>219</sup>.

17 And Yahooshua going up to Yerushalayim took the twelve disciples apart in the way, and said to them,

18 Behold, we go up to Yerushalayim; and the Son of Adam shall be betrayed to the Chief Priests and to the scribes, and they shall condemn him to death,

19 And shall deliver him to the Ha-goyim to mock, and to scourge, and to crucify *him*: and the third day he shall rise again<sup>220</sup>.

20 Then came to him the mother of Zabḏai's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said to her, What wilt thou? She saith to him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy Kingdom.

22 But Yahooshua answered and said, Ye know not what you ask. Are you able to drink of the cup that I shall drink of, and to be immersed with the baptism that I am immersed with? They say to him, We are able.

23 And he saith to them, Ye shall drink indeed of my cup, and be immersed with the baptism that I am immersed with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father<sup>221</sup>.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Yahooshua called them *to him*, and said, Ye know that the princes of the Ha-goyim exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your servant;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of Adam came not to be served to, but to serve, and to give his life a ransom for many.

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<sup>219</sup> It is important to understand that those of us living in the Last Days will be rewarded comparably with those who lived thousands of years ago.

<sup>220</sup> It is vital to understand that Yahooshua came to Earth KNOWING how he was to die and WHY he was to die that way, see the article "2020.10.01 The miraculous planning of the death of Yahooshua – where, how and what" at <https://www.etimin.org/miracle-of-yahooshua-jesus-death> [ETIV 11]

<sup>221</sup> Those thrones are still available, they will be given to the people who most powerfully serve Yah in the last days – they are available to you IF you really go all out for this!

29 And as they departed from Yeriho<sup>222</sup>, a great multitude followed him.  
30 And, behold, two blind men sitting by the wayside, when they heard that Yahooshua passed by, cried out, saying, Have mercy on us, O Adonay, *thou* Son of Dawid.  
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Adonay, *thou* Son of Dawid.  
32 And Yahooshua stood still, and called them, and said, What will you that I shall do to you?  
33 They say to him, Adonay, that our eyes may be opened.  
34 So Yahooshua had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

## Chapter 21

AND when they drew nigh to Yerushalayim, and were come to Beyth Phaḡi<sup>223</sup>, to the mount of Olives, then sent Yahooshua two disciples,  
2 Saying to them, Go into the village over against you, and straightway you shall find a donkey tied, and a colt with her: loose *them*, and bring *them* to me.  
3 And if any *man* say ought to you, you shall say, Adonay has need of them; and straightway he will send them.  
4 All this was done, that it might be fulfilled which was spoken by the Spokesman of Yah, saying,  
5 Tell you the daughter of Tsyion, Behold, thy King cometh to thee, meek, and sitting upon a donkey, and a colt the foal of a donkey.  
6 And the disciples went, and did as Yahooshua commanded them,  
7 And brought the donkey, and the colt, and put on them their clothes, and they set *him* thereon.  
8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.  
9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of Dawid: Blessed *is* he that cometh in the name of Yah the Eternally Self-Existing; Hosanna in the highest.  
10 And when he was come into Yerushalayim, all the city was moved, saying, Who is this?  
11 And the multitude said, This is Yahooshua the Spokesman of Yah of Natsareth of Galil<sup>224</sup>.

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<sup>222</sup> Yeriho in Hebrew is Jericho in the KJV.

<sup>223</sup> Beyth Phaḡi in Hebrew – Bethphage in the KJV

<sup>224</sup> Notice that despite this dramatic acclaim that the High Priests, etcetera were scheming to put him to death and were blind to the move of Yah that was all around them.



12 And Yahooshua went into the temple of Yah, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,  
 13 And said to them, It is written, My house shall be called the house of prayer; but you have made it a den of thieves<sup>225</sup>.  
 14 And the blind and the lame came to him in the temple; and he healed them.  
 15 And when the Chief Priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of Dawid; they were sore displeased,  
 16 And said to him, Hearest thou what these say? And Yahooshua saith to them, Yea; have you never read, Out of the mouth of babes and sucklings thou has perfected praise?  
 17 And he left them, and went out of the city into Beyth Anyah; and he lodged there.  
 18 Now in the morning as he returned into the city, he hungered.  
 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.  
 20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!  
 21 Yahooshua answered and said to them, Verily I say to you, If you have Emunah, and doubt not, you shall not only do this *which is done* to the fig tree, but also if you shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done.  
 22 And all things, whatsoever you shall ask in prayer, believing, you shall receive.  
 23 And when he was come into the temple, the Chief Priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?  
 24 And Yahooshua answered and said to them, I also will ask you one thing, which if you tell me, I in likewise will tell you by what authority I do these things.  
 25 The baptism of Yahoochanan, whence was it? from Heaven, or of men? And they reasoned with themselves, saying, If we shall say, from Heaven; he will say to us, Why did you not then believe him?  
 26 But if we shall say, of men; we fear the people; for all hold Yahoochanan as a Spokesman of Yah.  
 27 And they answered Yahooshua, and said, We cannot tell<sup>226</sup>. And he said to them, neither tell I you by what authority I do these things.

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<sup>225</sup> Beyond Yahooshua's righteous anger note that Yahooshua had been in the Temple on various occasions and **not** taken action. He takes action now with the **express** objective of provoking the High Priests and other senior religious people – it was Yahooshua's objective to be beaten and executed on the stake!

<sup>226</sup> Note their deviousness.

28 But what think you? A *certain* man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of *his* father? They say to him, The first. Yahooshua saith to them, Verily I say to you, That the publicans and the harlots go into the Kingdom of Yah before you<sup>227</sup>.

32 For Yahoochanan came to you in the way of righteousness, and you believed him not: but the publicans and the harlots believed him: and you, when you had seen *it*, repented not afterward, that you might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did to them likewise.

37 But last of all he sent to them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do to those husbandmen?

41 They say to him, He will miserably destroy those wicked men, and will let out *his* vineyard to other husbandmen, which shall render him the fruits in their seasons<sup>228</sup>.

42 Yahooshua saith to them, Did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is Yah the Eternally Self-Existing's doing, and it is marvellous in our eyes?

43 Therefore say I to you, The Kingdom of Yah shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

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<sup>227</sup> Valid but again provoking the High Priests, etcetera.

<sup>228</sup> The husbandmen are a type of the Priests and other leaders.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a Spokesman of Yah<sup>229</sup>.

## Chapter 22

AND Yahooshua answered and spake to them again by parables, and said,  
2 The Kingdom of Heaven is like to a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come to the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise<sup>230</sup>:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city<sup>231</sup>.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go you therefore into the highways, and as many as you shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests<sup>232</sup>.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith to him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen<sup>233</sup>.

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<sup>229</sup> Again notice the hypocrisy and blindness to Spiritual matters.

<sup>230</sup> This speaks just as well today of Believers who are too taken up with their own interests, business, etcetera that they have no time to serve Yah and to worship Him,

<sup>231</sup> This is again against the High Priests and other leaders in context of their plot to kill him!

<sup>232</sup> This speaks to the current age where Yah is looking throughout the Earth for people who will become His Friends and serve Him.

<sup>233</sup> Speaks to people who do not prepare for the End of the Age and for the end of their own lives.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of Yah in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tax to Cæsar, or not?

18 But Yahooshua perceived their wickedness, and said, Why tempt you me, *you* hypocrites?

19 Shew me the tax money. And they brought to him a denarius.

20 And he saith to them, Whose *is* this image and superscription?

21 They say to him, Cæsar's. Then saith he to them, Render therefore to Cæsar the things which are Cæsar's; and to Yah the things that are Yah's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moshe said, If a man die, having no children, his brother shall marry his wife, and raise up seed to his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife to his brother:

26 Likewise the second also, and the third, to the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Yahooshua answered and said to them, Ye do err, not knowing the scriptures, nor the power of Yah.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the Messengers of Yah in Heaven<sup>234</sup>.

31 But as touching the resurrection of the dead, have you not read that which was spoken to you by Yah, saying,

32 I am the Mighty One of Abraham, and the Mighty One of Yitshaq, and the Mighty One of Ya'aqob? Yah is not the Mighty One of the dead, but of the living<sup>235</sup>.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* learned in the Torah, asked *him a question*,

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<sup>234</sup> I have long understood this to indicate that there is no sexual congress in Heaven but have recently encountered a teaching of one who claims to have been to Heaven repeatedly who says that there IS marriage and sexual congress in Heaven. at time of writing I do not have clarity on this point.

<sup>235</sup> All true Believers who have died are alive in Heaven in supernatural bodies, refer "The Final Quest" ibid

tempting him, and saying,  
 36 Master, which *is* the great commandment in the law?  
 37 Yahooshua said to him, Thou shalt love Yah the Eternally Self-Existing thy Mighty One with all thy heart, and with all thy soul, and with all thy mind.  
 38 This is the first and great commandment.  
 39 And the second *is* like to it, Thou shalt love thy neighbour as thyself.  
 40 On these two commandments hang all the Torah and the Spokesmen of Yah.  
 41 While the Pharisees were gathered together, Yahooshua asked them,  
 42 Saying, What think you of the Anointed One of Yah? whose son is he? They say to him, *The Son* of Dawid.  
 43 He saith to them, How then doth Dawid in spirit call him Adonay, saying,  
 44 Yah the Eternally Self-Existing said to my Adonay, Sit thou on my right hand, till I make thine enemies thy footstool?  
 45 If Dawid then call him Adonay, how is he his son?  
 46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

## Chapter 23

THEN spake Yahooshua to the multitude, and to his disciples,  
 2 Saying, The scribes and the Pharisees sit in Moshes seat:  
 3 All therefore whatsoever they bid you observe, *that* observe and do<sup>236</sup>; but do not you after their works: for they say, and do not.  
 4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.  
 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,  
 6 And love the best places at feasts, and the best seats in the Synagogues (congregations),  
 7 And greetings in the markets, and to be called of men, Rabbi<sup>237</sup>, Rabbi.  
 8 But be not you called Rabbi: for one is your Master, *even* The Anointing of the Spirit of Yah<sup>238</sup>; and all you are brethren.  
 9 And call no *man* your father upon the Earth: for one is your Father<sup>239</sup>, which is in Heaven.  
 10 Neither be you called masters: for one is your Master, *even* The Anointed One

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<sup>236</sup> This is one of the verses where amendments were made during transcription and translation – Yah intends for true Believers to be filled with His Spirit and NOT to rely on the teachings of men.

<sup>237</sup> Rabbi is a Semitic term that literally means “my great one”.

<sup>238</sup> It is the Set-Apart Spirit of Yah that teaches Spirit Filled True Believers in right standing with Yah!

<sup>239</sup> Many religious denominations break this commandment.

of Yah.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! for you shut up the Kingdom of Heaven against men: for you neither go in *yourselves*, neither suffer you them that are entering to go in.

14 Woe to you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayer: therefore you shall receive the greater damnation.

15 Woe to you, scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of Hell than yourselves.

16 Woe to you, *you* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for which is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for which *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by Heaven, sweareth by the throne of Yah, and by him that sitteth thereon.

23 Woe to you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and Emunah: these ought you to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe to you, scribes and Pharisees, hypocrites! for you make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe to you, scribes and Pharisees, hypocrites! for you are like to whited tombs, which indeed appear beautiful outward, but are within full of dead *men's*

bones, and of all uncleanness.

28 Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

29 Woe to you, scribes and Pharisees, hypocrites! because you build the tombs of the Spokesmen of Yah, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Spokesmen of Yah.

31 Wherefore you be witnesses to yourselves, that you are the children of them which killed the Spokesmen of Yah.

32 Fill you up then the measure of your fathers.

33 *Ye* serpents, *you* generation of vipers, how can you escape the damnation of Hell?<sup>240</sup>

34 Wherefore, behold, I send to you Spokesmen of Yah, and wise men, and scribes: and *some* of them you shall kill and execute<sup>241</sup>; and *some* of them shall you flog in your Synagogues (congregations), and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the Earth, from the blood of righteous Hebel<sup>242</sup> to the blood of ZeḱarYah<sup>243</sup> son of BereḱYah<sup>244</sup>, whom you slew between the temple and the altar.

36 Verily I say to you, All these things shall come upon this generation.

37 O Yerushalayim, Yerushalayim, *thou* that killest the Spokesmen of Yah, and stonest them which are sent to thee<sup>245</sup>, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and you would not!

38 Behold, your house is left to you desolate.

39 For I say to you, Ye shall not see me henceforth, till you shall say, Blessed is he that cometh in the name of Yah the Eternally Self-Existing.

## Chapter 24

AND Yahooshua went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Yahooshua said to them, See you not all these things? verily I say to you, There shall not be left here one stone upon another, that shall not be thrown

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<sup>240</sup> From verse 13 to verse 33 Yahooshua is going out of his way to antagonise the leaders, what he says IS truth and at the same time is highly provocative. Entirely intentional so that they would kill him as appointed.

<sup>241</sup> Crucify in the KJV, Yahooshua did not die on a Cross, he was Executed on a Stake, a length of tree trunk.

<sup>242</sup> Hebel in Hebrew, Abel in the KJV

<sup>243</sup> ZeḱarYah in Hebrew, Zachariah in the KJV meaning “Yah remembers”.

<sup>244</sup> BereḱYah in Hebrew, Barachiah in the KJV, meaning “Yah blesses”

<sup>245</sup> Applies today, not necessarily killing those who are sent but rejecting them and **not** listening to them.

down<sup>246</sup>.

3 And as he sat upon the mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Yahooshua answered and said to them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I [Yahooshua] am the Anointed One of Yah; and shall deceive many.

6 And you shall hear of wars and rumours of wars: see that you be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and Kingdom against Kingdom: and there shall be famines, and pestilences, and Earthquakes, in divers places.

8 All these *are* the beginning of birth pains<sup>247</sup>.

9 Then shall they deliver you up to be afflicted, and shall kill you: and you shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another<sup>248</sup>.

11 And many false Spokesmen of Yah<sup>249</sup> shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure to the end<sup>250</sup>, the same shall be saved.

14 And this Good News of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.

15 When you therefore shall see the abomination of desolation, spoken of by Daniel the Spokesman of Yah, stand in the Set-Apart place, (whoso readeth, let him understand:)

16 Then let them which be in Yahoogah flee into the mountains:

17 Let him which is on the housetop not come down to take anything out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe to them that are with child, and to them that give suck in those days!

20 But pray you that your flight be not in the winter, neither on the Sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the

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<sup>246</sup> This was fulfilled in 70CE – the Temple in Yerushalayim torn down by the Romans so the Yahoodi'iy should have been left in no doubt that Yahooshua had changed the spiritual dispensation, yet even today the Yahoodi'iy reject Yahooshua, admittedly because of the wrong teaching of the Christians who say that “Jesus is God” and that there is a Trinity.

<sup>247</sup> This passage is mistakenly used to signify that we are at the End of the Age, yet these things have been rife throughout the period from the death of Yahooshua to the present.

<sup>248</sup> Tragically a lot of Christians in missionary workers fall into this type of treatment wrongly because of their wrong teaching about the deity of Yahooshua and their idolatry of the Bible and use of wrong names.

<sup>249</sup> There are a huge number of false Spokesmen {~~prophets~~} today.

<sup>250</sup> “Endure to the End” is a critical principle in serving Yah in any age, no matter what comes against one.



world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say to you, Lo, here *is* The Anointed One of Yah, or there; believe *it* not.

24 For there shall arise Anointed Ones of Yah, and false Spokesmen of Yah, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect<sup>251</sup>.

25 Behold, I have told you before.

26 Wherefore if they shall say to you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of Adam be<sup>252</sup>.

28 For wheresoever the dead body is, there will the vultures be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken:

30 And then shall appear the sign of the Son of Adam in Heaven: and then shall all the tribes of the Earth mourn, and they shall see the Son of Adam coming in the clouds of Heaven with power and great Kavod<sup>253</sup>.

31 And he shall send his Messengers with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other<sup>254</sup>.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, you know that summer *is* nigh:

33 So likewise you, when you shall see all these things, know that it is near, *even* at the doors<sup>255</sup>.

34 Verily I say to you, This generation shall not pass, till all these things be fulfilled<sup>256</sup>.

35 Heaven and Earth shall pass away, but my words shall not pass away.

36 But of that day and hour knows no *man*, no, not the Messengers of Heaven, but my Father only.

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<sup>251</sup> Very many Believers are deceived in this age (2023).

<sup>252</sup> This has applied at many times since Yahooshua died and will continue to apply, more dramatically in the balance of the final millennium.

<sup>253</sup> This will only happen IF there is at least one Believer free of sin, in right standing with Yah and with full Anointing and clear understanding of their authority as a Believer to call for Yahooshua to return. This can only happen after Satan is released from the Pit in around May 3003 (about 980 years from now (2023)), refer previous reference.

<sup>254</sup> This is the so-called "Rapture"

<sup>255</sup> This is still a long way away.

<sup>256</sup> These were fulfilled for YisrEl at that time but are applicable again at the End of the Age.

37 But as the days of Noah *were*, so shall also the coming of the Son of Adam be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Adam be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for you know not what hour your Adonay doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be you also ready: for in such an hour as you think not the Son of Adam cometh.

45 Who then is an emunahful and wise servant, whom his lord has made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say to you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth<sup>257</sup>.

## Chapter 25

THEN shall the Kingdom of Heaven be likened to ten bethulah<sup>258</sup>, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

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<sup>257</sup> This parable again speaks to the Religious leaders of the current age.

<sup>258</sup> Bethulah Hebrew, virgins in KJV – a girl at puberty, sexually mature, ready for marriage – as previously stated modern society is **not** orientated to marriage at this age. Note that this man was going to marry ten women at the same time. This speaks to Yahooshua returning for his bride, the body of Believers where he will marry more than one person at the same time.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go you out to meet him.

7 Then all those bethulah arose, and trimmed their lamps<sup>259</sup>.

8 And the foolish said to the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other bethulah, saying, Adonay, Adonay, open to us.

12 But he answered and said, Verily I say to you, I know you not.

13 Watch therefore, for you know neither the day nor the hour wherein the Son of Adam cometh.

14 For *the Kingdom of Heaven is* as a man travelling into a far country, *who* called his own servants, and delivered to them his goods.

15 And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the Earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents: behold, I have gained beside them five talents more.

21 His lord said to him, Well done, *thou* good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst to me two talents: behold, I have gained two other talents beside them.

23 His lord said to him, Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou has not sown, and gathering

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<sup>259</sup> The lamps and the oil speak to the Anointing of the Spirit of Yah where only Anointed Believers in right standing and filled with the Spirit will qualify.

where thou has not strawed:

25 And I was afraid, and went and hid thy talent in the Earth: lo, *there* thou has *that is* thine.

26 His lord answered and said to him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the bankers, and *then* at my coming I should have received mine own with interest.

28 Take therefore the talent from him, and give *it* to him which has ten talents<sup>260</sup>.

29 For to every one that has shall be given, and he shall have abundance: but from him that has not shall be taken away even that which he has.

30 And cast you the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth<sup>261</sup>.

31 When the Son of Adam shall come in his Kavod, and all the Set-Apart Messengers with him, then shall he sit upon the throne of his Kavod:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say to them on his right hand, Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in:

36 Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came to me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came to thee?

40 And the King shall answer and say to them, Verily I say to you, Inasmuch as you have done *it* to one of the least of these my brethren, you have done *it* to me<sup>262</sup>.

41 Then shall he say also to them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his Messengers<sup>263</sup>:

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<sup>260</sup> Talents speak to the gifts given to each person by Yah, which can vary greatly, see “2004.11.09 - Angelo - A Hearing Impaired Beggar on a High Throne in Heaven” at <https://www.etimin.org/anointed-life/anointed-life-part-3/angelo-beggar-on-a-high-throne> [ETIV 16]

<sup>261</sup> This speaks to someone who comes to Belief and then does nothing more, such a person will end up in the “Outer Darkness” in Heaven, banished from the Throne Room, a cold, dark terrible place, the trash heap of Heaven, with weeping and gnashing of teeth for Eternity. Note that Yah, when he designed Heaven, did not anticipate such people so he made no provision for them and they are, of necessity, abandoned to the trash heap!

<sup>262</sup> Good works towards the poor are not necessarily sufficient to qualify for a high throne in Heaven.

<sup>263</sup> The unbelievers who are, by default, servants of Satan will be cast into the Lake of Fire and Brimstone where, in a moment of torment and terror, they will be totally obliterated.

42 For I was an hungred, and you gave me no meat: I was thirsty, and you gave me no drink:

43 I was a stranger, and you took me not in: naked, and you clothed me not: sick, and in prison, and you visited me not.

44 Then shall they also answer him, saying, Adonay, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then shall he answer them, saying, Verily I say to you, Inasmuch as you did *it* not to one of the least of these, you did *it* not to me.

46 And these shall go away into everlasting<sup>264</sup> punishment: but the righteous into life eternal.

## Chapter 26

AND it came to pass, when Yahooshua had finished all these sayings, he said to his disciples,

2 Ye know that after two days is *the feast of* the Passover, and the Son of Adam is betrayed to be executed<sup>265</sup>.

3 Then assembled together the Chief Priests, and the scribes, and the elders of the people, to the palace of the High Priest, who was called Qayapha<sup>266</sup>,

4 And consulted that they might take Yahooshua by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 Now when Yahooshua was in Beyth Anyah, in the house of Shim'on the leper,

7 There came to him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at the table*.

8 But when his disciples saw *it*, they had indignation, saying, to what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Yahooshua understood *it*, he said to them, Why trouble you the woman? for she has wrought a good work upon me.

11 For you have the poor always with you; but me you have not always.

12 For in that she has poured this ointment on my body, she did *it* for my burial<sup>267</sup>.

13 Verily I say to you, Wheresoever this Good News shall be preached in the whole world, *there* shall also this, that this woman has done, be told for a

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<sup>264</sup> It is my understanding that they will be utterly destroyed in the Lake of Fire and Brimstone following the final judgment.

<sup>265</sup> Refer previous note re crucify, Yahooshua was executed on a Stake.

<sup>266</sup> Qayapha in Hebrew, Caiaphas in the KJV

<sup>267</sup> So important to see that every step of the way Yahooshua knew that he would die and how he would die.

memorial of her.

14 Then one of the twelve, called Yahoowdah from Qerioth<sup>268</sup>, went to the Chief Priests,

15 And said *to them*, What will you give me, and I will deliver him to you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first *day* of the *feast of* unleavened bread the disciples came to Yahooshua, saying to him, Where wilt thou that we prepare for thee to eat the Passover?

18 And he said, Go into the city to such a man, and say to him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.

19 And the disciples did as Yahooshua had appointed them; and they made ready the Passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say to you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say to him, Adonay, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of Adam goes as it is written of him: but woe to that man by whom the Son of Adam is betrayed! it had been good for that man if he had not been born.

25 Then Yahoowdah, which betrayed him, answered and said, Master, is it I? He said to him, Thou has said.

26 And as they were eating, Yahooshua took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink you all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.

30 And when they had sung a song, they went out onto the mount of Olives.

31 Then saith Yahooshua to them, All you shall stumble<sup>269</sup> because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galil.

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<sup>268</sup> Judas Iscariot

<sup>269</sup> Stumble a more accurate translation than KJV "offended".

33 Kepha answered and said to him, Though all *men* shall stumble because of thee, yet will I never stumble<sup>270</sup>.

34 Yahooshua said to him, Verily I say to thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Kepha said to him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Yahooshua with them to a place called Gethsemane, and saith to the disciples, Sit you here, while I go and pray yonder.

37 And he took with him Kepha and the two sons of Zabdai, and began to be sorrowful and very heavy.

38 Then saith he to them, My soul is exceeding sorrowful, even to death: tarry you here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*<sup>271</sup>.

40 And he cometh to the disciples, and findeth them asleep, and saith to Kepha, What, could you not watch with me one hour?

41 Watch and pray, that you enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith to them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of Adam is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Yahoowdah, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Yahooshua, and said, Hail, master; and kissed him.

50 And Yahooshua said to him, Friend, wherefore art thou come? Then came they, and laid hands on Yahooshua, and took him.

51 And, behold, one of them which were with Yahooshua stretched out *his* hand,

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<sup>270</sup> Pride comes before a fall.

<sup>271</sup> Evidence of the deep humanity of Yahooshua, he clearly knew what was about to happen and yet he was obedient, even unto a terrible death. Remember that he had lived his life without sinning even once so he did **not** have to die! “Yah, let your will be done”, is a vital principle of true submission to Yah.

and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

52 Then said Yahooshua to him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword<sup>272</sup>.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Messengers?<sup>273</sup>

54 But how then shall the writings<sup>274</sup> be fulfilled, that thus it must be?

55 In that same hour said Yahooshua to the multitudes, Are you come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and you laid no hold on me.

56 But all this was done, that the writings of the Spokesmen of Yah might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Yahooshua led *him* away to Caiaphas the High Priest, where the scribes and the elders were assembled.

58 But Kepha followed him afar off to the High Priest's palace, and went in, and sat with the servants, to see the end.

59 Now the Chief Priests, and elders, and all the Sanhedrin<sup>275</sup>, sought false witness against Yahooshua, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the Temple of Yah, and to build it in three days.

62 And the High Priest arose, and said to him, Answerest thou nothing? what is *it which* these witness against thee?

63 But Yahooshua held his peace. And the High Priest answered and said to him, I put you to oath by the living Mighty One, that thou tell us whether thou be the Anointed One of Yah, the Son of Yah.

64 Yahooshua saith to him, Thou has said: nevertheless I say to you, Hereafter shall you see the Son of Adam sitting on the right hand of power, and coming in the clouds of Heaven.

65 Then the High Priest rent his clothes, saying, He has spoken blasphemy<sup>276</sup>;

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<sup>272</sup> Fundamentally Anointed Believers should live above sin such that evil cannot touch them and trust in Yah's Messengers to protect them – consider Tehillim 34 verse 7 “*The angel of Yah the Eternally Self-Existing encampeth round about them that fear him, and delivereth them.*”

<sup>273</sup> Refer the previous note, Yahooshua chose to die, he did not have to die, other than in terms of the plan he had agreed with Yah. See “2020.10.01 The miraculous planning of the death of Yahooshua – where, how and what” at <https://www.etimin.org/miracle-of-yahooshua-jesus-death> [ETIV 11]

<sup>274</sup> Writings in preference to “Scriptures” – what are today referred to as the Scriptures bear little relevance to the writings at the time of Yahooshua and therefore I choose to avoid that term.

<sup>275</sup> Council rather than Sanhedrin.

<sup>276</sup> Technically even IF Yahooshua was claiming something he could not claim it was not blasphemy, blasphemy is breaking the Third Commandment “thou shalt not take the Name of Yah the Eternally Self-Existing your Mighty One in vain”. Yahooshua told truth and the High Priest and others distorted it to fabricate a charge.



what further need have we of witnesses? behold, now you have heard his blasphemy.

66 What think you? They answered and said, He is guilty of death.

67 Then did they spit in his face, and beat him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy to us, thou Anointed One of Yah, Who is he that smote thee<sup>277</sup>?

69 Now Kepha sat without in the courtyard: and a damsel came to him, saying, Thou also wast with Yahooshua of Galil.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said to them that were there, This *fellow* was also with Yahooshua of Natsareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came to *him* they that stood by, and said to Kepha, Surely thou also art *one* of them; for thy speech gives you away.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Kepha remembered the word of Yahooshua, which said to him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

## Chapter 27

WHEN the morning was come, all the Chief Priests and elders of the people took counsel against Yahooshua to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Yahoowdah, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood<sup>278</sup>. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

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<sup>277</sup> Note that this would **not** be Prophecy.

<sup>278</sup> Notice the harsh disdain for the truth in order for Yah's will in the matter to be done in this unique situation.

8 Wherefore that field was called, The field of blood, to this day.

9 Then was fulfilled that which was spoken by YirmeYahoo the Spokesman of Yah, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Yisra'El did value<sup>279</sup>;

10 And gave them for the potter's field, as Yah the Eternally Self-Existing appointed me.

11 And Yahooshua stood before the governor: and the governor asked him, saying, Art thou the King of the Yahoodi'iy? And Yahooshua said to him, Thou sayest.

12 And when he was accused of the Chief Priests and elders, he answered nothing.

13 Then said Pilate to him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release to the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabba.

17 Therefore when they were gathered together, Pilate said to them, Whom will you that I release to you? Barabba, or Yahooshua which is called The Anointed One of Yah?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him<sup>280</sup>.

20 But the Chief Priests and elders persuaded the multitude that they should ask Barabba, and destroy Yahooshua.

21 The governor answered and said to them, Whether of the twain will you that I release to you? They said, Barabba.

22 Pilate saith to them, What shall I do then with Yahooshua which is called The Anointed One of Yah? *They* all say to him, Let him be executed.

23 And the governor said, Why, what evil has he done? But they cried out the more, saying, Let him be executed.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see you *to it*<sup>281</sup>.

25 Then answered all the people, and said, His blood *be* on us, and on our

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<sup>279</sup> Notice the extent of the fore planning that went into Yahooshua's death and the extent to which people were guided to do what they did in order to give effect to these sayings.

<sup>280</sup> So Yah warns Pontius Pilate to seek indemnity from Judgement for what follows.

<sup>281</sup> Pontius Pilate seeks indemnity from Yah.

children<sup>282</sup>.

26 Then released he Barabba to them: and when he had scourged Yahooshua, he delivered *him* to be executed.

27 Then the soldiers of the governor took Yahooshua into the common hall, and gathered to him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had plaited a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Yahoodi'iy!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to execute *him*.

32 And as they came out, they found a man of Cyrene, Shim'on by name: him they compelled to bear his Stake<sup>283</sup>.

33 And when they were come to a place called Golgotha, that is to say, a place of a skull<sup>284</sup>,

34 They gave him vinegar to drink mingled with gall<sup>285</sup>: and when he had tasted *thereof*, he would not drink.

35 And they executed him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Spokesman of Yah, They parted my garments among them, and upon my vesture did they cast lots<sup>286</sup>.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS YAHOOOSHUA THE KING OF THE YAHOODI'Y<sup>287</sup>.

38 Then were there two thieves executed with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of Yah, come down from the Stake.

41 Likewise also the Chief Priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Yisra'El, let him

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<sup>282</sup> This is really important with Yahooshua to be the offering for Atonement his blood had to be sprinkled on the people, this was done by the words spoken here. See the article "2020.10.01 The miraculous planning of the death of Yahooshua – where, how and what" at <https://www.etimin.org/miracle-of-yahooshua-jesus-death> [ETIV 11]to understand more about this and about what follows.

<sup>283</sup> Stake is the accurate translation, the Greek is Stauros which means a length of tree trunk. The Cross is a pagan pornographic symbol and it is an insult to Yahooshua to say he died on a Cross.

<sup>284</sup> This cliff literally looks like a Skull, it is alongside the road out of Yerushalayim next to a bus station and close to the "Garden Tomb" where Yahooshua was laid after he died.

<sup>285</sup> The Gall or Myrrh was to numb the pain – Yahooshua chose to suffer in full.

<sup>286</sup> Again, notice the pre-planning that went into Yahooshua's death.

<sup>287</sup> So Pontius Pilate, who had the authority to proclaim a King, used that authority to proclaim Yahooshua King, thereby fulfilling an expectation of the Yahoodi'iy that they did not recognize.

now come down from the Stake, and we will believe him.

43 He trusted in Yah; let him deliver him now, if he will have him: for he said, I am the Son of Yah.

44 The thieves also, which were executed with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land to the ninth hour.

46 And about the ninth hour Yahooshua cried with a loud voice, saying, “Eli<sup>288</sup>, Eli, lemah<sup>289</sup> shebaqtani<sup>290</sup>?”<sup>291</sup> that is to say, “*my Darling, my Darling, why has thou forsaken me?*”

47 Some of them that stood there, when they heard *that*, said, This *man* calls for EliYahoo<sup>292</sup>.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether EliYahoo will come to save him.

50 Yahooshua, when he had cried again with a loud voice, yielded up his Spirit.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom<sup>293</sup>; and the Earth did quake, and the rocks rent<sup>294</sup>;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the Set-Apart city<sup>295</sup>, and appeared to many.

54 Now when the Captain, and they that were with him, watching Yahooshua,

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<sup>288</sup> Eli is commonly translated “God” but this is entirely inaccurate, Eli is a term of endearment towards Yah the Eternally Self-Existing which is most accurately rendered “Darling” as a term of intense endearment that summarises the depth of Yahooshua’s relationship with his Father in Heaven.

<sup>289</sup> Lama more accurately in Aramaic “lemah”

<sup>290</sup> sabachthani more accurately in Aramaic “shebaqtani”

<sup>291</sup> This entire phrase also evidences a further important point. In his death throes Yahooshua spoke in his native tongue which was Aramaic, NOT Greek! This is striking evidence in support of the reality that Yahooshua spoke Aramaic and Hebrew first and foremost. It is possible that he spoke Greek but there is no evidence to support this. The way this verse is presented in the KJV which reflects the same treatment in the Greek manuscripts supports the view that the original text of MattihYahoo and, indeed, most of the texts from MattihYahoo to Revelation, was in Aramaic or Hebrew and NOT Greek. This is vitally important to understand because the original Aramaic manuscripts were manually copied without formal scribal control and then translated to Greek without any formal control and then the Greek manuscripts were copied without any form of scribal control and in all phases an element of doctrinal bias and misunderstanding coloured the work. The consequence was that at the time the book {Bible} was compiled there were multiple Greek source manuscripts that differed from one another to the tune of around 1,250 instances as reported previously.

<sup>292</sup> Evidencing the extent to which even those witnessing the event were ignorant of “Eli” as a reference to Yah.

<sup>293</sup> Notice from top to bottom. One report suggests that the curtain was about three inches (75 mm) thick. The fact that it was torn from top to bottom indicates that this could only have been done by the supernatural and not by humans and so Yah gave further evidence for the leaders which they still denied. The ability of arrogant Believers in error to ignore verifiable facts is substantial.

<sup>294</sup> The earthquake generated a crack through the foot of the stake hole down to the Mercy Seat of the Ark of the Covenant in the cave beneath so that Yahooshua’s blood could run down the crack onto the Mercy Seat thereby consummating the New Covenant, inducting Yahooshua as the offering for Atonement of Sin and inducting him as High Priest – refer article on the Miracle of Yahooshua’s death cited previously.

<sup>295</sup> Debateable whether Yerushalayim was truly “Set-Apart” which is the true meaning of “Holy”.

saw the Earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of Yah.

55 And many women were there beholding afar off, which followed Yahooshua from Galil, ministering to him:

56 Among which was Miryam from Maḡdala<sup>296</sup>, and Miryam the mother of Ya'aqob and Yoseph, and the mother of Zabḡdai's children.

57 When the even was come, there came a rich man of Ramathayim<sup>297</sup>, named Yoseph, who also himself was Yahooshua's disciple:

58 He went to Pilate, and begged the body of Yahooshua. Then Pilate commanded the body to be delivered.

59 And when Yoseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed<sup>298</sup>.

61 And there was Miryam from Maḡdala, and the other Miryam, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together to Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the Tomb be made sure until the third day, lest his disciples come by night, and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said to them, You have a watch: go your way, make *it* as secure as you can.

66 So they went, and made the Tomb sure, sealing the stone, and setting a watch<sup>299</sup>.

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### *Commentary the miraculous death of Yahooshua*

*To fully understand the significance of what is reported above read the article "2020.10.01 The miraculous planning of the death of Yahooshua – where, how and what" at <https://www.etimin.org/miracle-of-yahooshua-jesus-death> [ETIV 11]*

*The whole series of events and everything leading up to it was meticulously planned at least a thousand years before and agreed to by Yah and Yahooshua and meticulously scripted and choreographed by Yah through His Spirit.*

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<sup>296</sup> From Maḡdala as distinct from Magdalen in the KJV which looks like a last name.

<sup>297</sup> Ramathayim more accurately in the Hebrew versus Arimathaea.

<sup>298</sup> The Tomb can be viewed at the Garden Tomb in Yerushalayim see <https://gardentomb.com/>

<sup>299</sup> Commentary the miraculous death of Yahooshua -- To fully understand the significance of what is reported above read the article "2020.10.01 The miraculous planning of the death of Yahooshua – where, how and what" at <https://www.etimin.org/miracle-of-yahooshua-jesus-death> [ETIV 11]-- the whole series of events and

## Chapter 28

IN the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Miryam from Maḡdala and the other Miryam to see the Tomb.

2 And, behold, there was a great Earthquake: for the messenger of Yah the Eternally Self-Existing descended from Heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the Messenger answered and said to the women, Fear not you: for I know that you seek Yahooshua, which was executed.

6 He is not here: for he is risen, as he said. Come, see the place where Adonay lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goes before you into Galil; there shall you see him: lo, I have told you.

8 And they departed quickly from the Tomb with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Yahooshua met them, saying, All hail. And they came and held him by the feet, and bowed down<sup>300</sup> to him.

10 Then said Yahooshua to them, Be not afraid: go tell my brethren that they go into Galil, and there shall they see me.

11 Now when they were going, behold, some of the guards came into the city, and reported to the Chief Priests all the things that took place.

12 And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers,

13 Saying, Say you, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you<sup>301</sup>.

15 So they took the money, and did as they were instructed: and this saying is commonly reported among the Yahoodi'iy until this day.

16 Then the eleven disciples went away into Galil, into a mountain where Yahooshua had appointed them.

17 And when they saw him, they bowed down him: but some doubted.

18 And Yahooshua came and spake to them, saying, All authority is given to me in Heaven and in Earth.

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everything leading up to it was meticulously planned at least a thousand years before and agreed to by Yah and Yahooshua and meticulously scripted and choreographed by Yah through His Spirit.

<sup>300</sup> Bowed down frequently translated "worshipped" which again creates the impression that Yahooshua is Yah.

<sup>301</sup> So despite further evidence that Yahooshua WAS the Anointed One who was to come the leaders of the Yahoodi'iy continued to deny his coming and started lies that persist amongst the Yahoodi'iy to this day.

19 Go you therefore<sup>302</sup>, and teach all nations, baptizing them in the name of the Father,~~and of the Son, and of the Set-Apart Spirit~~<sup>303</sup>:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* to the end of the world. Amēn<sup>304</sup>.

## Book 2: The Good News According to Mark

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### *Commentary:*

It is widely believed that the young man who fled the garden leaving his garment behind in Mark 14:51-52 “*51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked*” was Mark.

On this basis Mark had apparently been a firsthand observer for much of the period in question but was not part of the inner circle so he presents a distinct view.

Please read the book of MattihYahoo first as most of the changes and commentary in that book apply to Mark as well.

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## Chapter 1

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<sup>302</sup> In other words to paraphrase “because all authority has been given to me I delegate that authority to you, go ye therefore”

<sup>303</sup> Yah says that “~~and of the Son, and of the Set-Apart Spirit~~” was added by Greek Scribes in support of false teachings about a Trinity which is Pagan and an abomination – there are other Greek manuscripts that do **not** have this phrase and which are more accurate but the incorrect manuscripts were adopted because of doctrinal bias.

Note that the Set-Apart Spirit is part of Yah, it is the portion of Yah’s Spirit that is given to each person who Believes and is reinforced when they are filled with the Spirit of Yah, so it is foolish to do anything in the Name of Yah AND the Set-Apart Spirit.

There is **no** “Trinity” and since Yahooshua is a man it is inappropriate to incorporate him in this prayer.

<sup>304</sup> Amen means “so be it” or “may it be so”.

<sup>305</sup>THE beginning of the Good News<sup>306</sup> of Yahooshua The Anointed of Yah<sup>307</sup>, the Son of Yah<sup>308</sup>;

2 As it is written in the Spokesmen of Yah, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare you the way of Yah the Eternally Self-Existing, make his paths straight.

4 Yahooochanan did immerse in the wilderness, and preach the immersion<sup>309</sup> of repentance for the remission of sins.

5 And there went out to him all the land of Yahooodah, and they of Yerushalayim, and were all immersed of him in the river Yarden, confessing their sins.

6 And Yahooochanan was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have immersed you with water: but he shall immerse you with the Set-Apart Spirit.

9 And it came to pass in those days, that Yahooshua came from Natsareth of Galil, and was immersed of Yahooochanan in Yarden.

10 And straightway coming up out of the water, he saw the Heavens opened, and the Spirit like a dove descending upon him<sup>310</sup>:

11 And there came a voice from Heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days<sup>311</sup>, tempted of Satan; and was with the wild beasts; and the Messengers ministered to him.

14 Now after that Yahooochanan was put in prison, Yahooshua came into Galil, preaching the Good News of the Kingdom of Yah,

15 And saying, The time is fulfilled, and the Kingdom of Yah is at hand: repent you, and believe the Good News.

16 Now as he walked by the sea of Galil, he saw Shim'on and Andri his brother

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<sup>305</sup> The book of Mark.

<sup>306</sup> Refer to detailed notes on the book of MattihYahoo. Regarding the Book of Mark, it is widely believed that the young man who fled the garden leaving his garment behind in Mark 14:51-52 "*51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked*" was Mark. On this basis Mark had apparently been a firsthand observer for much of the period in question but was not part of the inner circle so he presents a distinct view.

<sup>307</sup> Generally incorrectly rendered as "Jesus Christ"

<sup>308</sup> Note that "Son of Yah" is applicable to all who truly Believe, it is not a special appellation for Yahooshua.

<sup>309</sup> Note that Immersion is prescribed repeatedly for defilement in Wayyiqra {~~Leviticus~~}

<sup>310</sup> It is so important to understand that the Spirit of Yah came on Yahooshua after he was immersed and it was the Spirit of Yah that performed the miracles and empowered Yahooshua. This is the point at which Yahooshua became "Yahooshua the Anointed of Yah" {~~Jesus Christ~~}, prior to this he was simply "Yahooshua" {~~Jesus~~}.

<sup>311</sup> Vital to understand that a forty day fast is necessary to operate in a Power Anointing! See more detailed notes in MattihYahoo.



casting a net into the sea: for they were fishers.

17 And Yahooshua said to them, Come you after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw Ya`aqob the *son* of Zabdai, and Yahoochanan his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zabdai in the ship with the hired servants, and went after him.

21 And they went into Kephar Nahum; and straightway on the Sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority<sup>312</sup>, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Yahooshua of Natsareth? art thou come to destroy us? I know thee who thou art, the Set-Apart One of Yah.

25 And Yahooshua rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had thrown him into convulsions and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority he commands even the unclean spirits, and they obey him.

28 And immediately his fame spread abroad throughout all the region round about Galil.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Shim'on and Andri, with Ya`aqob and Yahoochanan .

30 But Shim'on's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them.

32 And at even, when the sun did set, they brought to him all that were diseased, and them that were demon-possessed.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and

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<sup>312</sup> The authority came firstly from the Power Anointing and secondly because the Spirit within Yahooshua lived with Yah from the commencement of Creation and knew exactly what was going on in the Spirit Realm.

departed into a solitary place, and there prayed<sup>313</sup>.

36 And Shim'on and they that were with him followed after him.

37 And when they had found him, they said to him, All *men* seek for thee.

38 And he said to them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their Synagogues (congregations) throughout all Galil, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst make me clean.

41 And Yahooshua, moved with compassion, put forth *his* hand, and touched him, and saith to him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he strictly warned him, and immediately sent him away;

44 And saith to him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moshe commanded, for a testimony to them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Yahooshua could no more openly enter into the city, but was without in lonely places: and they came to him from every quarter.

## Chapter 2

AND again he entered into Kephrah Nahum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word<sup>314</sup> to them.

3 And they come to him, bringing one sick of the paralytics, which was carried by four.

4 And when they could not come nigh to him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the paralytics lay.

5 When Yahooshua saw their Emunah, he said to the sick of the paralytics, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their

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<sup>313</sup> Notice that Yahooshua went apart to pray, to speak to His Father in Heaven, to consult on the approach he was taking in terms of achieving their shared agenda. If Yahooshua was Yah {Jesus was God} there would have been no need for him to pray to Yah.

<sup>314</sup> He preached a message from Yah given to him by the Set-Apart Spirit.

hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but Yah only?

8 And immediately when Yahooshua perceived in his spirit that they so reasoned within themselves, he said to them, Why reason you these things in your hearts?

9 Whether is it easier to say to the sick of the paralytics, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that you may know that the Son of Adam has power on Earth to forgive sins, (he saith to the sick of the paralytics,)

11 I say to thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and Kavod Yah, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted to him, and he taught them.

14 And as he passed by, he saw Levi<sup>315</sup> the *son* of Alphaï sitting at the receipt of custom, and said to him, Follow me. And he arose and followed him<sup>316</sup>.

15 And it came to pass, that, as Yahooshua sat at meat in his house, many publicans and sinners sat also together with Yahooshua and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said to his disciples, How is it that he eats and drinks with publicans and sinners?

17 When Yahooshua heard *it*, he saith to them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of Yahoochanan and of the Pharisees used to fast: and they come and say to him, Why do the disciples of Yahoochanan and of the Pharisees fast, but thy disciples fast not?

19 And Yahooshua said to them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old wineskins: else the new wine doth burst the wineskins, and the wine is spilled, and the wineskins will be ruined: but

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<sup>315</sup> MattihYahoo 9:9 says this was MattihYahoo and is more likely to be correct.

<sup>316</sup> Note that Yah looked on the heart of this man in leading Yahooshua to call him.

new wine must be put into new wineskins.

23 And it came to pass, that he went through the corn fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said to him, Behold, why do they on the Sabbath day that which is not lawful?

25 And he said to them, Have you never read what Dawid did, when he had need, and was hungry, he, and they that were with him?

26 How he went into the house of Yah in the days of AbiYahthar the High Priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of Adam is Adonai also of the Sabbath.

### Chapter 3

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

3 And he saith to the man which had the withered hand, Stand forth.

4 And he saith to them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith to the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodesians against him, how they might destroy him.

7 But Yahooshua withdrew himself with his disciples to the sea: and a great multitude from Galil followed him, and from Yahooḏah,

8 And from Yerushalayim, and from Eḏom<sup>317</sup>, and *from* beyond Yarden; and they about Tsor and Tsidon, a great multitude, when they had heard what great things he did, came to him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried,

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<sup>317</sup> Eḏom in Hebrew, Idumaea in KJV.

saying, Thou art the Son of Yah.

12 And he warned them many times that they should not make him known.

13 And he went up into a mountain, and calls *to him* whom he would: and they came to him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Shim'on he added the name Kepha;

17 And Ya'aqob the *son* of Zabdai, and Yahoochanan the brother of Ya'aqob; and he added the name to them Beni-Reġes<sup>318</sup>, which is, The sons of thunder:

18 And Andri, and Philip, and Bartholomi, and MattihYahoo, and T'oma, and Ya'aqob the *son* of Alphai, and Taddai, and Shim'on the Kena'anite,

19 And Yahoowdah from Qerioth, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Yerushalayim said, He has Be'elzebul, and by the prince of the devils casteth he out devils.

23 And he called them *to him*, and said to them in parables, How can Satan cast out Satan?

24 And if a Kingdom be divided against itself, that Kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but has an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say to you, All sins shall be forgiven to the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Set-Apart Spirit has never forgiveness, but is in danger of eternal damnation<sup>319</sup>:

30 Because they said, He has an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent to him, calling him.

32 And the multitude sat about him, and they said to him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

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<sup>318</sup> Beni-Reġes in Hebrew, Boanerges in the KJV.

<sup>319</sup> This is a critically important warning that many Believers overlook when they lightly accuse other Believers of being led by Satan!

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of Yah, the same is my brother, and my sister, and mother.

## Chapter 4

AND he began again to teach by the sea side: and there was gathered to him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said to them in his doctrine, 3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much Earth; and immediately it sprang up, because it had no depth of Earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said to them, He that has ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said to them, Unto you it is given to know the mystery of the Kingdom of Yah: but to them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said to them, Know you not this parable? and how then will you know all parables?

14 The sower soweth the word<sup>320</sup>.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan<sup>321</sup> cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they

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<sup>320</sup> The teachings of Yah given by His servants.

<sup>321</sup> The Satanic and Demonic Realm.

have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful<sup>322</sup>.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 And he said to them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them, Take heed what you hear: with what measure you mete, it shall be measured to you: and to you that hear shall more be given.

25 For he that has, to him shall be given: and he that has not, from him shall be taken even that which he has.

26 And he said, So is the Kingdom of Yah, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knows not how.

28 For the Earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the Kingdom of Yah? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the Earth, is less than all the seeds that be in the Earth:

32 But when it is sown, it groweth up, and fitting greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word to them, as they were able to hear *it*.

34 But without a parable spake he not to them: and when they were alone, he exminaed all things to his disciples.

35 And the same day, when the evening was come, he saith to them, Let us pass

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<sup>322</sup> Many Believers are susceptible to this.

over to the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say to him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said to them, Why are you so fearful? how is it that you have no Emunah?

41 And they feared exceedingly, and said one to another, What manner of man<sup>323</sup> is this, that even the wind and the sea obey him?

## Chapter 5

AND they came over to the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Yahooshua afar off, he ran and bowed down to him,

7 And cried with a loud voice, and said, What have I to do with thee, Yahooshua, *thou* Son of the most high Mighty One? I adjure thee by Yah, that thou torment me not.

8 For he said to him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh to the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may

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<sup>323</sup> Notice that they do not understand the power of the Anointing of the Spirit of Yah.



enter into them.

13 And forthwith Yahooshua gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Yahooshua, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devils prayed him that he might be with him.

19 Howbeit Yahooshua suffered him not, but saith to him, Go home to thy friends, and tell them how great things Yah the Eternally Self-Existing<sup>324</sup> has done for thee, and has had compassion on thee.

20 And he departed, and began to publish in Dekapolis how great things Yahooshua<sup>325</sup> had done for him: and all *men* did marvel.

21 And when Yahooshua was passed over again by ship to the other side, much people gathered to him: and he was nigh to the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Ya'ir<sup>326</sup> by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Yahooshua* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Yahooshua, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Yahooshua, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

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<sup>324</sup> Notice that Yahooshua stresses that the Deliverance was performed by Yah, **not** Yahooshua!

<sup>325</sup> Yet here the man attributes the miracle to Yahooshua, **not** Yah because he did not understand the Anointing.

<sup>326</sup> Ya'ir is Jairus in KJV.

31 And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her, Daughter, thy Emunah has made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Teacher any further?

36 As soon as Yahooshua heard the word that was spoken, he saith to the ruler of the synagogue, Be not afraid, only believe<sup>327</sup>.

37 And he suffered no man to follow him, save Kepha, and Ya'aqob, and Yahooochanan the brother of Ya'aqob.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith to them, Why make you this ado, and weep? the damsel is not dead, but sleeps.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said to her, "Talitha qumi<sup>328</sup>"; which is, being interpreted, Damsel, I say to thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them narrow and constrainedly that no man should know it; and commanded that something should be given her to eat.

## Chapter 6

AND he went out from thence, and came into his own country; and his disciples followed him.

2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence has this *man* these things<sup>329</sup>? and what wisdom *is* this which is given to him, that even such mighty works are wrought by his hands?

<sup>327</sup> Notice Yahooshua's emphasis on Emunah {Faith} in Yah.

<sup>328</sup> Notice this is a direct quote indicating that Yahooshua spoke Aramaic.

<sup>329</sup> Again we see no awareness of the Anointing of the Spirit of Yah, something that is almost universal in the present age.

3 Is not this the carpenter, the son of Miryam, the brother of Ya'aqob, and Yoseph, and of Yahoodah<sup>330</sup>, and Shim'on? and are not his sisters here with us? And they stumbled at him.

4 But Yahooshua said to them, A Spokesman of Yah is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief<sup>331</sup>. And he went round about the villages, teaching.

7 And he called *to him* the twelve, and began to send them forth by two and two<sup>332</sup>; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said to them, In what place soever you enter into an house, there abide till you depart from that place.

11 And whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your feet for a testimony against them. Verily I say to you, It shall be more tolerable for Sedom and Amarah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herodes heard *of him*; (for his name was spread abroad:) and he said, That Yahoochanan the Immerser<sup>333</sup> was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is EliYahoo. And others said, That it is a Spokesman of Yah<sup>334</sup>, or as one of the Spokesmen of Yah.

16 But when Herodes heard *thereof*, he said, It is Yahoochanan, whom I beheaded: he is risen from the dead.

17 For Herodes himself had sent forth and laid hold upon Yahoochanan, and bound him in prison for Herodias sake, his brother Philip's wife: for he had married her.

18 For Yahoochanan had said to Herodes, It is not lawful for thee to have thy brother's wife.

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<sup>330</sup> Juda in the KJV indicating diverse translations of the same name in the KJV.

<sup>331</sup> Unbelief prevents Yah from moving, He requires Emunah {~~Faith~~} in order to operate.

<sup>332</sup> Wherever possible when ministering and particularly when ministering Deliverance one should always operate with a second person to cover one's back and interceded while one ministers.

<sup>333</sup> Immerser is the correct term, Baptist as per KJV is a meaningless Christian word.

<sup>334</sup> This is correct, Yahooshua was a Prophet or, more correctly, Spokesman of Yah.

19 Therefore Herodesias had a quarrel against him, and would have killed him; but she could not:

20 For Herodes feared Yahoochanan, knowing that he was a just man and Set-Apart, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herodes on his birthday made a supper to his lords, high captains, and chief *estates* of Galil;

22 And when the daughter of the said Herodesias came in, and danced, and pleased Herodes and them that sat with him, the king said to the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he swore<sup>335</sup> to her, Whatsoever thou shalt ask of me, I will give *it* thee, to the half of my Kingdom.

24 And she went forth, and said to her mother, What shall I ask? And she said, The head of Yahoochanan the Immerser.

25 And she came in straightway with haste to the king, and asked, saying, I will that thou give me by and by in a dish the head of Yahoochanan the Immerser.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a dish, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 And the emissaries gathered themselves together to Yahooshua, and told him all things, both what they had done, and what they had taught.

31 And he said to them, Come you yourselves apart into a lonely place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a lonely place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outran them, and came together to him.

34 And Yahooshua, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things<sup>336</sup>.

35 And when the day was now far spent, his disciples came to him, and said, This is a lonely place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into

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<sup>335</sup> The danger of swearing an oath rashly.

<sup>336</sup> Notice that throughout the four Good News books {Gospels} there are only limited accounts of what Yahooshua taught.

the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said to them, Give you them to eat. And they say to him, Shall we go and buy two hundred denarius worth of bread, and give them to eat?

38 He saith to them, How many loaves have you? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down in groups upon the green grass.

40 And they sat down in groups, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to Heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men<sup>337</sup>.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before to Beyth Tsaïda, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith to them, Be of good cheer: it is I; be not afraid.

51 And he went up to them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesar, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

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<sup>337</sup> Notice that women are disregarded, this is not Yah's will.

## Chapter 7

THEN came together to him the Pharisees, and certain of the scribes, which came from Yerushalayim.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault.

3 For the Pharisees, and all the Yahoodi'iy, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, copper vessels, and of tables<sup>338</sup>.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said to them, Well has YeshaYahoo prophesied of you hypocrites, as it is written, This people honours me with *their* lips, but their heart is far from me<sup>339</sup>.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of Yah, you hold the tradition of men, *as* the washing of pots and cups: and many other such like things you do.

9 And he said to them, Full well you reject the commandment of Yah, that you may keep your own tradition.

10 For Moshe said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death<sup>340</sup>:

11 But you say, If a man shall say to his father or mother, *It is* Qorban, that is to say, a gift, by whatsoever thou might be profited by me; *he shall be free*.

12 And you suffer him no more to do ought for his father or his mother;

13 Making the word<sup>341</sup> of Yah of none effect through your tradition, which you have delivered: and many such like things do you.

14 And when he had called all the people *to him*, he said to them, Hearken to me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked

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<sup>338</sup> This will **not** enable anyone to get close to Yah.

<sup>339</sup> Yah desires for our hearts to be **close** to Him.

<sup>340</sup> The fifth Commandment, this is **not** honouring parents.

<sup>341</sup> Strictly "the Word of Yah" refers to the 10 Commandments and the Great Commandment.

him concerning the parable.

18 And he saith to them, Are you so without understanding also? Do you not perceive, that whatsoever thing from without enters into the man, *it* cannot defile him;

19 Because it enters not into his heart, but into the belly, and goes out into the sewers, purging all food?

20 And he said, That which cometh out of the man, that defiles the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tsor and Tsidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syro-Phoenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Yahooshua said to her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* to the dogs.

28 And she answered and said to him, Yes, Adonai: yet the dogs under the table eat of the children's crumbs.

29 And he said to her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tsor and Tsidon, he came to the sea of Galil, through the midst of the coasts of Dekapolis.

32 And they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to Heaven, he sighed, and saith to him, Ephphatha<sup>342</sup>, that is, Be opened.

35 And straightway his ears were opened, and the binding of his tongue was loosed, and he spake plainly.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He has done all things well:

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<sup>342</sup> Aramaic again – Yahooshua's native tongue.

he maketh both the deaf to hear, and the dumb to speak.

## Chapter 8

IN those days the multitude being very great, and having nothing to eat, Yahooshua called his disciples *to him*, and saith to them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for some of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *people* with bread here in the wilderness?

5 And he asked them, How many loaves have you? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *food* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from Heaven, tempting him<sup>343</sup>.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say to you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herodes.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Yahooshua knew *it*, he saith to them, Why reason you, because you have no bread? perceive you not yet, neither understand? have you your heart yet hardened?

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<sup>343</sup> Notice that there were numerous signs that Yahooshua was a Spokesman of Yah but they ignored all these and asked for their own sign!



18 Having eyes, see you not? and having ears, hear you not? and do you not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took you up? And they said, Seven.

21 And he said to them, How is it that you do not understand?

22 And he cometh to Beyth Tsaida; and they bring a blind man to him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 And Yahooshua went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying to them, Whom do men say that I am?

28 And they answered, Yahoochanan the Immerser: but some *say*, EliYahoo; and others, One of the Spokesmen of Yah.

29 And he saith to them, But whom say you that I am? And Kepha answereth and saith to him, Thou art The Anointed One of Yah.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of Adam must suffer many things, and be rejected of the elders, and *of* the Chief Priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Kepha took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Kepha, saying, Get thee behind me, Satan: for your thoughts are not those of Yah, but the things that be of men.

34 And when he had called the people *to him* with his disciples also, he said to them, Whosoever will come after me, let him deny himself, and take up his Stake, and follow me<sup>344</sup>.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Good News, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his

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<sup>344</sup> True dedication to Father Yah will carry a price.

own soul?<sup>345</sup>

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Adam be ashamed, when he cometh in the Kavod of his Father with the Set-Apart Messengers.

## Chapter 9

AND he said to them, Verily I say to you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of Yah come with power.

2 And after six days Yahooshua taketh *with him* Kepha, and Ya'aqob, and Yahooochanan, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them<sup>346</sup>.

3 And his raiment became shining, exceeding white as snow; so as no launderer on Earth can white them.

4 And there appeared to them EliYahoo with Moshe: and they were talking with Yahooshua.

5 And Kepha answered and said to Yahooshua, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moshe, and one for EliYahoo.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Yahooshua only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Adam were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that EliYahoo must first come?

12 And he answered and told them, EliYahoo verily cometh first, and restoreth all things; and how it is written of the Son of Adam, that he must suffer many things, and be despised.

13 But I say to you, That EliYahoo is indeed come, and they have done to him

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<sup>345</sup> It is not helpful to focus on the things of the World at the expense of the Matters of Yah.

<sup>346</sup> The event that Yahooshua spoke of in verse 1.

whatsoever they listed, as it is written of him<sup>347</sup>.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* greeted him.

16 And he asked the scribes, What question you with them?

17 And one of the multitude answered and said, Master, I have brought to thee my son, which has a dumb spirit;

18 And wheresoever he taketh him, he throws him down: and he foams at the mouth, and gnashes his teeth, and wastes away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O emunahless<sup>348</sup> generation, how long shall I be with you? how long shall I suffer you? bring him to me.

20 And they brought him to him: and when he saw him, straightway the spirit threw him into convulsions; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it since this came to him? And he said, Of a child.

22 And ofttimes it has cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Yahooshua said to him, If thou canst believe, all things *are* possible to him that believeth<sup>349</sup>.

24 And straightway the father of the child cried out, and said with tears, Adonai, I believe; help thou mine unbelief.

25 When Yahooshua saw that the people came running together, he rebuked the foul spirit, saying to him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and convulsing him much, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Yahooshua took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said to them, This kind can come forth by nothing, but by prayer and fasting<sup>350</sup>.

30 And they departed thence, and passed through Galil; and he would not that any man should know *it*.

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<sup>347</sup> Notice that the manner in which Yahooochanan the Immerser came was not an exact replication of EliYahoo. This is the case with all aspects of the manner in which Yahooshua fulfilled foretelling in the writings but did **not** conform to the expectations of human beings who consider the physical realm versus the spirit realm.

<sup>348</sup> KJV faithless.

<sup>349</sup> An important principle regarding Emunah {Faith}.

<sup>350</sup> Fasting is vital for an Anointed Believer operating in the Power Gifts.

31 For he taught his disciples, and said to them, The Son of Adam is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Kephrah Nahum: and being in the house he asked them, What was it that you disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith to them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said to them,

37 Whosoever shall receive one of such children in my name, receives me: and whosoever shall receive me, receives not me, but him that sent me.

38 And Yahoochanan answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us<sup>351</sup>.

39 But Yahooshua said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is for us.

41 For whosoever shall give you a cup of water to drink in my name, because you belong to the Anointing of Yah, verily I say to you, he shall not lose his reward.

42 And whosoever shall cause to stumble one *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Hell, into the fire that never shall be quenched:

44 ~~Where their worm dieth not, and the fire is not quenched~~<sup>352</sup>.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into Hell, into the fire that never shall be quenched:

46 ~~Where their worm dieth not, and the fire is not quenched~~<sup>353</sup>.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of Yah with one eye, than having two eyes to be cast into Hell fire<sup>354</sup>:

48 ~~Where their worm dieth not, and the fire is not quenched.~~

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<sup>351</sup> Spiritual pride.

<sup>352</sup> Not in all early manuscripts.

<sup>353</sup> Not in all early manuscripts.

<sup>354</sup> All of these physical actions are metaphorical they are **not** intended to actually be performed.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

## Chapter 10

AND he arose from thence, and cometh into the coasts of Yahooodah by the farther side of Yarden: and the people resort to him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said to them, What did Moshe command you?

4 And they said, Moshe suffered to write a bill of divorcement, and to put *her* away.

5 And Yahooshua answered and said to them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation Yah made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore Yah has joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith to them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Yahooshua saw *it*, he was much displeased<sup>355</sup>, and said to them, Permit the little children to come to me, and forbid them not: for of such is the Kingdom of Yah.

15 Verily I say to you, Whosoever shall not receive the Kingdom of Yah as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

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<sup>355</sup> Again the natural human response is at odd's with Yah's ways.

18 And Yahooshua said to him, Why callest thou me good? *there is* none good but one, *that is*, Yah.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said to him, Master, all these have I observed from my youth.

21 Then Yahooshua beholding him loved him, and said to him, One thing thou lackest: go thy way, sell whatsoever thou has, and give to the poor, and thou shalt have treasure in Heaven: and come, take up the Stake, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Yahooshua looked round about, and saith to his disciples, How hardly shall they that have riches enter into the Kingdom of Yah!

24 And the disciples were astonished at his words. But Yahooshua answereth again, and saith to them, Children, how hard is it for them that trust in riches to enter into the Kingdom of Yah!

25 It is easier for a camel to go through the eye of the needle, than for a rich man to enter into the Kingdom of Yah.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Yahooshua looking upon them saith, With men *it is* impossible, but not with Yah: for with Yah all things are possible.

28 Then Kepha began to say to him, Lo, we have left all, and have followed thee.

29 And Yahooshua answered and said, Verily I say to you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Good News,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 And they were in the way going up to Yerushalayim; and Yahooshua went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen to him,

33 *Saying*, Behold, we go up to Yerushalayim; and the Son of Adam shall be delivered to the Chief Priests, and to the scribes; and they shall condemn him to death, and shall deliver him to the Ha-goyim:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And Ya'aqob and Yahooshua, the sons of Zabdai, come to him, saying,

Master, we would that thou shouldest do for us whatsoever we shall desire.  
 36 And he said to them, What would you that I should do for you?  
 37 They said to him, Grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy Kavod.  
 38 But Yahooshua said to them, Ye know not what you ask: can you drink of the cup that I drink of? and be immersed with the immersion that I am immersed with?  
 39 And they said to him, We can. And Yahooshua said to them, Ye shall indeed drink of the cup that I drink of; and with the immersion that I am immersed withal shall you be immersed<sup>356</sup>.  
 40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared<sup>357</sup>.  
 41 And when the ten heard *it*, they began to be much displeased with Ya'aqob and Yahoochanan .  
 42 But Yahooshua called them *to him*, and saith to them, Ye know that they which are accounted to rule over the Ha-goyim exercise lordship over them; and their great ones exercise authority upon them.  
 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:  
 44 And whosoever of you will be the chiefest, shall be servant of all.  
 45 For even the Son of Adam came not to be ministered to, but to minister, and to give his life a ransom for many.  
 46 And they came to Yeriho: and as he went out of Yeriho with his disciples and a great number of people, blind Bartimai, the son of Timai, sat by the highway side begging.  
 47 And when he heard that it was Yahooshua of Natsareth, he began to cry out, and say, Yahooshua, *thou* Son of Dawid, have mercy on me.  
 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of Dawid, have mercy on me.  
 49 And Yahooshua stood still, and commanded him to be called. And they call the blind man, saying to him, Be of good comfort, rise; he calls thee.  
 50 And he, casting away his garment, rose, and came to Yahooshua.  
 51 And Yahooshua answered and said to him, What wilt thou that I should do to thee? The blind man said to him, Adonai, that I might receive my sight.  
 52 And Yahooshua said to him, Go thy way; thy Emunah has made thee whole. And immediately he received his sight, and followed Yahooshua in the way.

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<sup>356</sup> By their greed and foolishness they chose for themselves a terrible death – one must be careful what one asks of Yah!

<sup>357</sup> Yahooshua clearly distinguishes between him and Yah.

## Chapter 11

AND when they came nigh to Yerushalayim, to Beyth Phaḡi and Beyth Anyah, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith to them, Go your way into the village over against you: and as soon as you be entered into it, you shall find a foal tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say to you, Why do you this? say you that Adonay has need of him; and straightway he will send him hither.

4 And they went their way, and found the foal tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said to them, What do you, loosing the foal?

6 And they said to them even as Yahooshua had commanded: and they let them go.

7 And they brought the foal to Yahooshua, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of Yah the Eternally Self-Existing:

10 Blessed *be* the Kingdom of our father Dawid, that cometh in the name of Yah the Eternally Self-Existing: Hosanna in the highest.

11 And Yahooshua entered into Yerushalayim, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out to Beyth Anyah with the twelve.

12 And on the morrow, when they were come from Beyth Anyah, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Yahooshua responding and said to it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 And they come to Yerushalayim: and Yahooshua went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying to them, Is it not written, My house shall be called of all nations the house of prayer? but you have made it a den of thieves.

18 And the scribes and Chief Priests heard *it*, and sought how they might destroy



him: for they feared him, because all the people was astonished at his doctrine.  
 19 And when even was come, he went out of the city.  
 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.  
 21 And Kepha calling to remembrance saith to him, Master, behold, the fig tree which thou cursed is withered away.  
 22 And Yahooshua answering saith to them, Have Emunah in Yah<sup>358</sup>.  
 23 For verily I say to you, That whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.  
 24 Therefore I say to you, What things soever you desire, when you pray, believe that you receive *them*, and you shall have *them*<sup>359</sup>.  
 25 And when you stand praying, forgive, if you have ought against any: that your Father also which is in Heaven may forgive you your trespasses.  
 26 But if you do not forgive, neither will your Father which is in Heaven forgive your trespasses.  
 27 And they come again to Yerushalayim: and as he was walking in the temple, there come to him the Chief Priests, and the scribes, and the elders,  
 28 And say to him, By what authority doest thou these things? and who gave thee this authority to do these things?  
 29 And Yahooshua answered and said to them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.  
 30 The immersion of Yahoochanan, was *it* from Heaven, or of men? answer me.  
 31 And they reasoned with themselves, saying, If we shall say, From Heaven; he will say, Why then did you not believe him?  
 32 But if we shall say, Of men; they feared the people: for all *men* counted Yahoochanan, that he was a Spokesman of Yah indeed.  
 33 And they answered and said to Yahooshua, We cannot tell. And Yahooshua replied to them, Neither do I tell you by what authority I do these things.

## Chapter 12

AND he began to speak to them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine vat, and built a tower, and let it out to husbandmen, and went into a far country.  
 2 And at the season he sent to the husbandmen a servant, that he might receive

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<sup>358</sup> Emunah in Yah **not** in Yahooshua.

<sup>359</sup> Believe you receive.

from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent to them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last to them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others.

10 And have you not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was Yah the Eternally Self-Existing's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send to him certain of the Pharisees and of the Herodesians, to catch him in *his* words.

14 And when they were come, they say to him, Teacher, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of Yah in truth: Is it lawful to give tax to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said to them, Why tempt you me? bring me a denarius<sup>360</sup>, that I may see *it*.

16 And they brought *it*. And he saith to them, Whose *is* this image and superscription? And they said to him, Cæsar's.

17 And Yahooshua answering said to them, Render to Cæsar the things that are Cæsar's, and to Yah the things that are Yah's. And they marvelled at him.

18 Then come to him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Teacher, Moshe wrote to us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed to his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

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<sup>360</sup> Denarius a Roman monetary unit.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Yahooshua answering said to them, Do you not therefore err, because you know not the writings, neither the power of Yah?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the Messengers which are in Heaven.

26 And as touching the dead, that they rise: have you not read in the book of Moshe, how in the bush Yah spake to him, saying, I *am* the Mighty One of Abraham, and the Mighty One of Yitshaq, and the Mighty One of Ya'aqob?

27 He is not the Mighty One of the dead, but the Mighty One of the living: you therefore do greatly err<sup>361</sup>.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Yahooshua answered him, The first of all the commandments *is*, Hear, O Yisra'El; Yah the Eternally Self-Existing our Mighty One is one:

30 And thou shalt love Yah the Eternally Self-Existing thy Mighty One with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these<sup>362</sup>.

32 And the scribe said to him, Well, Teacher, thou has said the truth: for there is one Mighty One; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Yahooshua saw that he answered discreetly, he said to him, Thou art not far from the Kingdom of Yah. And no man after that durst ask him *any question*.

35 And Yahooshua answered and said, while he taught in the temple, How say the scribes that The Anointed One of Yah is the Son of Dawid?

36 For Dawid himself said by the Set-Apart Spirit, Yah the Eternally Self-Existing said to my Adonai, Sit thou on my right hand, till I make thine enemies thy footstool.

37 Dawid therefore himself calls him Adonai; and whence is he *then* his son? And the common people heard him gladly.

38 And he said to them in his doctrine, Beware of the scribes, which love to go

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<sup>361</sup> Believers live immediately in Heaven after death on Earth.

<sup>362</sup> These two embrace the Ten Commandments.

in long clothing, and *love* salutations in the marketplaces,  
39 And the chief seats in the Synagogues (congregations), and the uppermost rooms at feasts:  
40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.  
41 And Yahooshua sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.  
42 And there came a certain poor widow, and she threw in two small copper coins, which make a farthing.  
43 And he called *to him* his disciples, and saith to them, Verily I say to you, That this poor widow has cast more in, than all they which have cast into the treasury:  
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

## Chapter 13

AND as he went out of the temple, one of his disciples saith to him, Teacher, see what manner of stones and what buildings *are here!*  
2 And Yahooshua answering said to him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.  
3 And as he sat upon the mount of Olives over against the temple, Kepha and Ya'aqob and Yahoochanan and Andri asked him privately,  
4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?  
5 And Yahooshua answering them began to say, Take heed lest any *man* deceive you:  
6 For many shall come in my name, saying, I am *The Anointed One of Yah*; and shall deceive many.  
7 And when you shall hear of wars and rumours of wars, be you not troubled: for *such things* must needs be; but the end *shall not be* yet.  
8 For nation shall rise against nation, and Kingdom against Kingdom: and there shall be Earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.  
9 But take heed to yourselves: for they shall deliver you up to Sanhedrins; and in the Synagogues (congregations) you shall be beaten: and you shall be brought before rulers and kings for my sake, for a testimony against them.  
10 And the Good News must first be published among all nations.  
11 But when they shall lead *you*, and deliver you up, take no thought beforehand what you shall speak, neither do you premeditate: but whatsoever shall be given

you in that hour, that speak you: for it is not you that speak, but the Set-Apart Spirit<sup>363</sup>.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And you shall be hated of all *men* for my name's sake: but he that shall endure to the end, the same shall be saved.

14 But when you shall see the abomination of desolation, spoken of by Daniel the Spokesman of Yah, standing where it ought not, (let him that readeth understand,) then let them that be in Yahoodah flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray you that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which Yah created to this time, neither shall be.

20 And except that Yah the Eternally Self-Existing had shortened those days, no flesh should be saved: but for the elect's sake, whom he has chosen, he has shortened the days.

21 And then if any man shall say to you, Lo, here *is* The Anointed One of Yah; or, lo, *he is* there; believe *him* not:

22 For false Anointed Ones and false Spokesmen of Yah shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take you heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of Heaven shall fall, and the powers that are in Heaven shall be shaken.

26 And then shall they see the Son of Adam coming in the clouds with great power and Kavod.

27 And then shall he send his Messengers, and shall gather together his elect from the four winds, from the uttermost part of the Earth to the uttermost part of Heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, you know that summer is near:

29 So you in like manner, when you shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say to you, that this generation shall not pass, till all these things be

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<sup>363</sup> This is an important principle for anyone with a strong Anointing, Yah will give utterance.

done<sup>364</sup>.

31 Heaven and Earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knows no man, no, not the Messengers which are in Heaven, neither the Son, but the Father.

33 Take you heed, watch and pray: for you know not when the time is.

34 *For the Son of Adam is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch you therefore: for you know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say to you I say to all, Watch.

## Chapter 14

AFTER two days was *the feast of* the Passover, and of unleavened bread: and the Chief Priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 And being in Beyth Anyah in the house of Shim'on the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred denarii, and have been given to the poor. And they murmured against her.

6 And Yahooshua said, Let her alone; why trouble you her? she has wrought a good work on me.

7 For you have the poor with you always, and whensoever you will you may do them good: but me you have not always.

8 She has done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say to you, Wheresoever this Good News shall be preached throughout the whole world, *this* also that she has done shall be spoken of for a memorial of her.

10 And Yahoowdah from Qerioth, one of the twelve, went to the Chief Priests,

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<sup>364</sup> Notice that Yahooshua says "this generation", the generation at that time, which culminated in the destruction of the Temple in 70AD.

to betray him to them<sup>365</sup>.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the Passover, his disciples said to him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

13 And he sendeth forth two of his disciples, and saith to them, Go you into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say you to the master of the house, The Teacher saith, Where is the guest room where I shall eat the Passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said to them: and they made ready the Passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Yahooshua said, Verily I say to you, One of you which eats with me shall betray me.

19 And they began to be sorrowful, and to say to him one by one, *Is* it I? and another *said, Is* it I?

20 And he answered and said to them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of Adam indeed goes, as it is written of him: but woe to that man by whom the Son of Adam is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Yahooshua took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said to them, This is my blood of the new testament, which is shed for many.

25 Verily I say to you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of Yah.

26 And when they had sung a song, they went out into the mount of Olives.

27 And Yahooshua saith to them, All you shall stumble because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galil.

29 But Kepha said to him, Although all shall stumble, yet *will* not I.

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<sup>365</sup> Refer detailed notes to these events in MattihYahoo – all of this was Choreographed by Yah and Yahooshua to achieve the end result of Yahooshua's death. He was resurrected because of his sinless life such that death had no hold on him.

30 And Yahooshua saith to him, Verily I say to thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit you here, while I shall pray.

33 And he taketh with him Kepha and Ya'aqob and Yahoochanan, and began to be sore amazed, and to be very heavy;

34 And saith to them, My soul is exceeding sorrowful to death: tarry you here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba<sup>366</sup>, Father, all things *are* possible to thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith to Kepha, Shim'on, sleepest thou? couldest not thou watch one hour?

38 Watch you and pray, lest you enter into temptation. The spirit truly *is* willing, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither did they know what to answer him.

41 And he cometh the third time, and saith to them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of Adam is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Yahoowdah, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the scribes and the elders.

44 And he that betrayed him had given them a signal, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goes straightway to him, and saith, Rabbi, Rabbi; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear.

48 And Yahooshua answered and said to them, Are you come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and you took me not: but the writings must be fulfilled.

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<sup>366</sup> Abba is "daddy" in Aramaic and Hebrew.



50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his naked body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked<sup>367</sup>.

53 And they led Yahooshua away to the High Priest: and with him were assembled all the Chief Priests and the elders and the scribes.

54 And Kepha followed him afar off, even into the palace of the High Priest: and he sat with the servants, and warmed himself at the fire.

55 And the Chief Priests and all the Sanhedrin sought for witness against Yahooshua to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the High Priest stood up in the midst, and asked Yahooshua, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the High Priest asked him, and said to him, Art thou The Anointed One of Yah, the Son of the Blessed?

62 And Yahooshua said, I am: and you shall see the Son of Adam sitting on the right hand of the Power, and coming in the clouds of Heaven.

63 Then the High Priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think you? And they all condemned him to be guilty of death<sup>368</sup>.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophecy: and the servants did strike him with the palms of their hands.

66 And as Kepha was beneath in the palace, there cometh one of the maids of the High Priest:

67 And when she saw Kepha warming himself, she looked upon him, and said, And thou also wast with Yahooshua of Natsareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to

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<sup>367</sup> It is widely believed that this was Mark, the writer of this book.

<sup>368</sup> They condemn him for telling the truth because of their wrong interpretation of the writings. Happens today regularly.

Kepha, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom you speak.

72 And the second time the cock crew. And Kepha called to mind the word that Yahooshua said to him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

## Chapter 15

AND straightway in the morning the Chief Priests held a consultation with the elders and scribes and the whole Sanhedrin, and bound Yahooshua, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Yahoodi'iy? And he answering said to him, Thou sayest *it*.

3 And the Chief Priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Yahooshua yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released to them one prisoner, whomsoever they desired.

7 And there was *one* named Barabba, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done to them.

9 But Pilate answered them, saying, Will you that I release to you the King of the Yahoodi'iy?

10 For he knew that the Chief Priests had delivered him for envy.

11 But the Chief Priests moved the people, that he should rather release Barabba to them.

12 And Pilate answered and said again to them, What will you then that I shall do *to him* whom you call the King of the Yahoodi'iy?

13 And they cried out again, Execute him.

14 Then Pilate said to them, Why, what evil has he done? And they cried out the more exceedingly, Execute him.

15 And so Pilate, willing to content the people, released Barabba to them, and delivered Yahooshua, when he had scourged *him*, to be executed.

16 And the soldiers led him away into the hall, called Prætorium<sup>369</sup>; and they called together the whole company of soldiers.

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<sup>369</sup> The palace of the Roman Governor.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,  
 18 And began to salute him, Hail, King of the Yahoodi'iy!  
 19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees bowed down him.  
 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to execute him.  
 21 And they compelled one Shim'on a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his stake.  
 22 And they bring him to the place Golgotha, which is, being interpreted, The place of a skull<sup>370</sup>.  
 23 And they gave him to drink wine mingled with myrrh: but he received *it* not.  
 24 And when they had nailed him to the stake, they parted his garments, casting lots upon them, what every man should take.  
 25 And it was the third hour, and they nailed him to the stake.  
 26 And the superscription of his accusation was written over, THE KING OF THE YAHOODI'Y .  
 27 And with him they executed two thieves; the one on his right hand, and the other on his left.  
 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.  
 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,  
 30 Save thyself, and come down from the stake.  
 31 Likewise also the Chief Priests mocking said among themselves with the scribes, He saved others; himself he cannot save.  
 32 Let the Anointed One of Yah the King of Yisra'El descend now from the stake, that we may see and believe. And they that were executed with him reviled him.  
 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.  
 34 And at the ninth hour Yahooshua cried with a loud voice, saying, Eloi, Eloi, lemah shebaqtani?<sup>371</sup> which is, being interpreted, My Mighty One, my Mighty One, why has thou forsaken me?  
 35 And some of them that stood by, when they heard *it*, said, Behold, he calls EliYahoo.  
 36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether EliYahoo will come to take him down.

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<sup>370</sup> This is an actual cliff face on the road out of Yerushalayim

<sup>371</sup> See detailed commentary against MattiYahoo 27:46

37 And Yahooshua cried with a loud voice, and gave up the ghost.  
 38 And the veil of the temple was rent in twain from the top to the bottom.  
 39 And when the Captain, which stood over against him, saw that he so cried out, and gave up the spirit, he said, Truly this man was the Son of Yah.  
 40 There were also women looking on afar off: among whom was Miryam from Maḡdala, and Miryam the mother of Ya'aqob<sup>372</sup> the less and of Yoseph, and Shelomah;  
 41 (Who also, when he was in Galil, followed him, and ministered to him;) and many other women which came up with him to Yerushalayim<sup>372</sup>.  
 42 And now when the even was come, because it was the preparation, that is, the day before the Sabbath,  
 43 Yoseph of Ramathayim, an honourable counsel member, which also waited for the Kingdom of Yah, came, and went in boldly to Pilate, and craved the body of Yahooshua.  
 44 And Pilate marvelled if he were already dead: and calling *to him* the Captain, he asked him whether he had been any while dead.  
 45 And when he knew *it* of the Captain, he gave the body to Yoseph.  
 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a Tomb which was hewn out of a rock, and rolled a stone to the door of the Tomb.  
 47 And Miryam from Maḡdala and Miryam *the mother* of Yoseph beheld where he was laid.

## Chapter 16

AND when the Sabbath was past, Miryam from Maḡdala, and Miryam the *mother* of Ya'aqob<sup>372</sup>, and Shelomah, had bought sweet spices, that they might come and anoint him.  
 2 And very early in the morning the first *day* of the week, they came to the Tomb at the rising of the sun.  
 3 And they said among themselves, Who shall roll us away the stone from the door of the Tomb?  
 4 And when they looked, they saw that the stone was rolled away: for it was very great.  
 5 And entering into the Tomb, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.  
 6 And he saith to them, Be not affrighted: Ye seek Yahooshua of Natsareth,

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<sup>372</sup> Note the role of women and how that there were many women who ministered to Yahooshua and stayed close to him when he died.

which was executed: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Kepha that he goes before you into Galil: there shall you see him, as he said to you.

8 And they went out quickly, and fled from the Tomb; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 Now when *Yahooshua* was risen early the first *day* of the week, he appeared first to Miryam from Maḡdala, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form to two of them, as they walked, and went into the country.

13 And they went and told *it* to the rest neither believed they them.

14 Afterward he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said to them, Go you into all the world, and preach the Good News to every creature.

16 He that believeth and is immersed shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after Adonay had spoken to them, he was received up into Heaven, and sat on the right hand of Yah.

20 And they went forth, and preached everywhere, Yah the Eternally Self-Existing working with *them*, and confirming the word with signs following. Aměn.

## Book 3: The Good News According to Luke

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### *Commentary:*

It is widely believed that Luke was a Greek Physician who encountered Shaul {Paul} in Greece and was strongly converted such that thereafter he journeyed with Shaul and recorded his exploits as presented in the book of Acts. As a consequence all of what is recorded in the book of Luke regarding the time of Yahooshua on Earth, was based on second hand accounts that Luke acquired during his time with Shaul. As a consequence Yah says that some of what is contained in Luke and the early part of Acts is “folklore” and not entirely reliable. The genealogy of Yahooshua in Luke and the account of the death of Yahoowdah from Qerioth in Acts fall into this category and are incorrect. It is probable that the book of Luke was originally recorded in Greek.

Where the book of Luke disagrees with any of the other three Good News books it is generally the case that these other books are more likely to be correct.

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Luke as well.

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## Chapter 1

<sup>373</sup>FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,  
2 Even as they delivered them to us, which from the beginning were eyewitnesses, and ministers of the word;  
3 It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order<sup>374</sup>, most excellent Theophilus,

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<sup>373</sup> The book of Luke.

<sup>374</sup>It is widely believed that Luke was a Greek Physician who encountered Shaul {Paul} in Greece and was strongly converted such that thereafter he journeyed with Shaul and recorded his exploits as presented in the book of Acts. As a consequence all of what is recorded in the book of Luke regarding the time of Yahooshua on Earth, was based on second hand accounts that Luke acquired during his time with Shaul. As a consequence Yah says that some of what is contained in Luke and the early part of Acts is “folklore” and not entirely reliable. The genealogy of Yahooshua in Luke and the account of the death of Yahoowdah from Qerioth in Acts fall into this category and are incorrect. It is probable that Luke was originally recorded in Greek. Where the book of Luke disagrees with any of the other three Good News books it is generally the case that these other books are

4 That thou mightest know the certainty of those things, wherein thou has been instructed.

5 THERE was in the days of Herodes, the king of Yahooshua, a certain priest named Zechariah, of the course of AbiYah<sup>375</sup>: and his wife was of the daughters of Aaron, and her name was Elisheva<sup>376</sup>.

6 And they were both righteous before Yah, walking in all the Commandments and ordinances of Yah the Eternally Self-Existing, blameless.

7 And they had no child, because that Elisheva was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before Yah in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of Yah the Eternally Self-Existing.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared to him an messenger of Yah the Eternally Self-Existing standing on the right side of the altar of incense.

12 And when Zechariah saw him, he was troubled, and fear fell upon him.

13 But the messenger said to him, Fear not, Zechariah: for thy prayer is heard; and thy wife Elisheva shall bear thee a son, and thou shalt call his name Yahooshua<sup>377</sup>.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of Yah the Eternally Self-Existing, and shall drink neither wine nor strong drink<sup>378</sup>; and he shall be filled with the Set-Apart Spirit, even from his mother's womb<sup>379</sup>.

16 And many of the children of Yisra'el shall he turn to Yah the Eternally Self-Existing their Mighty One.

17 And he shall go before him in the spirit and power of EliYah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the

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more likely to be correct. Please read the Introduction and the book of MattiYah first as most of the changes and commentary in that book apply to Luke as well.

<sup>375</sup> This is very important information, the priesthood was divided into twenty-four courses who served in the temple twice a year in strict rotation, AbiYah was the eighth in the cycle. From this, knowing the commencement of the Hebrew year in the month of Aviv, it is possible to determine exactly when Yahooshua the Anointed of Yah was born – refer to the article <https://www.etimin.org/true-birthday-of-yahooshua> [ETIV 26] for a detailed discussion.

<sup>376</sup> Elisabeth in the KJV, Elisheba in Hebrew with “Eli” meaning my Beloved Mighty One, referring to Yah and Sheba meaning “seven” or “oath”, so meaning “my oath to my beloved Mighty One” – which has a bearing on the role that she played in the life of Yahooshua.

<sup>377</sup> Yahooshua inaccurately translated Yahooshua, means “Yah has Graced” which speaks directly to the role of Yahooshua the Immerser {Baptist} in the life of Yahooshua the Anointed of Yah.

<sup>378</sup> In the “Old Testament” this is referred to as a Nazirite vow, several Anointed servants took this vow.

<sup>379</sup> A very unusual and special Anointing of Yahooshua derived from his miraculous conception and the special status of his parents with Yah. There is widespread misconception that the Set-Apart Spirit of Yah was only given through Yahooshua, this verse clearly evidences differently.

just; to make ready a people prepared for Yah the Eternally Self-Existing.

18 And ZeḱarYah said to the messenger, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the messenger answering said to him, I am Gabṛi'ēl<sup>380</sup>, that stand in the presence of Yah; and am sent to speak to thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not<sup>381</sup> my words, which shall be fulfilled in their season.

21 And the people waited for ZeḱarYah, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he beckoned to them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisheva conceived, and hid herself five months, saying,

25 Thus has Yah the Eternally Self-Existing dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month<sup>382</sup> the messenger Gabṛi'ēl was sent from Yah to a city of Galil, named Natsareth,

27 To a bethulah<sup>383</sup> espoused to a man whose name was Yoseph, of the house of Dawid; and the bethulah's name *was* Miryam.

28 And the messenger came to her, and said, Hail, *thou that art* highly Chened, Yah the Eternally Self-Existing *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the messenger said to her, Fear not, Miryam: for thou has found Chen<sup>384</sup> with Yah.

31 And, behold, thou shalt conceive in thy womb<sup>385</sup>, and bring forth a son, and shalt call his name YAHOOOSHUA.

32 He shall be great, and shall be called the Son of the Highest: and Yah the Eternally Self-Existing Mighty One shall give to him the throne of his father Dawid:

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<sup>380</sup> Gabṛi'ēl, the name of one of the two leading Messengers (~~Angels~~) means “my Mighty One [Yah] is my strength”.

<sup>381</sup> It is NOT wise to doubt a word from Yah where there is a dramatic visitation.

<sup>382</sup> More important timeline information.

<sup>383</sup> Virgin.

<sup>384</sup> Chen – Grace, Favour.

<sup>385</sup> So important to recognise that Yahooshua was formed in the womb of Miryam.



33 And he shall reign over the house of Ya'aqob for ever; and of his Kingdom there shall be no end.

34 Then said Miryam to the messenger, How shall this be, seeing I know not a man?

35 And the messenger answered and said to her, The Set-Apart Spirit shall come upon thee, and the power of the Highest shall overshadow thee<sup>386</sup>: therefore also that Set-Apart thing which shall be born of thee shall be called the Son of Yah.

36 And, behold, thy cousin Elisheva, she has also conceived a son in her old age: and this is the sixth month<sup>387</sup> with her, who was called barren.

37 For with Yah nothing shall be impossible.

38 And Miryam said, Behold the handmaid of Yah the Eternally Self-Existing; be it to me according to thy word<sup>388</sup>. And the messenger departed from her.

39 And Miryam arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of ZeḱarYah, and saluted Elisheva.

41 And it came to pass, that, when Elisheva heard the salutation of Miryam, the babe leaped in her womb; and Elisheva was filled with the Set-Apart Spirit:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Adonay should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from Yah the Eternally Self-Existing.

46 And Miryam said, My soul doth magnify Yah the Eternally Self-Existing,

47 And my spirit has rejoiced in Yah my Saviour.

48 For he has regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty has done to me great things; and Set-Apart<sup>389</sup> *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He has shewed strength with his arm; he has scattered the proud in the

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<sup>386</sup> In other words, Yah will perform a creative miracle with an unfertilised ovum in the Fallopian Tube of Miryam – note that this miracle is markedly less than the miracle of the creation of Adam from the “dust of the Earth” Bereshith 2:7 and Chavah {~~Eve~~} from a rib of Adam Bereshith 2:22. It is vital to understand this such that Yahooshua was 100% human. Note that the blood of Yahooshua was found on the Ark of the Covenant proving this, refer to the article <https://www.etimin.org/the-dry-blood-of-yahooshua-jesus-has-been-found-it-is-alive> [ETIV 27]

<sup>387</sup> Important information with regard to the date of Yahooshua's creation.

<sup>388</sup> Notice that Miryam fully trusts in the word from Gabriel.

<sup>389</sup> Set-Apart is the correct representation of the Hebrew generally translated as “holy” which is another meaningless English word.

imagination of their hearts.

52 He has put down the mighty from *their* seats, and exalted them of low degree.

53 He has filled the hungry with good things; and the rich he has sent empty away.

54 He has holpen his servant Yisra'El, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Miryam abode with her about three months<sup>390</sup>, and returned to her own house.

57 Now Elisheva's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how Yah the Eternally Self-Existing had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him ZekarYah, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called Yahoochanan .

61 And they said to her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is Yahoochanan . And they marvelled all.

64 And his mouth was opened immediately<sup>391</sup>, and his tongue *loosed*, and he spake, and praised Yah.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Yahoodah.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of Yah the Eternally Self-Existing was with him.

67 And his father ZekarYah was filled with the Set-Apart Spirit, and prophesied, saying,

68 Blessed *be* Yah the Eternally Self-Existing, Mighty One of Yisra'El; for he has visited and redeemed his people,

69 And has raised up an horn of salvation for us in the house of his servant Dawid;

70 As he spake by the mouth of his Set-Apart Spokesmen of Yah, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us<sup>392</sup>;

72 To perform the mercy *promised* to our fathers, and to remember his Set-

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<sup>390</sup> Further important information.

<sup>391</sup> The minute he obeyed the constraint was removed.

<sup>392</sup> Notice that in this life Yahooshua did NOT come to do these last things – that will come much later.

Apart covenant;

73 The oath which he swore to our father Abraham,

74 That he would grant to us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In Set-Apartness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the Spokesman of Yah of the Highest: for thou shalt go before the face of Yah the Eternally Self-Existing to prepare his ways;

77 To give knowledge of salvation to his people by the remission of their sins,

78 Through the tender mercy of our Mighty One; whereby the dayspring from on high has visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing to Yisra'El.

## Chapter 2

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be registered<sup>393</sup>.

2 (*And* this taxing was first made when Quirinius<sup>394</sup> was governor of Suria.)

3 And all went to be registered, every one into his own city.

4 And Yoseph also went up from Galil, out of the city of Natsareth, into Yahooḏah, to the city of Dawid, which is called Beyth Leḥem; (because he was of the house and lineage of Dawid:)<sup>395</sup>

5 To be registered with Miryam his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night<sup>396</sup>.

9 And, lo, the messenger of Yah the Eternally Self-Existing stood before them, and the Kavod of Yah the Eternally Self-Existing shone round about them: and they were sore afraid.

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<sup>393</sup> Taxed in the KJV, more correctly Registered.

<sup>394</sup> Quirinius is Cyrenius in the KJV.

<sup>395</sup> The article cited earlier regarding the birth date of Yahooshua evidences that this took place at the Feast of Tabernacles, one of the festivals where the Hebrew people would, in any event, congregate.

<sup>396</sup> Note that on 25<sup>th</sup> December, the middle of winter it would be far too cold for the shepherds and sheep to be in the fields, this supports the birth of Yahooshua being during the Feast of Tabernacles.

10 And the messenger said to them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For to you is born this day in the city of Dawid a Saviour, which is The Anointed One of Yah, Adonay.

12 And this *shall be* a sign to you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the messenger a multitude of the Heavenly host praising Yah, and saying,

14 Kavod to Yah in the highest, and on Earth peace, good will toward men.

15 And it came to pass, as the Messengers were gone away from them into Heaven, the shepherds said one to another, Let us now go even to Beyth Lehem, and see this thing which is come to pass, which Yah the Eternally Self-Existing has made known to us.

16 And they came with haste, and found Miryam, and Yoseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Miryam kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, Kavoding and praising Yah for all the things that they had heard and seen, as it was told to them.

21 And when eight days were accomplished for the circumcising of the child, his name was called YAHOOOSHUA, which was so named of the messenger before he was conceived in the womb.

22 And when the days of her purification according to the law of Moshe were accomplished, they brought him to Yerushalayim, to present *him* to Yah the Eternally Self-Existing;

23 (As it is written in the law of Yah the Eternally Self-Existing, Every male that openeth the womb shall be called Set-Apart to Yah the Eternally Self-Existing;)<sup>397</sup>

24 And to offer a sacrifice according to that which is said in the law of Yah the Eternally Self-Existing, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Yerushalayim, whose name *was* Shim'on<sup>398</sup>; and the same man *was* just and devout, waiting for the consolation of Yisra'El: and the Set-Apart Spirit was upon him<sup>399</sup>.

26 And it was revealed to him by the Set-Apart Spirit, that he should not see death, before he had seen Yah the Eternally Self-Existing's Anointed One.

27 And he came by the Spirit into the temple: and when the parents brought in

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<sup>397</sup> So Yahooshua was dedicated to Yah.

<sup>398</sup> Shim'on, Simeon in the KJV means "has heard".

<sup>399</sup> Another Believer filled with the Set-Apart Spirit of Yah BEFORE the time of Yahooshua's ministry.

the child Yahooshua, to do for him after the custom of the law,  
 28 Then took he him up in his arms, and blessed Yah, and said,  
 29 Yah the Eternally Self-Existing, now lettest thou thy servant depart in peace,  
 according to thy word:  
 30 For mine eyes have seen thy salvation,  
 31 Which thou has prepared before the face of all people;  
 32 A light to enlighten the Ha-goyim, and the Kavod of thy people Yisra'El.  
 33 And Yoseph and his mother marvelled at those things which were spoken of  
 him.  
 34 And Shim'on blessed them, and said to Miryam his mother, Behold, this *child*  
 is set for the fall and rising again of many in Yisra'El; and for a sign which shall  
 be spoken against;  
 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of  
 many hearts may be revealed.  
 36 And there was one Hannah<sup>400</sup>, a Spokeswoman, the daughter of Phanuel, of  
 the tribe of Aser: she was of a great age, and had lived with an husband seven  
 years from her maidenhood;  
 37 And she *was* a widow of about fourscore and four years, which departed not  
 from the temple, but served *Yah* with fastings and prayers night and day.  
 38 And she coming in that instant gave thanks likewise to Yah the Eternally Self-  
 Existing, and spake of him to all them that looked for redemption in  
 Yerushalayim.  
 39 And when they had performed all things according to the law of Yah the  
 Eternally Self-Existing, they returned into Galil, to their own city Natsareth.  
 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the  
 Chen<sup>401</sup> of Yah was upon him.  
 41 Now his parents went to Yerushalayim every year at the feast of the Passover.  
 42 And when he was twelve years old, they went up to Yerushalayim after the  
 custom of the feast.  
 43 And when they had fulfilled the days, as they returned, the child Yahooshua  
 tarried behind in Yerushalayim; and Yoseph and his mother knew not *of it*.  
 44 But they, supposing him to have been in the company, went a day's journey;  
 and they sought him among *their* kinsfolk and acquaintance.  
 45 And when they found him not, they turned back again to Yerushalayim,  
 seeking him.  
 46 And it came to pass, that after three days they found him in the temple,  
 sitting in the midst of the doctors, both hearing them, and asking them  
 questions.

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<sup>400</sup> Hannah is Anna in the KJV "He has favoured".

<sup>401</sup> Chen – Grace or Favour Strong's 2580.

47 And all that heard him were astonished at his understanding and answers.<sup>402</sup>  
 48 And when they saw him, they were amazed: and his mother said to him, Son, why has thou thus dealt with us? behold, thy father and I have sought thee sorrowing.  
 49 And he said to them, How is it that you sought me? wist you not that I must be about my Father's business?<sup>403</sup>  
 50 And they understood not the saying which he spake to them.  
 51 And he went down with them, and came to Natsareth, and was subject to them: but his mother kept all these sayings in her heart.  
 52 And Yahooshua increased in wisdom and stature, and in Chen with Yah and man.

### Chapter 3

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Yahooḏah, and Herodes being district ruler of Galil, and his brother Philip district ruler of Yetur and of the region of Trachonitis, and Lysanias the district ruler of Abilene,

2 Hannahs and Qayapha<sup>404</sup> being the High Priests, the word of Yah came to Yahooochanan the son of ZeḱarYah in the wilderness.

3 And he came into all the country about Yarden, preaching the immersion of repentance for the remission of sins;

4 As it is written in the book of the words of YeshaYahoo the Spokesman of Yah, saying, The voice of one crying in the wilderness, Prepare you the way of Yah the Eternally Self-Existing, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of Yah.

7 Then said he to the multitude that came forth to be immersed of him, O generation of vipers, who has warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say to you, That Yah is able of these stones to raise up children to Abraham.

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<sup>402</sup> Remember that the Spirit being placed in the human being Yahooshua was the first created Spirit who had served alongside Yah during the entire creative process and was and is highly knowledgeable about all things.

<sup>403</sup> There are reports that some time after this event Yahooshua travelled to Persia, North India and Tibet where he taught and was taught things that were forgotten in Yisrael – notice that there is a complete gap in the books of Good News {Gospels} from this time when he was 12 years old to the time he started his ministry at the age of thirty.

<sup>404</sup> Qayapha is Caiaphas in the KJV.

9 And now also the axe is laid to the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith to them, He that has two coats, let him impart to him that has none; and he that has meat, let him do likewise.

12 Then came also publicans to be immersed, and said to him, Master, what shall we do?

13 And he said to them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of Yahooochanan, whether he were The Anointed One of Yah, or not;

16 Yahooochanan answered, saying to *them* all, I indeed immerse you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall immerse you with the Set-Apart Spirit and with fire:

17 Whose winnowing fork *is* in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his storehouse; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he to the people.

19 But Herodes the district ruler, being reprov'd by him for Herodesias his brother Philip's wife, and for all the evils which Herodes had done,

20 Added yet this above all, that he shut up Yahooochanan in prison.

21 Now when all the people were immersed, it came to pass, that Yahooshua also being immersed, and praying, the Heaven was opened,

22 And the Set-Apart Spirit descended in a bodily shape like a dove upon him<sup>405</sup>, and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Yahooshua himself began to be about thirty years of age<sup>406</sup>, being (as was supposed) the son of Yoseph, which was *the son* of Heli<sup>407</sup>,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Yoseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the*

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<sup>405</sup> It is absolutely vital to recognise that UNTIL this point Yahooshua was NOT Anointed, i.e. NOT Christ!

<sup>406</sup> Yahooshua was ABOUT thirty years old, NOT exactly, again important information. Note that it was usual practice amongst the Hebrews that the first born son would take over the family business from his father at the time he turned thirty – the symbolism is important.

<sup>407</sup> This genealogy is totally different to that in MattihYahoo, there are all sorts of rationalisations for this but the basic reality is that it is incorrect. Father Yah says that MattihYahoo is correct.

son of Semei, which was *the son* of Yoseph, which was *the son* of Juda,  
 27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son*  
 of Zerubbabel, which was *the son* of She'alti'El, which was *the son* of Neri,  
 28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son*  
 of Cosam, which was *the son* of Elmodam, which was *the son* of Er,  
 29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son*  
 of Jorim, which was *the son* of Matthat, which was *the son* of Levi,  
 30 Which was *the son* of Shim'on, which was *the son* of Juda, which was *the son*  
 of Yoseph, which was *the son* of Jonan, which was *the son* of Elyaqim,  
 31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son*  
 of Mattatha, which was *the son* of Nathan, which was *the son* of Dawid,  
 32 Which was *the son* of Yishai, which was *the son* of Obed, which was *the son*  
 of Bo'az, which was *the son* of Salmon, which was *the son* of Nahshon,  
 33 Which was *the son* of Amminadab, which was *the son* of Ram, which was *the*  
*son* of Hetsron, which was *the son* of Perets, which was *the son* of Juda,  
 34 Which was *the son* of Ya'aqob, which was *the son* of Yitshaq, which was *the*  
*son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,  
 35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son*  
 of Phalec, which was *the son* of Heber, which was *the son* of Sala,  
 36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the*  
*son* of Sem, which was *the son* of Noah, which was *the son* of Lamech,  
 37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the*  
*son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,  
 38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of  
 Adam, which was *the son* of Yah<sup>408</sup>.

## Chapter 4

AND Yahooshua being full of the Set-Apart Spirit returned from Yarden, and was  
 led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing<sup>409</sup>:  
 and when they were ended, he afterward hungered.

3 And the devil said to him, If thou be the Son of Yah, command this stone that  
 it be made bread.

4 And Yahooshua answered him, saying, It is written, That man shall not live by  
 bread alone, but by every word of Yah.

5 And the devil, taking him up into an high mountain, shewed to him all the

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<sup>408</sup> Note that Adam is ALSO reported as SON of Yah – this appellation is NOT unique to Yahooshua – ALL  
 true Believers are Sons and Daughters of Yah!

<sup>409</sup> Refer previous notes on importance of a forty day fast to commence a power ministry.



Kingdoms of the world in a moment of time.

6 And the devil said to him, All this power will I give thee, and the Kavod of them: for that is delivered to me; and to whomsoever I will I give it<sup>410</sup>.

7 If thou therefore wilt worship me, all shall be thine.

8 And Yahooshua answered and said to him, Get thee behind me, Satan: for it is written, Thou shalt worship Yah the Eternally Self-Existing thy Mighty One, and him only shalt thou serve.<sup>411</sup>

9 And he brought him to Yerushalayim, and set him on a pinnacle of the temple, and said to him, If thou be the Son of Yah, cast thyself down from hence:

10 For it is written, He shall give his Messengers charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Yahooshua answering said to him, It is said, Thou shalt not tempt Yah the Eternally Self-Existing thy Mighty One.

13 And when the devil had ended all the temptation, he departed from him for a season<sup>412</sup>.

14 And Yahooshua returned in the power of the Spirit<sup>413</sup> into Galil: and there went out a fame of him through all the region round about.

15 And he taught in their Synagogues (congregations), being Kavod of all.

16 And he came to Natsareth, where he had been brought up: and, as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read.

17 And there was delivered to him the book of the Spokesman of Yah YeshaYahoo. And when he had opened the book, he found the place where it was written,

18 The Spirit of Yah the Eternally Self-Existing *is* upon me<sup>414</sup>, because he has anointed me to preach the Good News to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of Yah the Eternally Self-Existing.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say to them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Yoseph's son?

23 And he said to them, Ye will surely say to me this proverb, Physician, heal

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<sup>410</sup> Again note that Satan really DOES have this authority – Adam gave it to him!

<sup>411</sup> By extension we should NOT worship Yahooshua either.

<sup>412</sup> The Satanic and Demonic Realm can tempt and test ANY Believer at ANY time, it is our responsibility to RESIST!

<sup>413</sup> It is so important to recognise that Yahooshua ministered IN the Power of the Spirit of Yah!

<sup>414</sup> Again the Spirit of Yah upon Yahooshua did the works.

thyself: whatsoever we have heard done in Keph̄ar Naḥum, do also here in thy country.

24 And he said, Verily I say to you, No Spokesman of Yah is accepted in his own country.

25 But I tell you of a truth, many widows were in Yisra'El in the days of EliYahoo, when the Heaven was shut up three years and six months, when great famine was throughout all the land;

26 But to none of them was EliYahoo sent, save to Tsarephath, *a city* of Tsidon, to a woman *that was* a widow.

27 And many lepers were in Yisra'El in the time of Elisha<sup>415</sup> the Spokesman of Yah; and none of them was cleansed, saving Naaman the Surian.

28 And all they in the synagogue, when they heard these things, were filled with wrath<sup>416</sup>,

29 And rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way<sup>417</sup>,

31 And came down to Keph̄ar Naḥum, a city of Galil, and taught them on the Sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Yahooshua of Natsareth? art thou come to destroy us? I know thee who thou art; the Set-Apart One of Yah.

35 And Yahooshua rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Shim'on's house. And Shim'on's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and

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<sup>415</sup> Elisha versus KJV Eliseus – meaning “my beloved Mighty One [Yah} is my Salvation”.

<sup>416</sup> Notice that Yahooshua makes no attempt avoid provoking them – an important lesson to speak the truth no matter the consequences.

<sup>417</sup> So a crowd of people who were intent on killing Yahooshua were unable to do this, he simply walked through the crowd and they were unable to touch him – this protection is available to ANY true Believer who is free of sin and in right standing with Yah – refer Tehillim {Psalms} 34:7 “*The angel of Yah the Eternally Self-Existing encampeth round about them that fear him, and delivereth them.*”

immediately she arose and ministered to them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them to him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art The Anointed One of Yah the Son of Yah. And he rebuking *them* suffered them not to speak: for they knew that he was The Anointed One of Yah.

42 And when it was day, he departed and went into a lonely place: and the people sought him, and came to him, and stayed him, that he should not depart from them.

43 And he said to them, I must preach the Kingdom of Yah to other cities also: for therefore am I sent.

44 And he preached in the Synagogues (congregations) of Galil.

## Chapter 5

AND it came to pass, that, as the people pressed upon him to hear the word of Yah, he stood by the lake of Gennesar,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Shim'on's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said to Shim'on, Launch out into the deep, and let down your nets for a sewers.

5 And Shim'on answering said to him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they caught a great multitude of fishes: and their net was braking.

7 And they beckoned to *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Shim'on Kepha saw *it*, he fell down at Yahooshua's knees, saying, Depart from me; for I am a sinful man, O Adonay.

9 For he was astonished, and all that were with him, at the catch of the fishes which they had taken:

10 And so *was* also Ya'aqob, and Yahoochanan, the sons of Zabdai, which were partners with Shim'on. And Yahooshua said to Shim'on, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Yahooshua fell on *his* face, and besought him, saying, Adonay, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moshe commanded, for a testimony to them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the lonely places, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galil, and Yahooḏah, and Yerushalayim: and the power of Yah the Eternally Self-Existing was *present* to heal them.

18 And, behold, men brought in a bed a man which was paralysed: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* bed into the midst before Yahooshua.

20 And when he saw their Emunah, he said to him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaks blasphemies? Who can forgive sins, but Yah alone?<sup>418</sup>

22 But when Yahooshua perceived their thoughts, he answering said to them, What reason you in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that you may know that the Son of Adam has power upon Earth to forgive sins, (he said to the one who was paralysed,) I say to thee, Arise, and take up thy bed, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, Kavoding Yah.

26 And they were all amazed, and they Kavod Yah, and were filled with fear, saying, We have seen strange things to day.

27 And after these things he went forth, and saw a publican, named Levi<sup>419</sup>,

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<sup>418</sup> And so because of their rigid doctrine of what Yah can and cannot do they miss Yah!

<sup>419</sup> It is fairly widely believed that this is MattihYahoo, the writer of the book of that name.

sitting at the receipt of custom: and he said to him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do you eat and drink with publicans and sinners?

31 And Yahooshua answering said to them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said to him, Why do the disciples of Yahoochanan fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said to them, Can you make the friends of the bridegroom fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable to them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old wineskins; else the new wine will burst the wineskins, and be spilled, and the wineskins shall perish.

38 But new wine must be put into new wineskins; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

## Chapter 6

AND it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said to them, Why do you that which is not lawful to do on the Sabbath days?

3 And Yahooshua answering them said, Have you not read so much as this, what Dawid did, when himself was hungry, and they which were with him;

4 How he went into the house of Yah, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said to them, That the Son of Adam is Adonay also of the Sabbath.

6 And it came to pass also on another Sabbath, that he entered into the

synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Yahooshua to them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said to the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Yahooshua<sup>420</sup>.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to Yah<sup>421</sup>.

13 And when it was day, he called *to him* his followers: and of them he chose twelve, whom also he named Emissaries;

14 Shim'on, (whom he also named Kepha,) and Andri his brother, Ya'aqob and Yahoochanan, Philip and Bartholomi,

15 MattihYahoo and T'oma, Ya'aqob the *son* of Alphai, and Shim'on called Zelotes,

16 And Yahoowdah *the brother* of Ya'aqob, and Yahoowdah from Qerioth, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his followers, and a great multitude of people out of all Yahooḡah and Yerushalayim, and from the sea coast of Tsor and Tsidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went power out of him, and healed *them* all.

20 And he lifted up his eyes on his followers, and said, Blessed *be you* poor: for yours is the Kingdom of Yah.

21 Blessed *are you* that hunger now: for you shall be filled. Blessed *are you* that weep now: for you shall laugh.

22 Blessed are you, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of Adam's sake.

23 Rejoice you in that day, and leap for joy: for, behold, your reward *is* great in Heaven: for in the like manner did their fathers to the Spokesmen of Yah.

24 But woe to you that are rich! for you have received your consolation.

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<sup>420</sup> Again they miss Yah!

<sup>421</sup> Clearly Yahooshua is NOT Yah, else he would have had NO need to go apart to commune with Yah!

25 Woe to you that are full! for you shall hunger. Woe to you that laugh now! for you shall mourn and weep.

26 Woe to you, when all men shall speak well of you! for so did their fathers to the false Spokesmen of Yah.

27 But I say to you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And to him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as you would that men should do to you, do you also to them likewise.

32 For if you love them which love you, what thank have you? for sinners also love those that love them.

33 And if you do good to them which do good to you, what thank have you? for sinners also do even the same.

34 And if you lend *to them* of whom you hope to receive, what thank have you? for sinners also lend to sinners, to receive as much again.

35 But love you your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and you shall be the children of the Highest: for he is kind to the unthankful and *to* the evil.

36 Be you therefore merciful, as your Father also is merciful.<sup>422</sup>

37 Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven:

38 Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again.

39 And he spake a parable to them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The follower is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye<sup>423</sup>.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree

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<sup>422</sup> Important to recognize that Yah IS Merciful, He is NOT some harsh ogre as so many believe.

<sup>423</sup> Such an important principle, do NOT judge others and do NOT correct others while you, yourself are NOT perfect.

bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaks.

46 And why call you me, Adonay, Adonay, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the Earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## Chapter 7

NOW when he had ended all his sayings in the audience of the people, he entered into Kephrah Nahum.

2 And a certain Captain's servant, who was dear to him, was sick, and ready to die.

3 And when he heard of Yahooshua, he sent to him the elders of the Yahoodi'iy, beseeching him that he would come and heal his servant.

4 And when they came to Yahooshua, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he has built us a synagogue.

6 Then Yahooshua went with them. And when he was now not far from the house, the Captain sent friends to him, saying to him, Adonay, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come to thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say to one, Go, and he goes; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.<sup>424</sup>

9 When Yahooshua heard these things, he marvelled at him, and turned him about, and said to the people that followed him, I say to you, I have not found so great Emunah, no, not in Yisra'El.

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<sup>424</sup> Important to understand one's authority as a True Believer!



10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Na'im; and many of his followers went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when Adonay saw her, he had compassion on her, and said to her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say to thee, Arise<sup>425</sup>.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they Kavod Yah, saying, That a great Spokesman of Yah is risen up among us; and, That Yah has visited his people.

17 And this news of him went forth throughout all Yahooodah, and throughout all the region round about.

18 And the followers of Yahooochanan shewed him of all these things.

19 And Yahooochanan calling *to him* two of his followers sent *them* to Yahooshua, saying, Art thou he that should come? or look we for another?<sup>426</sup>

20 When the men were come to him, they said, Yahooochanan Immerser has sent us to thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and to many *that were* blind he gave sight.

22 Then Yahooshua answering said to them, Go your way, and tell Yahooochanan what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Good News is preached<sup>427</sup>.

23 And blessed is *he*, whosoever shall not stumble in me.

24 And when the messengers of Yahooochanan were departed, he began to speak to the people concerning Yahooochanan, What went you out into the wilderness for to see? A reed shaken with the wind?

25 But what went you out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went you out for to see? A Spokesman of Yah? Yea, I say to you,

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<sup>425</sup> It is available to any highly anointed Believer with a close relationship with Yah and the necessary fasting and prayer to do this sort of thing.

<sup>426</sup> Again, a person with lots of evidence doubts because Yahooshua does NOT conform to the man made interpretations of the historical writings and utterances of the Spokesmen and women this -- happens greatly in the present age.

<sup>427</sup> In other words, judge by the evidence NOT by your preconceived ideas!

and much more than a Spokesman of Yah.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say to you, Among those that are born of women there is not a greater Spokesman of Yah than Yahooochanan the Immerser: but he that is least in the Kingdom of Yah is greater than he.

29 And all the people that heard *him*, and the publicans, justified Yah, being immersed with the immersion of Yahooochanan .

30 But the Pharisees and lawyers rejected the counsel of Yah against themselves, being not immersed of him.<sup>428</sup>

31 And Adonay said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the marketplace, and calling one to another, and saying, We have piped to you, and you have not danced; we have mourned to you, and you have not wept.

33 For Yahooochanan the Immerser came neither eating bread nor drinking wine; and you say, He has a devil.

34 The Son of Adam is come eating and drinking; and you say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Yahooshua* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a Spokesman of Yah, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Yahooshua answering said to him, Shim'on, I have somewhat to say to thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred denarii, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Shim'on answered and said, I suppose that *he*, to whom he forgave most. And he said to him, Thou has rightly judged.

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<sup>428</sup> Note that the Immersion of Yahooochanan brought about a Spiritual State Change!

44 And he turned to the woman, and said to Shim'on, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she has washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in has not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman has anointed my feet with ointment.

47 Wherefore I say to thee, Her sins, which are many, are forgiven; for she Chesed<sup>429</sup> much: but to whom little is forgiven, *the same* loveth little.

48 And he said to her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy Emunah has saved thee; go in peace<sup>430</sup>.

## Chapter 8

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of Yah: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Miryam called from Maḡdala, out of whom went seven devils,

3 And Yoḥanah<sup>431</sup> the wife of Kuza<sup>432</sup> Herodes's steward, and Shoshannah<sup>433</sup>, and many others, which ministered to him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that has ears to hear, let him hear.

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<sup>429</sup> Chesed – covenant love.

<sup>430</sup> This is a classic case where Yahooshua knew things about the woman and the situation by the Spirit of Yah that were not known to those around him – fundamentally the average person does not have any idea of what is going on in the heart and head of a highly Anointed One nor of the conversation that is taking place between that Anointed One and Yah by His Spirit.

<sup>431</sup> Yoḥanah versus Joanna in the KJV meaning “Yah is gracious”.

<sup>432</sup> Meaning “to glorify (Kavod) or praise”.

<sup>433</sup> Shoshannah versus Susanna in the KJV meaning “graceful lily”.

9 And his followers asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the Kingdom of Yah: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of Yah.

12 Those by the way side are they that hear; then cometh the devil<sup>434</sup>, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life<sup>435</sup>, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 No man, when he has lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how you hear: for whosoever has, to him shall be given; and whosoever has not, from him shall be taken even that which he seemeth to have.

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said to them, My mother and my brethren are these which hear the word of Yah, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his followers: and he said to them, Let us go over to the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they

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<sup>434</sup> Devil is a generic term for the Satanic and Demonic Realm which deploys its forces as necessary for every situation, there are tens of billions of Satanic Messengers {~~Angels~~} and as at 2020 over 100 billion Demons serving Satan and deployed all around Believers seeking ways to destroy Believers – they are controlled by a Junta of seven Demonic Masterminds who act on behalf of Satan while he is in the Pit.

<sup>435</sup> Cares of this world and riches are a major inhibitor to truly serving Yah!

ceased, and there was a calm.

25 And he said to them, Where is your Emunah? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galil.

27 And when he went forth to land, there met him out of the city a certain man, which had Demons long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Yahooshua, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Yahooshua, *thou* Son of Yah most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the Demons into the wilderness.)

30 And Yahooshua asked him, saying, What is thy name? And he said, Legion: because many Demons were entered into him.

31 And they besought him that he would not command them to go out into the Bottomless Pit.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he sufferted them.

33 Then went the Demons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were drowned.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Yahooshua, and found the man, out of whom the Demons were departed, sitting at the feet of Yahooshua, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Yahooshua sent him away, saying,

39 Return to thine own house, and shew how great things Yah has done to thee. And he went his way, and published throughout the whole city how great things Yahooshua had done to him.

40 And it came to pass, that, when Yahooshua was returned, the people *gladly* received him: for they were all waiting for him.

41 And, behold, there came a man named Ya'ir, and he was a ruler of the Synagogue: and he fell down at Yahoooshua' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Yahoooshua said, Who touched me? When all denied, Kepha and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?<sup>436</sup>

46 And Yahoooshua said, Somebody has touched me: for I perceive that power is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared to him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said to her, Daughter, be of good comfort: thy Emunah has made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Yahoooshua heard *it*, he answered him, saying, Fear not<sup>437</sup>: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Kepha, and Ya'aqob, and Yahoochanan, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

## Chapter 9

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<sup>436</sup> Again the people around the Anointed Believer do NOT understand what is happening!

<sup>437</sup> Fear is Emunah {~~Faith~~} in the Satanic and Demonic Realm.

THEN he called his twelve followers together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the Kingdom of Yah, and to heal the sick.

3 And he said to them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house you enter into, there abide, and thence depart.

5 And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the Good News, and healing everywhere.

7 Now Herodes the district ruler heard of all that was done by him: and he was perplexed, because that it was said of some, that Yahoochanan was risen from the dead;

8 And of some, that EliYahoo had appeared; and of others, that one of the old Spokesmen of Yah was risen again<sup>438</sup>.

9 And Herodes said, Yahoochanan have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 And the Emissaries, when they were returned, told him all that they had done. And he took them, and went aside privately into a lonely place belonging to the city called Beyth Tsaïda.

11 And the people, when they knew *it*, followed him: and he received them, and spake to them of the Kingdom of Yah<sup>439</sup>, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said to him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a lonely place.

13 But he said to them, Give you them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men<sup>440</sup>. And he said to his followers, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to Heaven, he blessed them, and brake, and gave to the followers to set before the multitude.

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<sup>438</sup> Again a lack of appreciation that it is the Spirit of Yah that does these things.

<sup>439</sup> Notice that we are told very little of what Yahooshua actually taught, that is one of the huge limitations of the Bible.

<sup>440</sup> Notice the bias towards “men” at the expense of women even though elsewhere there are clear indications of a large number of women following Yahooshua – this is an indication of social prejudice of that era and is NOT Yah’s will.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his followers were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, Yahoochanan the Immerser; but some say, EliYahoo; and others say, that one of the old Spokesmen of Yah is risen again.

20 He said to them, But whom say you that I am? Kepha answering said, The Anointed One of Yah.

21 And he strictly warned them not to tell this to anyone;

22 Saying, The Son of Adam must suffer many things, and be rejected of the elders and Chief Priests and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his Stake daily<sup>441</sup>, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of Adam be ashamed, when he shall come in his own Kavod, and *in his* Father's, and of the Set-Apart Messengers.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the Kingdom of Yah.

28 And it came to pass about an eight days after these sayings, he took Kepha and Yahoochanan and Ya'aqob, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

30 And, behold, there talked with him two men, which were Moshe and EliYahoo:

31 Who appeared in Kavod, and spake of his death which he should accomplish at Yerushalayim<sup>442</sup>.

32 But Kepha and they that were with him were heavy with sleep: and when they were awake, they saw his Kavod, and the two men that stood with him.

33 And it came to pass, as they departed from him, Kepha said to Yahooshua, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moshe, and one for EliYahoo: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear

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<sup>441</sup> Sacrifice is an integral part of actively serving Father and following the example of Yahooshua.

<sup>442</sup> Yahooshua's death was fully planned and pre-meditated



him.

36 And when the voice was past, Yahooshua was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the mountain, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it convulses him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy followers to cast him out; and they could not.

41 And Yahooshua answering said, O emunahless<sup>443</sup> and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and convulsed *him*. And Yahooshua rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of Yah. But while they wondered every one at all things which Yahooshua did, he said to his followers,

44 Let these sayings sink down into your ears: for the Son of Adam shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Yahooshua, perceiving the thought of their heart<sup>444</sup>, took a child, and set him by him,

48 And said to them, Whosoever shall receive this child in my name receives me: and whosoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great.

49 And Yahooochanan answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Yahooshua said to him, Forbid *him* not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Yerushalayim,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Yerushalayim.

54 And when his followers Ya'aqob and Yahooochanan saw *this*, they said,

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<sup>443</sup> Incorrectly "faithless".

<sup>444</sup> By the Spirit of Yah Yahooshua knows what they are thinking!

Adonay, wilt thou that we command fire to come down from Heaven, and consume them, even as EliYahoo did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit you are of.

56 For the Son of Adam is not come to destroy men's lives, but to save *them*<sup>445</sup>. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain *man* said to him, Adonay, I will follow thee whithersoever thou goest.

58 And Yahooshua said to him, Foxes have holes, and birds of the air *have* nests; but the Son of Adam has not where to lay *his* head.

59 And he said to another, Follow me. But he said, Adonay, suffer me first to go and bury my father.

60 Yahooshua said to him, Let the dead bury their dead: but go thou and preach the Kingdom of Yah.

61 And another also said, Adonay, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Yahooshua said to him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of Yah.

## Chapter 10

AFTER these things Adonay Yahooshua appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he to them, The harvest truly *is* great, but the labourers *are* few: pray you therefore Yah the Eternally Self-Existing of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house you enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again<sup>446</sup>.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city you enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say to them, The Kingdom of Yah is

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<sup>445</sup> A vital principle that is lost by Believers today as much as in any era.

<sup>446</sup> Spiritual principle that is little understood in this age.

come nigh to you.

10 But into whatsoever city you enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be you sure of this, that the Kingdom of Yah is come nigh to you.

12 But I say to you, that it shall be more tolerable in that day for Sedom, than for that city.

13 Woe to thee, Korazin! woe to thee, Beyth Tsaida! for if the mighty works had been done in Tsor and Tsidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tsor and Tsidon at the judgment, than for you.

15 And thou, Kepharnahum, which art exalted to Heaven, shalt be thrust down to Hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me<sup>447</sup>.

17 And the seventy returned again with joy, saying, Adonay, even the devils are subject to us through thy name.

18 And he said to them, I beheld Satan as lightning fall from Heaven.

19 Behold, I give to you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you<sup>448</sup>.

20 Notwithstanding in this rejoice not, that the spirits are subject to you; but rather rejoice, because your names are written in Heaven.

21 In that hour Yahooshua rejoiced in spirit, and said, I thank thee, O Father, Adonay of Heaven and Earth, that thou has hid these things from the wise and prudent, and has revealed them to babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him to *his* followers, and said privately, Blessed *are* the eyes which see the things that you see:

24 For I tell you, that many Spokesmen of Yah and kings have desired to see those things which you see, and have not seen *them*; and to hear those things which you hear, and have not heard *them*.

25 And, behold, a certain one learned in the Torah stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

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<sup>447</sup> A key principle that applies to rejecting any Emissary or Spokesperson of Yah!

<sup>448</sup> This power given under the Old Covenant, the Covenant of Moshe!

26 He said to him, What is written in the Commandments? how readest thou?  
 27 And he answering said, Thou shalt love Yah the Eternally Self-Existing thy Mighty One with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.  
 28 And he said to him, Thou has answered right: this do, and thou shalt live.  
 29 But he, willing to justify himself, said to Yahooshua, And who is my neighbour?  
 30 And Yahooshua answering said, A certain *man* went down from Yerushalayim to Yeriho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.  
 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.  
 32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.  
 33 But a certain Samaritan<sup>449</sup>, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,  
 34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.  
 35 And on the morrow when he departed, he took out two denarii, and gave *them* to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.  
 36 Which now of these three, thinkest thou, was neighbour to him that fell among the thieves?  
 37 And he said, He that shewed mercy on him. Then said Yahooshua to him, Go, and do thou likewise.  
 38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.  
 39 And she had a sister called Miryam, which also sat at Yahooshua' feet, and heard his word.  
 40 But Martha was cumbered about much serving, and came to him, and said, Adonay, dost thou not care that my sister has left me to serve alone? bid her therefore that she help me.  
 41 And Yahooshua answered and said to her, Martha, Martha, thou art careful<sup>450</sup> and troubled about many things:  
 42 But one thing is needful: and Miryam has chosen that good part<sup>451</sup>, which shall not be taken away from her.

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<sup>449</sup> The Samaritans were despised by the Yahoodi'iy.

<sup>450</sup> Full of care.

<sup>451</sup> Service to Yah is most important.

## Chapter 11

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his followers said to him, Adonay, teach us to pray, as Yahoochanan also taught his followers.

2 And he said to them, When you pray, say, Our Father which art in Heaven<sup>452</sup>, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in Heaven, so in Earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say to you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.

10 For every one that asketh receives; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If you then, being evil, know how to give good gifts to your children: how much more shall *your* Heavenly Father give the Set-Apart Spirit to them that ask him?<sup>453</sup>

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Be'elzebul the chief of the devils.

16 And others, tempting *him*, sought of him a sign from Heaven.

17 But he, knowing their thoughts, said to them, Every Kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth<sup>454</sup>.

18 If Satan also be divided against himself, how shall his Kingdom stand?

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<sup>452</sup> Refer previous notes.

<sup>453</sup> Yah is NOT the Mighty One of evil!

<sup>454</sup> Very important principle, harmony in a family, a marriage, a business, a country, is vital.

because you say that I cast out devils through Be'elzebul.

19 And if I by Be'elzebul cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of Yah cast out devils, no doubt the Kingdom of Yah is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return to my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goes he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first<sup>455</sup>.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said to him, Blessed *is* the womb that bare thee, and the paps which thou has sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of Yah, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Yonah the Spokesman of Yah.

30 For as Yonah was a sign to the Ninevites, so shall also the Son of Adam be to this generation<sup>456</sup>.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the Earth to hear the wisdom of Shelomoh; and, behold, a greater than Shelomoh *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Yonah; and, behold, a greater than Yonah *is* here.

33 No man, when he has lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is good, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

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<sup>455</sup> Vital to not just deliver someone from Demons but to equip them with the knowledge and support to prevent return.

<sup>456</sup> Note that after he died Yahooshua did NOT reveal himself for three days in order to fulfill this foretelling.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And Adonay Yahooshua said to him, Now do you Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give kind deeds of such things as you have; and, behold, all things are clean to you.

42 But woe to you, Pharisees! for you tithe mint and rue and all manner of herbs, and pass over judgment and the love of Yah: these ought you to have done, and not to leave the other undone.

43 Woe to you, Pharisees! for you love the uppermost seats in the Synagogues (congregations), and greetings in the markets.

44 Woe to you, scribes and Pharisees, hypocrites! for you are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers<sup>457</sup>, and said to him, Master, thus saying thou reproachest us also.

46 And he said, Woe to you also, *you* lawyers<sup>458</sup>! for you lade men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers.

47 Woe to you! for you build the Tombs of the Spokesmen of Yah, and your fathers killed them.

48 Truly you bear witness that you approve the deeds of your fathers: for they indeed killed them, and you build their Tombs.

49 Therefore also said the wisdom of Yah, I will send them Spokesmen of Yah and Emissaries, and *some* of them they shall slay and persecute:

50 That the blood of all the Spokesmen of Yah, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Heḇel to the blood of ZeḵarYah, which perished between the altar and the temple: verily I say to you, It shall be required of this generation.

52 Woe to you, lawyers! for you have taken away the key of knowledge: you

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<sup>457</sup> Those learned in the Torah.

<sup>458</sup> Learned in the Torah

entered not in yourselves, and them that were entering in you hindered.  
53 And as he said these things to them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:  
54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him<sup>459</sup>.

## Chapter 12

IN the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say to his followers first of all, Beware you of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever you have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say to you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he has killed has power to cast into Hell; yea, I say to you, Fear him<sup>460</sup>.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before Yah?

7 But even the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

8 Also I say to you, Whosoever shall confess me before men, him shall the Son of Adam also confess before the Messengers of Yah:

9 But he that denieth me before men shall be denied before the Messengers of Yah.

10 And whosoever shall speak a word against the Son of Adam, it shall be forgiven him: but to him that blasphemeth against the Set-Apart Spirit it shall not be forgiven<sup>461</sup>.

11 And when they bring you to the Synagogues (congregations), and to magistrates, and powers, take you no thought how or what thing you shall answer, or what you shall say:

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<sup>459</sup> Again notice that Yahooshua goes out of his way to provoke the authorities.

<sup>460</sup> This is referring to Yah, fear YAH!

<sup>461</sup> There is a tendency amongst prideful Believers to condemn other Believers as listening to Satan when, in reality they are speaking by the Spirit of Yah. Believers who do this may be utterly rejected and cast into the Lake of Fire and Brimstone after their death to be utterly consumed in a moment of torment and terror.



12 For the Set-Apart Spirit shall teach you in the same hour what you ought to say.

13 And one of the company said to him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said to him, Man, who made me a judge or a divider over you?

15 And he said to them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable to them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to store my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I store all my fruits and my goods.

19 And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But Yah said to him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward Yah<sup>462</sup>.

22 And he said to his followers, Therefore I say to you, Take no thought for your life, what you shall eat; neither for the body, what you shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and Yah feeds them: how much more are you better than the fowls?<sup>463</sup>

25 And which of you with taking thought can add to his stature one cubit?

26 If you then be not able to do that thing which is least, why take you thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say to you, that Shelomoh in all his Kavod was not arrayed like one of these.

28 If then Yah so clothe grass, which is to day in the field, and tomorrow is cast into the oven; how much more *will he clothe* you, O you of little Emunah?

29 And seek not you what you shall eat, or what you shall drink, neither be you of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knows that you have need of these things.

31 But rather seek you the Kingdom of Yah; and all these things shall be added to you<sup>464</sup>.

32 Fear not, little flock; for it is your Father's good pleasure to give you the

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<sup>462</sup> Service to and focus on Yah is absolutely paramount for a true Believer.

<sup>463</sup> Yah will help you with your basic requirements.

<sup>464</sup> Seek FIRST the Kingdom of Yah!

Kingdom.

33 Sell that you have, and give kind deeds; provide yourselves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And you yourselves like to men that wait for their Adon, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately.

37 Blessed *are* those servants, whom the Adon when he cometh shall find watching: verily I say to you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken into.

40 Be you therefore ready also: for the Son of Adam cometh at an hour when you think not<sup>465</sup>.

41 Then Kepha said to him, Adonay, speakest thou this parable to us, or even to all?

42 And Adonay Yahooshua said, Who then is that emunahful and wise steward, whom *his* Adon shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his Adon when he cometh shall find so doing.

44 Of a truth I say to you, that he will make him ruler over all that he has.

45 But and if that servant say in his heart, My Adon delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The Adon of that servant will come in a day when he looketh not for *him*, and at an hour when he does not know, and will cut him in sunder, and will appoint him his portion with the unbelievers.<sup>466</sup>

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be

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<sup>465</sup> This has lead to a lot of confusion, Yahooshua is NOT going to return till the end of the seventh Millennium, around May3003, 980 years from time of writing in 2023.

<sup>466</sup> Note that the society in which Yahooshua lived was very violent, the use of these parables does NOT mean that Yah condones this sort of violence, albeit that where one IS disobedient at the end of one's life if not repented one will face time in Hell or may be utterly rejected and cast into the Lake of Fire and Brimstone to be utterly destroyed in a moment of torment and terror.

beaten with few *stripes*. For to whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more<sup>467</sup>.

49 I am come to send fire on the Earth; and what will I, if it be already kindled?

50 But I have a immersion to be immersed with; and how distressed I am untill it is accomplished!

51 Suppose you that I am come to give peace on Earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law<sup>468</sup>.

54 And he said also to the people, When you see a cloud rise out of the west, straightway you say, There cometh a shower; and so it is.

55 And when *you see* the south wind blow, you say, There will be heat; and it cometh to pass.

56 Ye hypocrites, you can discern the face of the sky and of the Earth; but how is it that you do not discern this time?

57 Yea, and why even of yourselves judge you not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou has paid the very last mite.

## Chapter 13

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Yahooshua answering said to them, Suppose you that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except you repent, you shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think

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<sup>467</sup> So important to understand that the more one knows the more severely one will be judged.

<sup>468</sup> This is NOT about seeking conflict but sincerely doing one's best to serve Yah with the consequence that those who do NOT understand service to Yah will turn against one.

you that they were sinners above all men that dwelt in Yerushalayim<sup>469</sup>?

5 I tell you, Nay: but, except you repent<sup>470</sup>, you shall all likewise perish.

6 He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why does it make the ground useless?

8 And he answering said to him, Adonay, let it alone this year also, till I shall dig about it, and dung *it*:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the Synagogues (congregations) on the Sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Yahooshua saw her, he called *her to him*, and said to her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and Kavod Yah.

14 And the ruler of the synagogue answered with indignation, because that Yahooshua had healed on the Sabbath day, and said to the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day<sup>471</sup>.

15 Adonay then answered him, and said, *Thou* hypocrite, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the Kingdom of Yah like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the Kingdom of Yah?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

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<sup>469</sup> Note that if one is truly free of sin, close to Yah and walking in protection of the Messengers of Yah such things will NOT happen to one.

<sup>470</sup> Repentance and living free of sin is critical.

<sup>471</sup> Completely losing sight of the fact that it is the Spirit of Yah and NOT Yahooshua that is doing the healing.

22 And he went through the cities and villages, teaching, and journeying toward Yerushalayim.

23 Then said one to him, Adonay, are there few that be saved? And he said to them,

24 Strive to enter in at the narrow and constrained gate: for many, I say to you, will seek to enter in, and shall not be able<sup>472</sup>.

25 When once the master of the house is risen up, and has shut to the door, and you begin to stand without, and to knock at the door, saying, Adonay, Adonay, open to us; and he shall answer and say to you, I know you not whence you are:

26 Then shall you begin to say, We have eaten and drunk in thy presence, and thou has taught in our streets.

27 But he shall say, I tell you, I know you not whence you are; depart from me, all *you* workers of iniquity<sup>473</sup>.

28 There shall be weeping and gnashing of teeth, when you shall see Abraham, and Yitshaq, and Ya'aqob, and all the Spokesmen of Yah, in the Kingdom of Yah, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the Kingdom of Yah.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying to him, Get thee out, and depart hence: for Herodes will kill thee.

32 And he said to them, Go you, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk today, and tomorrow, and the *day* following: for it cannot be that a Spokesman of Yah perish outside of Yerushalayim.

34 O Yerushalayim, Yerushalayim, which killest the Spokesmen of Yah, and stonest them that are sent to thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and you would not!

35 Behold, your house is left to you desolate: and verily I say to you, Ye shall not see me, until *the time* come when you shall say, Blessed *is* he that cometh in the name of Yah the Eternally Self-Existing.

## Chapter 14

AND it came to pass, as he went into the house of one of the chief Pharisees to

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<sup>472</sup> This is so important, FEW will enter in, refer to <https://www.etimin.org/satans-greatest-deception-re-small-is-the-gate-and-narrow-is-the-path-to-everlasting-life-and-there-are-few-who-find-it> [ETIV 19]

<sup>473</sup> If you lack close relationship with Yah you WILL be rejected! "I never knew you!"

eat bread on the Sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Yahooshua answering spake to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have a donkey or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?<sup>474</sup>

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the best places; saying to them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest place; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest place.

10 But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh, he may say to thee, Friend, go up higher: then shalt thou have honour in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and you are repaid.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said to him, Blessed *is* he that shall eat bread in the Kingdom of Yah.

16 Then said he to him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready<sup>475</sup>.

18 And they all with one *consent* began to make excuse. The first said to him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

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<sup>474</sup> It is vital to understand that Yah is NOT legalistic about the Sabbath, IF something happens that requires urgent attention one may go to Yah for a release to attend to that matter on the Sabbath, just do NOT do this frequently and do NOT take it for granted.

<sup>475</sup> This speaks of Yah and the end of the age.

20 And another said, I have married a wife, and therefore I cannot come<sup>476</sup>.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Adonay, it is done as thou has commanded, and yet there is room.

23 And the Adon said to the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say to you, That none of those men which were bidden shall taste of my supper<sup>477</sup>.

25 And there went great multitudes with him: and he turned, and said to them, 26 If any *man* come to me, and hate<sup>478</sup> not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my follower.

27 And whosoever doth not bear his Stake, and come after me, cannot be my follower<sup>479</sup>.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he has laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an delegation, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he has, he cannot be my follower.

34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that has ears to hear, let him hear.

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<sup>476</sup> This speaks of Believers who are too busy to spend quality time on Yah and His Matters and in worship, fasting and prayer.

<sup>477</sup> Are YOU certain that this does NOT apply to YOU?

<sup>478</sup> Love those people LESS than the person loves Yah.

<sup>479</sup> Make sacrifices in this life in order to be rewarded in the life to come.

## Chapter 15

THEN drew near to him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them.

3 And he spake this parable to them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he has found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calls together *his* friends and neighbours, saying to them, Rejoice with me; for I have found my sheep which was lost.

7 I say to you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance<sup>480</sup>.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she has found *it*, she calls *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say to you, there is joy in the presence of the Messengers of Yah over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided to them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave to him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say to him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off,

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<sup>480</sup> Note that in The Final Quest by Rick Joyner, Yahooshua says to Joyner that the 99 are lost and that the servants of Yah make no effort to go after the 99!



his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said to him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry<sup>481</sup>.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said to him, Thy brother is come; and thy father has killed the fatted calf, because he has received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which has devoured thy living with harlots, thou has killed for him the fatted calf.

31 And he said to him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## Chapter 16

AND he said also to his followers, There was a certain rich man, which had a steward; and the same was accused to him that he had wasted his goods.

2 And he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *to him*, and said to the first, How much owest thou to my lord?

6 And he said, An hundred measures of oil. And he said to him, Take thy bill, and

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<sup>481</sup> Yah grieves over every Believer that falls away and rejoices if they come back.

sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said to him, Take thy bill, and write fourscore.

8 And the Adon commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light<sup>482</sup>.

9 And I say to you, Make to yourselves friends of the mammon of unrighteousness; that, when you fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if you have not been faithful in that which is another man's, who shall give you that which is your own?<sup>483</sup>

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Yah and mammon<sup>484</sup>.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said to them, Ye are they which justify yourselves before men; but Yah knows your hearts: for that which is highly esteemed among men is abomination in the sight of Yah.

16 The Torah and the Spokesmen of Yah *were* until Yahooochanan : since that time the Kingdom of Yah is preached, and every man presseth into it.

17 And it is easier for Heaven and Earth to pass, than one tittle of the Commandments<sup>485</sup> to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named El'azar<sup>486</sup>, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table:

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<sup>482</sup> After thirty years serving Father I still do NOT make sense of this passage, I cannot see how it fits, please be careful about building a doctrine around it.

<sup>483</sup> Important principle being wise towards your employer or clients.

<sup>484</sup> Serve those you work for in the world THROUGH your service to Yah, they ARE compatible.

<sup>485</sup> In the KJV "law", strictly the Ten Commandments, vital to understand what Yahooshua is speaking about here.

<sup>486</sup> Hebrew El'azar versus KJV Lazarus. El'azar means "My beloved Mighty One has helped".

moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the Messengers into Abraham's bosom<sup>487</sup>: the rich man also died, and was buried;

23 And in Hell<sup>488</sup> he lift up his eyes, being in torments, and seeth Abraham afar off, and El'azar in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send El'azar, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame<sup>489</sup>.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise El'azar evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify to them, lest they also come into this place of torment.

29 Abraham saith to him, They have Moshe and the Spokesmen of Yah; let them hear them.

30 And he said, Nay, father Abraham: but if one went to them from the dead, they will repent.

31 And he said to him, If they hear not Moshe and the Spokesmen of Yah, neither will they be persuaded, though one rose from the dead<sup>490</sup>.

## Chapter 17

THEN said he to the followers, It is impossible but that stumbling blocks will come: but woe *to him*, through whom they come!<sup>491</sup>

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<sup>487</sup> Note in particular that the beggar, El'azar, was **immediately** taken to Heaven

<sup>488</sup> Note that the rich man was **immediately** taken to Hell to be tormented – it is vital to realize that both men were Believers. The one had paid for any sin in this life through his suffering and so went immediately to Heaven, the other had accumulated sin in this life and therefore had accumulated judgment such that he went immediately to Hell. This is a little understood reality – that Believers with unrepented sin go to Hell to pay the price for that sin! It is vital to live life free of sin and where one does sin to immediately confess and repent and receive forgiveness. Yahooshua provided a simple way to repent and receive forgiveness for sin but WE have to identify the sin and deal with it. See also the articles <https://www.etimin.org/what-is-required-to-live-above-sin> [ETIV 28] and <https://www.etimin.org/covenant-of-yahooshua-jesus-forgiveness-and-much-more> [ETIV 29] also <https://www.etimin.org/believers-in-hell-for-unrepented-sin> [ETIV 18]

<sup>489</sup> Notice that the rich man still sees himself as being in a position of authority relative to El'azar so he still has some learning to come during his service in Hell till his pride is burned out of him, quite literally!

<sup>490</sup> This is a reference that those who do not believe in judgment and Heaven and Hell would not believe even after Yahooshua was resurrected.

<sup>491</sup> Read The Final Quest by Rick Joyner for detailed discussion of Stumbling Blocks!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should cause one of these little ones to stumble.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him<sup>492</sup>.

5 And the emissaries said to Adonay, Increase our Emunah.

6 And Adonay said, If you had Emunah as a grain of mustard seed, you might say to this mulberry tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 does he thank that servant because he did the things that were commanded him? I think not.

10 So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Yerushalayim, that he passed through the midst of Samaria and Galil.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Yahooshua, Master, have mercy on us.

14 And when he saw *them*, he said to them, Go shew yourselves to the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice Kavod Yah,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Yahooshua answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give Kavod to Yah, save this stranger.

19 And he said to him, Arise, go thy way: thy Emunah has made thee whole.

20 And when he was demanded of the Pharisees, when the Kingdom of Yah should come, he answered them and said, The Kingdom of Yah cometh not with observation:

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<sup>492</sup> Repentance and forgiveness go hand in hand.

21 Neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of Yah is within you<sup>493</sup>.

22 And he said to the followers, The days will come, when you shall desire to see one of the days of the Son of Adam, and you shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under Heaven, shineth to the other *part* under Heaven; so shall also the Son of Adam be in his day.

25 But first must he suffer many things, and be rejected of this generation.<sup>494</sup>

26 And as it was in the days of Noah, so shall it be also in the days of the Son of Adam.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of Adam is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it<sup>495</sup>.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left<sup>496</sup>.

37 And they answered and said to him, Where, Adonay? And he said to them, Wheresoever the body *is*, thither will the eagles be gathered together.<sup>497</sup>

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<sup>493</sup> So important, a major reason that the Yahoodi'y authorities called for the death of Yahooshua was that they were looking for a physical Kingdom.

<sup>494</sup> This rejection of Yahooshua through embracing Jesus, continues today!

<sup>495</sup> Fundamental principle of the Kingdom of Yah, make sacrifices for Yah!

<sup>496</sup> Note that it is the Believers that will be taken up into Heaven and the unbelievers will be cast into the Lake of Fire and Brimstone to be utterly destroyed together with Satan and the Satanic and Demonic hordes.

<sup>497</sup> There is a lot of confusion about this, people are constantly looking for signs of Yahooshua's coming. People have been saying "Jesus is coming soon" for centuries but the seven Millennia must first be fulfilled bringing us to around 3003, 980 years from time of writing.

## Chapter 18

AND he spake a parable to them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not Yah, neither regarded man:

3 And there was a widow in that city; and she came to him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not Yah, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And Adonay Yahooshua said, Hear what the unjust judge saith.

7 And shall not Yah avenge his own elect, which cry day and night to him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of Adam cometh, shall he find Emunah on the Earth?<sup>498</sup>

9 And he spake this parable to certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, Yah, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes to Heaven, but smote upon his breast, saying, Yah be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.<sup>499</sup>

15 And they brought to him also infants, that he would touch them: but when *his* followers saw *it*, they rebuked them.

16 But Yahooshua called them *to him*, and said, Permit little children to come to me, and forbid them not: for of such is the Kingdom of Yah.

17 Verily I say to you, Whosoever shall not receive the Kingdom of Yah as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Yahooshua said to him, Why callest thou me good? none *is* good, save

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<sup>498</sup> If Yahooshua were to return today he would find very little true Emunah on the Earth.

<sup>499</sup> Important to humble oneself and to ask Yah to humble oneself.

one, *that is*, Yah<sup>500</sup>.

20 Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Yahooshua heard these things, he said to him, Yet lackest thou one thing: sell all that thou has, and distribute to the poor, and thou shalt have treasure in Heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Yahooshua saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the Kingdom of Yah!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of Yah.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with Yah.

28 Then Kepha said, Lo, we have left all, and followed thee.

29 And he said to them, Verily I say to you, There is no man that has left house, or parents, or brethren, or wife, or children, for the Kingdom of Yah's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took *to him* the twelve, and said to them, Behold, we go up to Yerushalayim, and all things that are written by the Spokesmen of Yah concerning the Son of Adam shall be accomplished.

32 For he shall be delivered to the Ha-goyim, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death<sup>501</sup>: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh to Yeriho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Yahooshua of Natsareth passes by.

38 And he cried, saying, Yahooshua, *thou* Son of Dawid, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of Dawid, have mercy on me.

40 And Yahooshua stood, and commanded him to be brought to him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do to thee? And he said, Adonay, that I may

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<sup>500</sup> This is important, Yahooshua clearly states that he is NOT Yah!

<sup>501</sup> Vital to understand that Yahooshua knew EXACTLY what was going to happen to him and he went willingly and in submission to Yah!

receive my sight.

42 And Yahooshua said to him, Receive thy sight: thy Emunah has saved thee.

43 And immediately he received his sight, and followed him, Kavoding Yah: and all the people, when they saw *it*, gave praise to Yah.

## Chapter 19

AND *Yahooshua* entered and passed through Yeriho.

2 And, behold, *there was* a man named Zakkai<sup>502</sup>, which was the chief among the publicans, and he was rich.

3 And he sought to see Yahooshua who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Yahooshua came to the place, he looked up, and saw him, and said to him, Zakkai, make haste, and come down; for today I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zakkai stood, and said to Adonay; Behold, Adonay, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold.

9 And Yahooshua said to him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of Adam is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Yerushalayim, and because they thought that the Kingdom of Yah should immediately appear.<sup>503</sup>

12 He said therefore, A certain nobleman went into a far country to receive for himself a Kingdom, and to return.

13 And he called his ten servants, and delivered them ten minas, and said to them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the Kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by

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<sup>502</sup> Zakkai is Zacchaeus in the KJV, meaning is “pure, innocent”.

<sup>503</sup> Again the expectation of a physical manifestation when, in fact, the manifestation was spiritual.



trading.

16 Then came the first, saying, Adonay, thy mina has gained ten minas.

17 And he said to him, Well done, thou good servant: because thou has been emunahful<sup>504</sup> in a very little, have thou authority over ten cities.

18 And the second came, saying, Adonay, thy mina has gained five minas.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Adonay, behold, *here is* thy mina, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith to him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said to them that stood by, Take from him the mina, and give *it* to him that has ten minas.

25 (And they said to him, Adonay, he has ten minas.)

26 For I say to you, That to every one which has shall be given; and from him that has not, even that he has shall be taken away from him.<sup>505</sup>

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.<sup>506</sup>

28 And when he had thus spoken, he went before, ascending up to Yerushalayim.

29 And it came to pass, when he was come nigh to Beyth Phaḡi and Beyth Anyah, at the mount called *the mount* of Olives, he sent two of his followers,

30 Saying, Go you into the village over against *you*; in the which at your entering you shall find a foal tied, whereon yet never man sat: loose him, and bring *him* *hither*.

31 And if any man ask you, Why do you loose *him*? thus shall you say to him, Because Adonay has need of him.

32 And they that were sent went their way, and found even as he had said to them.

33 And as they were loosing the foal, the owners thereof said to them, Why loose you the faol?

34 And they said, Adonay has need of him.

35 And they brought him to Yahooshua: and they cast their garments upon the foal, and they set Yahooshua thereon.

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<sup>504</sup> Faithful, based on Emunah.

<sup>505</sup> Yah will reward those who are faithful in their service and reject those who do nothing for Him.

<sup>506</sup> A harsh warning of what is to come when Yahooshua DOES return!

36 And as he went, they spread their clothes in the way.  
 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the followers began to rejoice and praise Yah with a loud voice for all the mighty works that they had seen;  
 38 Saying, Blessed *be* the King that cometh in the name of Yah the Eternally Self-Existing: peace in Heaven, and Kavod in the highest.  
 39 And some of the Pharisees from among the multitude said to him, Master, rebuke thy followers.  
 40 And he answered and said to them, I tell you that, if these should hold their peace, the stones would immediately cry out.  
 41 And when he was come near, he beheld the city, and wept over it,  
 42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* to thy peace! but now they are hid from thine eyes.  
 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,  
 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.<sup>507</sup>  
 45 And he went into the temple, and began to cast out them that sold therein, and them that bought;  
 46 Saying to them, It is written, My house is the house of prayer: but you have made it a den of thieves.<sup>508</sup>  
 47 And he taught daily in the temple. But the Chief Priests and the scribes and the chief of the people sought to destroy him,  
 48 And could not find what they might do: for all the people were very attentive to hear him.

## Chapter 20

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the Good News, the Chief Priests and the scribes came upon *him* with the elders,  
 2 And spake to him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?  
 3 And he answered and said to them, I will also ask you one thing; and answer me:  
 4 The immersion of Yahooochanan, was it from Heaven, or of men?

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<sup>507</sup> This was fulfilled by the Romans in 70 AD.

<sup>508</sup> Provoking the High Priests and other leaders.

5 And they reasoned<sup>509</sup> with themselves, saying, If we shall say, From Heaven; he will say, Why then believed you him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that Yahoochanan was a Spokesman of Yah.

7 And they answered, that they could not tell whence *it was*.

8 And Yahooshua said to them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and treated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the Adon of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do to them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others.<sup>510</sup> And when they heard *it*, they said, Yah forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.<sup>511</sup>

19 And the Chief Priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him to the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of Yah

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<sup>509</sup> Leaning to their understanding because they lacked relationship with Yah and did NOT care about the truth but only their conspiracies!

<sup>510</sup> Again speaks to Yah and Yahooshua and what will happen to those Believers who are NOT aligned with Yah! Vital to understand that all these parables are spoken to Believers.

<sup>511</sup> Again Yahooshua provokes the High Priests.

truly:

22 Is it lawful for us to give tax to Cæsar, or no?

23 But he perceived their craftiness, and said to them, Why tempt you me?

24 Shew me a denarius. Whose image and superscription has it? They answered and said, Cæsar's.

25 And he said to them, Render therefore to Cæsar the things which be Cæsar's, and to Yah the things which be Yah's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moshe wrote to us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Yahooshua answering said to them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal to the Messengers; and are the children of Yah, being the children of the resurrection.

37 Now that the dead are raised, even Moshe shewed at the bush, when he calls Yah the Eternally Self-Existing the Mighty One of Abraham, and the Mighty One of Yitshaq, and the Mighty One of Ya'aqob.

38 For he is not a Mighty One of the dead, but of the living: for all live to him.

39 Then certain of the scribes answering said, Master, thou has well said.<sup>512</sup>

40 And after that they durst not ask him any *question at all*.

41 And he said to them, How say they that The Anointed One of Yah is Dawid's son?

42 And Dawid himself saith in the book of Tehillim, Yah the Eternally Self-Existing said to my Adonay, Sit thou on my right hand,

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<sup>512</sup> When one is close to Yah and filled with His Spirit, He will give one the answers and they WILL be wise and appropriate.

43 Till I make thine enemies thy footstool.  
44 Dawid therefore calls him Adonay, how is he then his son?<sup>513</sup>  
45 Then in the audience of all the people<sup>514</sup> he said to his followers,  
46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the Synagogues (congregations), and the chief rooms at feasts;  
47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

## Chapter 21

AND he looked up, and saw the rich men casting their gifts into the treasury.  
2 And he saw also a certain poor widow casting in thither two mites.  
3 And he said, Of a truth I say to you, that this poor widow has cast in more than they all:  
4 For all these have of their abundance cast in to the offerings of Yah: but she of her poverty has cast in all the living that she had.<sup>515</sup>  
5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,  
6 *As for* these things which you behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.  
7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?<sup>516</sup>  
8 And he said, Take heed that you be not deceived: for many shall come in my name, saying, I am *The Anointed One of Yah*; and the time draweth near: go you not therefore after them.  
9 But when you shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.  
10 Then said he to them, Nation shall rise against nation, and Kingdom against Kingdom:  
11 And great Earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from Heaven.  
12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the Synagogues (congregations), and into prisons, being brought before kings and rulers for my name's sake.

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<sup>513</sup> Note that as far as the people were concerned Yahooshua was the son of Yoseph whereas in fact he was the Son of Yah.

<sup>514</sup> Again provoking the leaders.

<sup>515</sup> Yah values true sacrifice, see <https://www.etimin.org/anointed-life/anointed-life-part-3/angelo-beggar-on-a-high-throne> [ETIV 16]

<sup>516</sup> This happened in AD 70.

13 And it shall turn to you for a testimony.  
14 Settle *it* therefore in your hearts, not to meditate before what you shall answer:  
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.  
16 And you shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.  
17 And you shall be hated of all *men* for my name's sake.  
18 But there shall not an hair of your head perish.  
19 In your patience possess you your souls.  
20 And when you shall see Yerushalayim compassed with armies, then know that the desolation thereof is nigh.  
21 Then let them which are in Yahooḏah flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.  
22 For these be the days of vengeance, that all things which are written may be fulfilled.  
23 But woe to them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.  
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Yerushalayim shall be trodden down of the Ha-goyim, until the times of the Ha-goyim be fulfilled.  
25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the Earth distress of nations, with perplexity; the sea and the waves roaring;  
26 Men's hearts failing them for fear, and for looking after those things which are coming on the Earth: for the powers of Heaven shall be shaken.<sup>517</sup>  
27 And then shall they see the Son of Adam coming in a cloud with power and great Kavod.<sup>518</sup>  
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.  
29 And he spake to them a parable; Behold the fig tree, and all the trees;  
30 When they now shoot forth, you see and know of your own selves that summer is now nigh at hand.  
31 So likewise you, when you see these things come to pass, know you that the Kingdom of Yah is nigh at hand.  
32 Verily I say to you, This generation shall not pass away, till all be fulfilled.  
33 Heaven and Earth shall pass away: but my words shall not pass away.

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<sup>517</sup> We are still going to endure these things in even greater measure for many years yet.

<sup>518</sup> This is a warning of what needs to happen, see comments on Revelation 20:1-3.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole Earth.

36 Watch you therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Adam.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

## Chapter 22

NOW the feast of unleavened bread drew nigh, which is called the Passover.<sup>519</sup>

2 And the Chief Priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Yahoowdah who was called from Qerioth, being of the number of the twelve.

4 And he went his way, and communed with the Chief Priests and captains, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him to them in the absence of the multitude.

7 Then came the day of unleavened bread, when the Passover must be killed.

8 And he sent Kepha and Yahoochanan, saying, Go and prepare us the Passover, that we may eat.

9 And they said to him, Where wilt thou that we prepare?

10 And he said to them, Behold, when you are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And you shall say to the goodman of the house, The Master saith to thee, Where is the guest chamber, where I shall eat the Passover with my followers?<sup>520</sup>

12 And he shall shew you a large upper room furnished: there make ready.

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<sup>519</sup> All major events in Yah's scheme of things occur on one of the six major Sabbaths – Pesach, Shavuot, Yom Teruah, Yom Kippur or first and last days of Sukkot. This applies to major developments in the lives of Believers as well.

<sup>520</sup> This approach was to prevent those conspiring against him to know where he was.

13 And they went, and found as he had said to them: and they made ready the Passover.

14 And when the hour was come, he sat down, and the twelve emissaries with him.

15 And he said to them, With desire I have desired to eat this Passover with you before I suffer:

16 For I say to you, I will not any more eat thereof, until it be fulfilled in the Kingdom of Yah.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say to you, I will not drink of the fruit of the vine, until the Kingdom of Yah shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new Covenant in my blood, which is shed for you.<sup>521</sup>

21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of Adam goes, as it was determined: but woe to that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said to them, The kings of the Ha-goyim exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But you *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.<sup>522</sup>

28 Ye are they which have continued with me in my trials.

29 And I appoint to you a Kingdom, as my Father has appointed to me;

30 That you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Yisra'El.

31 And Adonay said, Shim'on, Shim'on, behold, Satan has desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy Emunah fail not: and when thou art turned, strengthen thy brethren.

33 And he said to him, Adonay, I am ready to go with thee, both into prison, and

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<sup>521</sup> Every Covenant requires the shedding of Blood.

<sup>522</sup> Important principle, be prepared to serve.



to death.

34 And he said, I tell thee, Kepha, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said to them, When I sent you without purse, and bag, and shoes, lacked you any thing? And they said, Nothing.

36 Then said he to them, But now, he that has a purse, let him take *it*, and likewise *his* bag: and he that has no sword, let him sell his garment, and buy one.

37 For I say to you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Adonay, behold, here *are* two swords. And he said to them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his followers also followed him.

40 And when he was at the place, he said to them, Pray that you enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,<sup>523</sup>

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared a messenger to him from Heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his followers, he found them sleeping for sorrow,

46 And said to them, Why sleep you? rise and pray, lest you enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Yahoowdah, one of the twelve, went before them, and drew near to Yahooshua to kiss him.

48 But Yahooshua said to him, Yahoowdah, betrayest thou the Son of Adam with a kiss?

49 When they which were about him saw what would follow, they said to him, Adonay, shall we smite with the sword?

50 And one of them smote the servant of the High Priest, and cut off his right ear.

51 And Yahooshua answered and said, Permit you thus far. And he touched his ear, and healed him.

52 Then Yahooshua said to the Chief Priests, and captains of the temple, and the

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<sup>523</sup> Insofar as Yahooshua kneeled to pray it is fitting for us likewise to kneel when praying.

elders, which were come to him, Be you come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, you stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led *him*, and brought him into the High Priest's house. And Kepha followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Kepha sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Kepha said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Kepha said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And Adonay Yahooshua turned, and looked upon Kepha. And Kepha remembered the word of Adonay, how he had said to him, Before the cock crow, thou shalt deny me thrice.

62 And Kepha went out, and wept bitterly.

63 And the men that held Yahooshua mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?<sup>524</sup>

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the Chief Priests and the scribes came together, and led him into their Sanhedrin, saying,

67 Art thou The Anointed One of Yah? tell us. And he said to them, If I tell you, you will not believe:

68 And if I also ask *you*, you will not answer me, nor let *me* go.

69 Hereafter shall the Son of Adam sit on the right hand of the power of Yah.

70 Then said they all, Art thou then the Son of Yah? And he said to them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.<sup>525</sup>

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<sup>524</sup> Typical ignorance of the gifts of a Spokesman, the Spirit of Yah is NOT for Clairvoyancy and such like!

<sup>525</sup> This is NOT Blasphemy, it is going against what they believe in error!

## Chapter 23

AND the whole multitude of them arose, and led him to Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tax to Cæsar, saying that he himself is The Anointed One of Yah a King.

3 And Pilate asked him, saying, Art thou the King of the Yahoodi'iy? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the Chief Priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galil to this place.

6 When Pilate heard of Galil, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged to Herodes's jurisdiction, he sent him to Herodes, who himself also was at Yerushalayim at that time.

8 And when Herodes saw Yahooshua, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the Chief Priests and scribes stood and vehemently accused him.

11 And Herodes with his men of war set him made light of him, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herodes were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the Chief Priests and the rulers and the people,

14 Said to them, Ye have brought this man to me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof you accuse him:

15 No, nor yet Herodes: for I sent you to him; and, lo, nothing worthy of death is done to him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one to them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release to us Barabba:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Yahooshua, spake again to them.

21 But they cried, saying, Execute *him*, Execute him.

22 And he said to them the third time, Why, what evil has he done? I have found

no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be executed. And the voices of them and of the Chief Priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released to them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Yahooshua to their will.

26 And as they led him away, they laid hold upon one Shim'on, a Cyrenian, coming out of the country, and on him they laid the Stake, that he might bear *it* after Yahooshua.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Yahooshua turning to them said, Daughters of Yerushalayim, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Golgotha<sup>526</sup>, there they executed him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Yahooshua, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be The Anointed One of Yah, the chosen of Yah.<sup>527</sup>

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Yahoodi'iy, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.<sup>528</sup>

39 And one of the malefactors which were hanged railed on him, saying, If thou be The Anointed One of Yah, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear Yah, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss.

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<sup>526</sup> The Place of the Skull, see previous comments.

<sup>527</sup> Again, speaking in ignorance relative to THEIR VIEW of what was valid.

<sup>528</sup> The place where these signs were posted above the Execution Site were identified by Ron Wyatt see the article <https://www.etimin.org/miracle-of-yahooshua-jesus-death> [ETIV 11]

42 And he said to Yahooshua, Adonay, remember me when thou comest into thy Kingdom.

43 And Yahooshua said to him, Verily I say to thee, Today shalt thou be with me in paradise.<sup>529</sup>

44 And it was about the sixth hour, and there was a darkness over all the Earth until the ninth hour.<sup>530</sup>

45 And the sun was darkened, and the veil of the temple was rent in the midst.<sup>531</sup>

46 And when Yahooshua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the Captain saw what was done, he Kavod Yah, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women<sup>532</sup> that followed him from Galil, stood afar off, beholding these things.

50 And, behold, *there was* a man named Yoseph, a counseller; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Ramathayim, a city of the Yahoodi'iy: who also himself waited for the Kingdom of Yah.

52 This *man* went to Pilate, and begged the body of Yahooshua.

53 And he took it down, and wrapped it in linen, and laid it in a Tomb that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the Sabbath drew on.

55 And the women also, which came with him from Galil, followed after, and beheld the Tomb, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

## Chapter 24

NOW upon the first *day* of the week, very early in the morning, they came to the Tomb, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the Tomb.

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<sup>529</sup> This is really important on two fronts, firstly the criminal, having repented, will go directly to Heaven when he dies, secondly, Yahooshua ALSO went directly to Heaven as soon as he died because he was free of sin.

<sup>530</sup> Another clear sign to the High Priests, etcetera and yet even after this they did NOT believe.

<sup>531</sup> Another clear sign.

<sup>532</sup> Note that the Women stood by Yahooshua more than the men.

3 And they entered in, and found not the body of Adonay Yahooshua.  
 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:  
 5 And as they were afraid, and bowed down *their* faces to the Earth, they said to them, Why seek you the living among the dead?  
 6 He is not here, but is risen: remember how he spake to you when he was yet in Galil,  
 7 Saying, The Son of Adam must be delivered into the hands of sinful men, and be executed, and the third day rise again.  
 8 And they remembered his words,  
 9 And returned from the Tomb, and told all these things to the eleven, and to all the rest.  
 10 It was Miryam from Maḡdala, and Yoḥanah, and Miryam *the mother of* Ya'aqob, and other *women that were* with them, which told these things to the Emissaries.  
 11 And their words seemed to them as idle tales, and they believed them not.  
 12 Then arose Kepha, and ran to the Tomb; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.  
 13 And, behold, two of them went that same day to a village called Amma'us<sup>533</sup>, which was from Yerushalayim *about* threescore furlongs<sup>534</sup>.  
 14 And they talked together of all these things which had happened.  
 15 And it came to pass, that, while they communed *together* and reasoned, Yahooshua himself drew near, and went with them.  
 16 But their eyes were restrained that they should not know him.  
 17 And he said to them, What manner of communications *are* these that you have one to another, as you walk, and are sad?  
 18 And the one of them, whose name was Qleophas<sup>535</sup>, answering said to him, Art you the only stranger in Yerushalayim, that has not known the things which are come to pass there in these days?  
 19 And he said to them, What things? And they said to him, Concerning Yahooshua of Natsareth, which was a Spokesman of Yah mighty in deed and word before Yah and all the people:  
 20 And how the Chief Priests and our rulers delivered him to be condemned to death, and have executed him.  
 21 But we trusted that it had been he which should have redeemed Yisra'El: and beside all this, today is the third day since these things were done.  
 22 Yea, and certain women also of our company made us astonished, which

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<sup>533</sup> Amma'us versus KJV Emmaus, may be a hot spring.

<sup>534</sup> About 12 kilometers.

<sup>535</sup> Qleophas versus Cleopas in the KJV meaning "vision of glory".

were early at the Tomb;

23 And when they found not his body, they came, saying, that they had also seen a vision of Messengers, which said that he was alive.

24 And certain of them which were with us went to the Tomb, and found *it* even so as the women had said: but him they saw not.

25 Then he said to them, O thoughtless ones, and slow of heart to believe all that the Spokesmen of Yah have spoken:

26 Ought not The Anointed One of Yah to have suffered these things, and to enter into his Kavod?

27 And beginning at Moshe and all the Spokesmen of Yah, he explained to them in all the writings the things concerning himself.

28 And they drew nigh to the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the writings?

33 And they rose up the same hour, and returned to Yerushalayim, and found the eleven gathered together, and them that were with them,

34 Saying, Adonay is risen indeed, and has appeared to Shim'on.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Yahooshua himself stood in the midst of them, and saith to them, Peace *be* to you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said to them, Why are you troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as you see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said to them, Have you here any food?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said to them, These *are* the words which I spake to you, while I was

yet with you, that all things must be fulfilled, which were written in the Torah of Moshe, and *in* the Spokesmen of Yah, and *in* the Tehillim, concerning me.

45 Then opened he their understanding, that they might understand the writings<sup>536</sup>,

46 And said to them, Thus it is written, and thus it behoved The Anointed One of Yah to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Yerushalayim.

48 And you are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry you in the city of Yerushalayim, until you be endued with power from on high.

50 And he led them out as far as to Beyth Anyah, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.

52 And they bowed down to him, and returned to Yerushalayim with great joy:

53 And were continually in the temple, praising and blessing Yah. Aměn.

## Book 4: The Good News According to Yahoochanan {~~John~~}

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### *Commentary:*

This book is generally referred to as “The Gospel of Yahoochanan ” – John is correctly Yahoochanan which means “Yah has Graced” and Gospel is correctly “Good News”.

It is fairly widely considered that Yahoochanan was closest to Yahooshua and was most spiritually sensitive and so observed things that were missed by the other writers. Consider Yahoochanan 13:23 “*Now there was leaning on Yahooshua’s {Jesus-} bosom one of his disciples, whom Yahooshua loved.*”

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Yahoochanan as well.

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<sup>536</sup> Note that nowhere is there a document that sets out in detail what Yahooshua taught his followers here and in other meetings regarding the exact fulfilment of the writings.



## Chapter 1

<sup>537</sup>IN the beginning Yah Commanded {~~the Word~~<sup>538</sup>}, and the Command {~~Word~~} was given by Yah, and the Command {~~Word~~} was from Yah.<sup>539</sup>

2 The same was in the beginning with Yah.

3 All things were made by him<sup>540</sup> (Yah); and without him was not any thing made that was made.

4 In him<sup>541</sup> (Yah) was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from Yah, whose name *was* Yahooochanan<sup>542</sup>.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not<sup>543</sup>.

11 He came to his own<sup>544</sup>, and his own received him not.

12 But as many as received him, to them gave he authority<sup>545</sup> to become the sons of Yah, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Yah.

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<sup>537</sup> The book of Yahooochanan, incorrectly John.

<sup>538</sup> There is a lot of confusion with regard to the word generally translated “The Word” in this verse where it is widely taken to signify that Yahoooshua was “The Word of God”. That is **not** what this verse says. The Greek is “logos” Strong’s Greek number 3056 which refers to a thought or a word, refer <https://biblehub.com/greek/3056.htm> to see the wide diversity of English words associated with this Greek word in the “New Testament”. So one might render this verse as shown above.

<sup>539</sup> This book is generally referred to as “The Gospel of John” – Yahooochanan is correctly John which means “Yah has Graced” and Gospel is correctly “Good News”. It is fairly widely considered that Yahooochanan was closest to Yahoooshua and was most spiritually sensitive and so observed things that were missed by the other writers. Consider Yahooochanan 13:23 “Now there was leaning on Yahoooshua’s {Jesus’} bosom one of his disciples, whom Yahoooshua loved.” Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Yahooochanan as well.

<sup>540</sup> Another Greek word with very diverse English translations, see [https://biblehub.com/greek/autou\\_846.htm](https://biblehub.com/greek/autou_846.htm) for a full list of all the different ways autes has been translated. Again, there is no basis to build the doctrine around Yahoooshua that is commonly advocated.

<sup>541</sup> Again autes a Greek word with diverse English translations, see reference above. There is no basis to say that this attributes to Yahoooshua. That said, note that Yahoooshua WAS the first being that Yah created at the start of the Creative Process and that he DID assist Yah throughout the Creative process so when he came to Earth as a Human Being he was highly knowledgeable of his authority and the rules governing the Satanic and Demonic Realm.

<sup>542</sup> Yahooochanan the Immerser, distinct from the writer of this book.

<sup>543</sup> Refer to <https://biblehub.com/interlinear/Yahooochanan/1-10.htm> for a detailed analysis of the Greek on which this verse is based. Examination of the Concordance for each of the key words indicates a great deal of uncertainty such that it is again not possible to build a thesis with regard to Yahoooshua other than to say, as above, that Yahoooshua assisted throughout the Creative process BUT Yah was the Creator.

<sup>544</sup> In the sense of he came unto Yah’s own people and they received him not.

<sup>545</sup> This is important, “authority” to become Sons and Daughters of Yah – KJV says power.

14 And the Command {~~Word~~} was made flesh, and dwelt among us, (and we beheld his Kavod<sup>546</sup>, the Kavod as of the only begotten of the Father,) full of Chen<sup>547</sup> and truth.

15 Yahooochanan bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and Chen for Chen.

17 For the law was given by Moshe, *but* Chen and truth came by Yahooshua The Anointed One of Yah.

18 No man has seen Yah at any time; the only begotten Son, which is in the bosom of the Father, he has declared *him*.

19 And this is the record of Yahooochanan, when the Yahoodi'iy sent priests and Levites from Yerushalayim to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Anointed One of Yah.

21 And they asked him, What then? Art thou EliYahoo<sup>548</sup>? And he saith, I am not. Art thou that Spokesman of Yah? And he answered, No<sup>549</sup>.

22 Then said they to him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of Yah the Eternally Self-Existing, as said the Spokesman of Yah YeshaYahoo.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said to him, Why immersest thou then, if thou be not that Anointed One of Yah, nor EliYahoo, neither that Spokesman of Yah?<sup>550</sup>

26 Yahooochanan answered them, saying, I immerse with water: but there stands one among you, whom you know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Běyth AnYah<sup>551</sup> beyond Yarden, where Yahooochanan was baptizing.

29 The next day Yahooochanan seeth Yahooshua coming to him, and saith, Behold the Lamb of Yah<sup>552</sup>, which taketh away the sin of the world.

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<sup>546</sup> Kavod – Glory, Glory has Pagan connotations.

<sup>547</sup> Chen – Grace, Favour both of which have Pagan connotations.

<sup>548</sup> Notice how they attempt to force fit the situation to their own preconceived notions of what is supposed to happen according to their inaccurate teachings. Just as is happening today.

<sup>549</sup> Yahooochanan the Immerser WAS in fact “that Prophet” but he did not understand it himself.

<sup>550</sup> There was NO reason for Yahooochana to be any of these things, Immersion is prescribed repeatedly in Wayyiqra {~~Leviticus~~} for cleansing after defilement – anyone can immerse. So again, we see the religious people missing the point of what was happening by virtue of their preconceived ideas about what was permissible. Note also that Yahooochanan the Immerser was of the Priestly Line through his father, refer Luke, and therefore he was legally suffered to Immerse people.

<sup>551</sup> Yah answered, grace, Chen {~~favour~~}, compassion, in KJV Bethabara.

<sup>552</sup> By the Spirit of Yah Yahooochanan declares Yahooshua “the Lamb of Yah” – necessary for what he was to accomplish through his death and necessary for the Bread and Wine of the ritual prescribed by Yahooshua, the

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Yisra'El, therefore am I come baptizing with water.

32 And Yahooochanan bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him<sup>553</sup>.

33 And I knew him not: but he that sent me to immerse with water, the same said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which immerseth with the Set-Apart Spirit.

34 And I saw, and bare record that this is the Son of Yah.

35 Again the next day after Yahooochanan stood, and two of his followers;

36 And looking upon Yahooshua as he walked, he saith, Behold the Lamb of Yah!

37 And the two followers heard him speak, and they followed Yahooshua.

38 Then Yahooshua turned, and saw them following, and saith to them, What seek you? They said to him, Rabbi, (which is to say, being interpreted, Teacher,) where dwellest thou?

39 He saith to them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard Yahooochanan *speak*, and followed him, was Andri, Shim'on Kepha's brother.

41 He first findeth his own brother Shim'on, and saith to him, We have found the Messiah<sup>554</sup>, which is, being interpreted, The Anointed One of Yah.

42 And he brought him to Yahooshua. And when Yahooshua beheld him, he said, Thou art Shim'on the son of Yonah: thou shalt be called Kěpha, which is by interpretation, A stone.

43 The day following Yahooshua wanted to go forth into Galil, and found Philip, and saith to him, Follow me.

44 Now Philip was of Beyth Tsaïda, the city of Andri and Kepha.

45 Philip findeth Nathanael, and saith to him, We have found him, of whom Moshe in the law, and the Spokesmen of Yah {~~Prophets~~}, did write, Yahooshua of Natsareth, the son of Yoseph<sup>555</sup>.

46 And Nathanael said to him, Can there any good thing come out of Natsareth? Philip saith to him, Come and see.

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so-called "Lords Supper" or "Communion" in which Yahooshua proclaimed that the bread was his body and the cup of wine was his blood – the body and blood of the sacrificial Lamb of Yah for the forgiveness of sin.

<sup>553</sup> Refer previous notes, particularly in MattihYahoo.

<sup>554</sup> Messiah is a Yahooodi'iy concept that is based on Mashach which translates as "Anoint" in the context of anointing with oil or anointing with the Spirit of Yah. So the Messiah is a special "Anointed One". There was a whole body of folklore about who the Messiah would be and how he would come, etcetera such that when Yahooshua fulfilled the foretelling {~~prophecy~~} the religious leaders missed him completely.

<sup>555</sup> Notice the understanding that Yoseph was Yahooshua's father, not knowing that strictly this was not the case. It was this adoption that gave Yahooshua the position of "Son of Adam".

47 Yahooshua saw Nathanael coming to him, and saith of him, Behold an Yisra'Elite indeed, in whom is no guile!

48 Nathanael saith to him, Whence knowest thou me? Yahooshua answered and said to him, Before that Philip called thee, when thou wast under the fig tree, I saw thee<sup>556</sup>.

49 Nathanael answered and saith to him, Rabbi, thou art the Son of Yah; thou art the King of Yisra'El.

50 Yahooshua answered and said to him, Because I said to thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith to him, Verily, verily, I say to you, Hereafter you shall see Heaven open, and the Messengers of Yah ascending and descending upon the Son of Adam.

## Chapter 2

AND the third day there was a marriage in Cana of Galil; and the mother of Yahooshua was there:

2 And both Yahooshua was called, and his followers, to the marriage.

3 And when they wanted wine, the mother of Yahooshua saith to him, They have no wine.

4 Yahooshua saith to her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith to the servants, Whatsoever he saith to you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Yahoodi'iy, containing two or three measures apiece.

7 Yahooshua saith to them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith to them, Draw out now, and bear to the master of the feast. And they bare *it*.

9 When the master of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the master of the feast called the bridegroom,

10 And saith to him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou has kept the good wine until now.

11 This beginning of miracles did Yahooshua in Cana of Galil, and manifested forth his Kavod; and his followers believed on him.

12 After this he went down to Kephrah Nahum, he, and his mother, and his

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<sup>556</sup> Yahooshua seeing by the Spirit of Yah.

brethren, and his followers: and they continued there not many days.

13 And the Yahoodi'iy' Passover was at hand, and Yahooshua went up to Yerushalayim,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said to them that sold doves, Take these things hence; make not my Father's house an house of merchandise<sup>557</sup>.

17 And his followers remembered that it was written, The zeal of thine house has eaten me up.

18 Then answered the Yahoodi'iy and said to him, What sign shewest thou to us, seeing that thou doest these things?

19 Yahooshua answered and said to them, Destroy this temple, and in three days I will raise it up.

20 Then said the Yahoodi'iy, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his followers remembered that he had said this to them; and they believed the writings<sup>558</sup>, and the word which Yahooshua had said.

23 Now when he was in Yerushalayim at the Passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Yahooshua did not commit himself to them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

## Chapter 3

THERE was a man of the Pharisees, named Nakdimon<sup>559</sup>, a ruler of the Yahoodi'iy:

2 The same came to Yahooshua by night, and said to him, Rabbi, we know that thou art a teacher come from Yah: for no man can do these miracles that thou doest, except Yah be with him.

3 Yahooshua answered and said to him, Verily, verily, I say to thee, Except a man

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<sup>557</sup> Yahooshua starts to cause offense to the religious leaders by confronting their error publicly.

<sup>558</sup> Writings versus "Scripture" which is a meaningless religious word that causes confusion through belief that the Bible is "God breathed" when it is written by men with some limited inspiration in a few locations.

<sup>559</sup> Nakdimon, Nicodemus in the KJV.

be born from above<sup>560</sup>, he cannot see the Kingdom of Yah.

4 Nakdimon saith to him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Yahooshua answered, Verily, verily, I say to thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Yah.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said to thee, Ye must be born from above.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goes: so is every one that is born of the Spirit.

9 Nakdimon answered and said to him, How can these things be?

10 Yahooshua answered and said to him, Art thou a Teacher of Yisra'El, and knowest not these things?

11 Verily, verily, I<sup>561</sup> say to thee, I speak that I do know, and testify that I have seen; and you receive not my witness.

12 If I have told you Earthly things, and you believe not, how shall you believe, if I tell you of Heavenly things?

13 And no man has ascended up to Heaven, but he that came down from Heaven, *even* the Son of Adam which is in Heaven.

14 And as Moshe lifted up the serpent in the wilderness, even so must the Son of Adam be lifted up<sup>562</sup>:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For Yah so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For Yah sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he has not believed in the name<sup>563</sup> of the only begotten Son of Yah.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light,

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<sup>560</sup> Born from above, commonly "born again", refers to a change in spiritual state when one comes to a revelation of the reality of the Creator – this is basically a spiritual "on / off switch". Once one has made the change of accepting the reality of Yah one's destiny changes permanently and you will be judged as a child of Yah whereas before making that decision a person is a child of Satan.

<sup>561</sup> In the KJV "we" but inspection of the Interlinear Bible at <https://biblehub.com/interlinear/Yahoochanan/3-11.htm> and specifically οἱ δὲ αὐτοὶ there is no basis to assert "we" as distinct from "I" – there is a tendency to ascribe what might be termed "the Royal We" implying Yahooshua plus Yah which is not the case.

<sup>562</sup> Again, note that Yahooshua is fully aware of the manner in which he will die.

<sup>563</sup> Remember that his name is Yahooshua which means "Yah is Salvation" – so, literally this says "believe in the Salvation of Yah".

lest his deeds should be reprov'd.<sup>564</sup>

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in Yah.

22 After these things came Yahooshua and his followers into the land of Yahoodah; and there he tarried with them, and immersed.

23 And Yahooochanan also was baptizing in Ayin near to Salim, because there was much water there: and they came, and were immersed.

24 For Yahooochanan was not yet cast into prison.

25 Then there arose a question between *some* of Yahooochanan's followers and the Yahoodi'iy about purifying.

26 And they came to Yahooochanan, and said to him, Rabbi, he that was with thee beyond Yarden, to whom thou barest witness, behold, the same immerseth, and all *men* come to him.

27 Yahooochanan answered and said, A man can receive nothing, except it be given him from Heaven.

28 Ye yourselves bear me witness, that I said, I am not the Anointed One of Yah, but that I am sent before him.

29 He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and heareth him, rejoice greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all<sup>565</sup>: he that is of the Earth is Earthly, and speaks of the Earth: he that cometh from Heaven is above all.

32 And what he has seen and heard, that he testifieth; and no man receives his testimony.

33 He that has received his testimony has set to his seal that Yah is true.

34 For he whom Yah has sent speaks the words of Yah: for Yah gives not the Spirit by measure *to him*.

35 The Father loveth the Son, and has given all things into his hand.

36 He that believeth on the Son has everlasting life: and he that believeth not the Son shall not see life; but the wrath of Yah abideth on him<sup>566</sup>.

## Chapter 4

WHEN therefore Adonay knew how the Pharisees had heard that Yahooshua made and immersed more followers than Yahooochanan,  
2 (Though Yahooshua himself immersed not, but his followers,)

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<sup>564</sup> The light of Yah exposes sin.

<sup>565</sup> The Spirit in Yahooshua was the first Spirit being created by Yah at the start of the creative process.

<sup>566</sup> Yahooochanan is speaking here by the Spirit of Yah.

3 He left Yahooḏah, and departed again into Galil.  
4 And he must needs go through Samaria.  
5 Then cometh he to a city of Samaria, which is called Sheḱem, near to the parcel of ground that Ya'aqob gave to his son Yoseph.  
6 Now Ya'aqob's well was there. Yahooshua therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.  
7 There cometh a woman of Samaria to draw water: Yahooshua saith to her, Give me to drink.  
8 (For his followers were gone away to the city to buy meat.)  
9 Then saith the woman of Samaria to him, How is it that thou, being a Yahooḏi'iy, askest drink of me, which am a woman of Samaria? for the Yahooḏi'iy have no dealings with the Samaritans.  
10 Yahooshua answered and said to her, If thou knewest the gift of Yah, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.  
11 The woman saith to him, Sir, thou has nothing to draw with, and the well is deep: from whence then has thou that living water?  
12 Art thou greater than our father Ya'aqob, which gave us the well, and drank thereof himself, and his children, and his cattle?  
13 Yahooshua answered and said to her, Whosoever drinks of this water shall thirst again:  
14 But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.  
15 The woman saith to him, Sir, give me this water, that I thirst not, neither come hither to draw.  
16 Yahooshua saith to her, Go, call thy husband, and come hither.  
17 The woman answered and said, I have no husband. Yahooshua said to her, Thou has well said, I have no husband:  
18 For thou has had five husbands; and he whom thou now has is not thy husband: in that saidst thou truly.  
19 The woman saith to him, Sir, I perceive that thou art a Spokesman of Yah.  
20 Our fathers bowed down in this mountain; and you say, that in Yerushalayim is the place where men ought to worship.  
21 Yahooshua saith to her, Woman, believe me, the hour cometh, when you shall neither in this mountain, nor yet at Yerushalayim, worship the Father.  
22 Ye worship you know not what: we know what we worship: for salvation is of the Yahooḏi'iy.  
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.



24 Yah *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith to him, I know that Messiah cometh, which is called The Anointed One of Yah: when he is come, he will tell us all things.

26 Yahooshua saith to her, I that speak to thee am *he*.

27 And upon this came his followers, and marvelled that he talked with the woman<sup>567</sup>: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Anointed One of Yah?

30 Then they went out of the city, and came to him.

31 In the mean while his followers prayed him, saying, Master, eat.

32 But he said to them, I have meat to eat that you know not of.

33 Therefore said the followers one to another, Hath any man brought him *ought* to eat?

34 Yahooshua saith to them, My meat is to do the will of him that sent me, and to finish his work<sup>568</sup>.

35 Say not you, There are yet four months, and *then* cometh harvest? behold, I say to you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receives wages, and gathereth fruit to life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon you bestowed no labour: other men laboured, and you are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come to him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said to the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Anointed One of Yah, the Saviour of the world<sup>569</sup>.

43 Now after two days he departed thence, and went into Galil.

44 For Yahooshua himself testified, that a Spokesman of Yah has no honour in his own country.

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<sup>567</sup> Again hangups relating to women which are invalid.

<sup>568</sup> This is an important principle, when one is filled with the Spirit of Yah and are doing Yah's will then one has less need of food.

<sup>569</sup> So the people who are rejected by the Yahoodi'iy are more receptive of Yahooshua than the Yahoodi'iy.

45 Then when he was come into Galil, the Galilæans received him, having seen all the things that he did at Yerushalayim at the feast: for they also went to the feast.

46 So Yahooshua came again into Cana of Galil, where he made the water wine. And there was a certain nobleman, whose son was sick at Kephrah Nahum.

47 When he heard that Yahooshua was come out of Yahoōdah into Galil, he went to him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Yahooshua to him, Except you see signs and wonders, you will not believe.

49 The nobleman saith to him, Sir, come down ere my child die.

50 Yahooshua saith to him, Go thy way; thy son lives. And the man believed the word that Yahooshua had spoken to him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son lives.

52 Then inquired he of them the hour when he began to amend. And they said to him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Yahooshua said to him, Thy son lives: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Yahooshua did, when he was come out of Yahoōdah into Galil.

## Chapter 5

AFTER this there was a feast of the Yahoōdi'iy; and Yahooshua went up to Yerushalayim.

2 Now there is at Yerushalayim by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an messenger went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had<sup>570</sup>.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Yahooshua saw him lie, and knew that he had been now a long time *in that case*, he saith to him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down

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<sup>570</sup> So miracles were known over and above those that were brought about by Yahooshua.

before me.

8 Yahooshua saith to him, Rise, take up thy bed, and walk.<sup>571</sup>

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

10 The Yahoodi'iy therefore said to him that was cured, It is the Sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said to me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said to thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Yahooshua had conveyed himself away, a multitude being in *that* place.

14 Afterward Yahooshua findeth him in the temple, and said to him, Behold, thou art made whole: sin no more, lest a worse thing come to thee.

15 The man departed, and told the Yahoodi'iy that it was Yahooshua, which had made him whole.

16 And therefore did the Yahoodi'iy persecute Yahooshua, and sought to slay him, because he had done these things on the Sabbath day.

17 But Yahooshua answered them, My Father works hitherto, and I work.

18 Therefore the Yahoodi'iy sought the more to kill him, because he not only had broken the Sabbath, but said also that Yah was his Father, making himself equal with Yah<sup>572</sup>.

19 Then answered Yahooshua and said to them, Verily, verily, I say to you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that you may marvel.<sup>573</sup>

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judges no man, but has committed all judgment to the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which has sent him<sup>574</sup>.

24 Verily, verily, I say to you, He that heareth my word, and believeth on him that sent me, has everlasting life, and shall not come into condemnation; but is

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<sup>571</sup> In a case like this the people around Yahooshua have no knowledge of the conversation that may have taken place between Yahooshua and Yah such that Yahooshua knew that the man had Emunah {~~Faith~~} to be healed – this applies to all the miracles performed by Yahooshua.

<sup>572</sup> Note that it is the error of the Yahoodi'iy that they believe that by saying Yah is his Father Yahooshua makes himself equal with Yah. This is **not** true. All true Believers are Sons and Daughters of Yah.

<sup>573</sup> Clearly the miracles are performed by Yah.

<sup>574</sup> A general principle if one distains one sent by Father one distains Yah.

passed from death to life<sup>575</sup>.

25 Verily, verily, I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of Yah: and they that hear shall live.

26 For as the Father has life in himself; so has he given to the Son to have life in himself;

27 And has given him authority to execute judgment also, because he is the Son of Adam.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.<sup>576</sup>

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which has sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent to Yahooochanan, and he bare witness to the truth.

34 But I receive not testimony from man: but these things I say, that you might be saved.

35 He was a burning and a shining light: and you were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of Yahooochanan: for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me<sup>577</sup>.

37 And the Father himself, which has sent me, has borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And you have not his word abiding in you: for whom he has sent, him you believe not.

39 Search the writings; for in them you think you have eternal life: and they are they which testify of me.

40 And you will not come to me, that you might have life.

41 I receive not honour from men.

42 But I know you, that you have not the love of Yah in you.

43 I am come in my Father's name, and you receive me not: if another shall come in his own name, him you will receive.

44 How can you believe, which receive honour one of another, and seek not the honour that *cometh* from Yah only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth

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<sup>575</sup> The state change commonly called "born again" referred to previously.

<sup>576</sup> Remember that Yahooshua is speaking to Believers.

<sup>577</sup> Applies to any miracle performed by any Believer.

you, *even* Moshe, in whom you trust.

46 For had you believed Moshe, you would have believed me: for he wrote of me.

47 But if you believe not his writings<sup>578</sup>, how shall you believe my words?

## Chapter 6

AFTER these things Yahooshua went over the sea of Galil, which is *Lake Kinnereth*<sup>579</sup>.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Yahooshua went up into a mountain, and there he sat with his followers.

4 And the Passover, a feast of the Yahoodi'iy, was nigh.

5 When Yahooshua then lifted up *his* eyes, and saw a great company come to him, he saith to Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred denarii<sup>580</sup> worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his followers, Andri, Shim'on Kepha's brother, saith to him,

9 There is a lad here, which has five barley loaves, and two small fishes: but what are they among so many?

10 And Yahooshua said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Yahooshua took the loaves; and when he had given thanks, he distributed to the followers, and the followers to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said to his followers, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Then those men, when they had seen the miracle that Yahooshua did, said, This is of a truth that Spokesman of Yah that should come into the world.

15 When Yahooshua therefore perceived that they would come and take him by force, to make him a king<sup>581</sup>, he departed again into a mountain himself alone.

16 And when even was *now* come, his followers went down to the sea,

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<sup>578</sup> The writings referred to here are not in the standard Protestant Bible.

<sup>579</sup> Lake Kinnereth, in KJV sea of Tiberias.

<sup>580</sup> Roman monetary unit, KJV pennyworth or shillings.

<sup>581</sup> Again, the mistaken opinion of what Yahooshua would do.

17 And entered into a ship, and went over the sea toward Keph̄ar Naḥum. And it was now dark, and Yahooshua was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Yahooshua walking on the sea, and drawing nigh to the ship: and they were afraid.

20 But he saith to them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went<sup>582</sup>.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his followers were entered, and that Yahooshua went not with his followers into the boat, but *that* his followers were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh to the place where they did eat bread, after that Adonay had given thanks:)

24 When the people therefore saw that Yahooshua was not there, neither his followers, they also took shipping, and came to Keph̄ar Naḥum, seeking for Yahooshua.

25 And when they had found him on the other side of the sea, they said to him, Rabbi, when camest thou hither?

26 Yahooshua answered them and said, Verily, verily, I say to you, Ye seek me, not because you saw the miracles, but because you did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Adam shall give to you: for him has Yah the Father sealed.

28 Then said they to him, What shall we do, that we might work the works of Yah?

29 Yahooshua answered and said to them, This is the work of Yah, that you believe on him whom he has sent<sup>583</sup>.

30 They said therefore to him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?<sup>584</sup>

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from Heaven to eat.

32 Then Yahooshua said to them, Verily, verily, I say to you, Moshe gave you not that bread from Heaven; but my Father gives you the true bread from Heaven.

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<sup>582</sup> An example of physical translation / transportation by the Spirit of Yah. I know of an instance where this happened recently in South Africa an Anointed Believer and her car moved instantaneously what would have been a two hour journey occurred instantly.

<sup>583</sup> Applies just as much today, "Believe in Yahooshua".

<sup>584</sup> Again, unbelief and doubting, asking for another sign,

33 For the bread of Yah is he which cometh down from Heaven, and gives life to the world.

34 Then said they to him, Adonay, evermore give us this bread.

35 And Yahooshua said to them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said to you, That you also have seen me, and believe not.

37 All that the Father gives me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from Heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Yahoodi'iy then grumbled against him, because he said, I am the bread which came down from Heaven<sup>585</sup>.

42 And they said, Is not this Yahooshua, the son of Yoseph, whose father and mother we know? how is it then that he saith, I came down from Heaven?<sup>586</sup>

43 Yahooshua therefore answered and said to them, grumble not among yourselves.

44 No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day.

45 It is written in the Spokesmen of Yah<sup>587</sup>, And they shall be all taught of Yah. Every man therefore that has heard, and has learned of the Father, cometh to me.

46 Not that any man has seen the Father, save he which is of Yah, he has seen the Father.

47 Verily, verily, I say to you, He that believeth on me has everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from Heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will

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<sup>585</sup> Another example where the people do not understand and then resist instead of seeking understanding.

<sup>586</sup> While we know the truth from the preceding books it is apparent that this information was not widely known (about Yahooshua's conception).

<sup>587</sup> There is a collection of writings in the "Old Testament" referred to by the Yahoodi'iy as "The Prophets" which is Yahooshua {Joshua} to Malaki {Malachi}.

give for the life of the world.<sup>588</sup>

52 The Yahoodi'iy therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Yahooshua said to them, Verily, verily, I say to you, Except you eat the flesh of the Son of Adam, and drink his blood, you have no life in you.

54 Whoso eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eats my flesh, and drinks my blood, dwelleth in me, and I in him.

57 As the living Father has sent me, and I live by the Father: so he that eats me, even he shall live by me.

58 This is that bread which came down from Heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live for ever.<sup>589</sup>

59 These things said he in the synagogue, as he taught in Kephrah Nahum.

60 Many therefore of his followers, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Yahooshua knew in himself that his followers murmured at it, he said to them, does this offend you?

62 *What* and if you shall see the Son of Adam ascend up where he was before?<sup>590</sup>

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak to you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Yahooshua knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I to you, that no man can come to me, except it were given to him of my Father.

66 From that *time* many of his followers went back, and walked no more with him<sup>591</sup>.

67 Then said Yahooshua to the twelve, Will you also go away?

68 Then Shim'on Kepha answered him, Adonay, to whom shall we go? thou has the words of eternal life.

69 And we believe and are sure that thou art that Anointed One of Yah, the Son of the living Mighty One.

70 Yahooshua answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Yahoowdah from Qerioth *the son* of Shim'on: for he it was that

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<sup>588</sup> He is speaking of Spiritual matters by metaphor.

<sup>589</sup> This refers to the Bread and Wine of the "last supper", "Communion" / "The Eucharist" / "The Lords Supper".

<sup>590</sup> Yahooshua was in Heaven with Yah from the beginning. What he says people find difficult to understand because they do not understand the Spirit Realm of Yah.

<sup>591</sup> Because of lack of understanding.



should betray him, being one of the twelve.

## Chapter 7

AFTER these things Yahooshua walked in Galil: for he would not walk in Yahudāh, because the Yahoodi'iy sought to kill him.

2 Now the Yahoodi'iy' Feast of Tabernacles was at hand.

3 His brethren therefore said to him, Depart hence, and go into Yahoodāh, that thy followers also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Yahooshua said to them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil<sup>592</sup>.

8 Go you up to this feast: I go not up yet to this feast; for my time is not yet full come.

9 When he had said these words to them, he abode *still* in Galil.

10 But when his brethren were gone up, then went he also up to the feast, not openly, but as it were in secret.

11 Then the Yahoodi'iy sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Yahoodi'iy.

14 Now about the midst of the feast Yahooshua went up into the temple, and taught.

15 And the Yahoodi'iy marvelled, saying, How knows this man letters, having never learned?<sup>593</sup>

16 Yahooshua answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of Yah, or *whether* I speak of myself.

18 He that speaks of himself seeketh his own esteem: but he that seeketh his esteem that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moshe give you the law, and yet none of you keepeth the law? Why go you about to kill me?

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<sup>592</sup> The works of Satan.

<sup>593</sup> One who is filled with the Spirit of Yah will be taught by Yah and given utterance by Yah.

20 The people answered and said, Thou has a devil: who goes about to kill thee?

21 Yahooshua answered and said to them, I have done one work, and you all marvel.

22 Moshe therefore gave to you circumcision; (not because it is of Moshe, but of the fathers;) and you on the Sabbath day circumcise a man.

23 If a man on the Sabbath day receive circumcision, that the law of Moshe should not be broken; are you angry at me, because I have made a man every whit whole on the Sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Yerushalayim, Is not this he, whom they seek to kill?

26 But, lo, he speaks boldly, and they say nothing to him. Do the rulers know indeed that this is the very Anointed One of Yah?

27 Howbeit we know this man whence he is: but when the Anointed One of Yah cometh, no man knows whence he is.<sup>594</sup>

28 Then cried Yahooshua in the temple as he taught, saying, Ye both know me, and you know whence I am: and I am not come of myself, but he that sent me is true, whom you know not.

29 But I know him: for I am from him, and he has sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When The Anointed One of Yah cometh, will he do more miracles than these which this *man* has done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the Chief Priests sent officers to take him.

33 Then said Yahooshua to them, Yet a little while am I with you, and *then* I go to him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am, *thither* you cannot come.

35 Then said the Yahoodi'iy said among themselves, Whither will he go, that we shall not find him? will he go to the dispersed among the Ha-goyim, and teach the Ha-goyim?

36 What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* you cannot come?<sup>595</sup>

37 In the last day, that great *day* of the feast, Yahooshua stood and cried, saying, If any man thirst, let him come to me, and drink.

38 He that believeth on me, as the scripture has said, out of his belly shall flow rivers of living water.

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<sup>594</sup> They do NOT know where Yahooshua came from, they believe he is the son of Yoseph.

<sup>595</sup> Yahooshua will go into Heaven.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Set-Apart Spirit was not yet *given*;<sup>596</sup> because that Yahooshua was not yet Kavod.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Spokesman of Yah.

41 Others said, This is the Anointed One of Yah. But some said, Shall The Anointed One of Yah come out of Galil?

42 Hath not the scripture said, That The Anointed One of Yah cometh of the seed of Dawid, and out of the town of Beyth Lehem, where Dawid was?<sup>597</sup>

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the Chief Priests and Pharisees; and they said to them, Why have you not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are you also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knows not the Torah<sup>598</sup> are cursed.

50 Nakdimon saith to them, (he that came to Yahooshua by night, being one of them,)

51 does our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said to him, Art thou also of Galil? Search, and look: for out of Galil ariseth no Spokesman of Yah.

53 And every man went to his own house.

## Chapter 8

YAHOOOSHUA went to the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came to him; and he sat down, and taught them.

3 And the scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst,

4 They say to him, Master, this woman was taken in adultery, in the very act.<sup>599</sup>

5 Now Moshe in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But

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<sup>596</sup> Note previous references to people filled with the Spirit of Yah.

<sup>597</sup> Yahooshua was born in Beyth Lehem but apparently the masses were not aware of this.

<sup>598</sup> Again legalism, their interpretation of the writings versus the reality of what was foretold. Still happening today.

<sup>599</sup> Notice that the woman was caught in the act, where was the man?

Yahooshua stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So when they continued asking him, he lifted up himself, and said to them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* to the last: and Yahooshua was left alone, and the woman standing in the midst.

10 When Yahooshua had lifted up himself, and saw none but the woman, he said to her, Woman, where are those thine accusers? has no man condemned thee?

11 She said, No man, Adonay. And Yahooshua said to her, Neither do I condemn thee: go, and sin no more<sup>600</sup>.

12 Then spake Yahooshua again to them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said to him, Thou bearest witness of thyself; thy witness is not true.

14 Yahooshua answered and said to them, Though I bear witness of myself, *yet* my record is true: for I know whence I came, and whither I go; but you cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they to him, Where is thy Father? Yahooshua answered, Ye neither know me, nor my Father: if you had known me, you should have known my Father also.

20 These words spake Yahooshua in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come<sup>601</sup>.

21 Then said Yahooshua again to them, I go my way, and you shall seek me, and shall die in your sins: whither I go, you cannot come.

22 Then said the Yahoodi'iy, Will he kill himself? because he saith, Whither I go, you cannot come.

23 And he said to them, Ye are from beneath; I am from above: you are of this

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<sup>600</sup> We are not told about the conversation that Yahooshua had with Yah in this situation – note that Yahooshua did NOT condone her adultery – one must conclude that the woman in her heart repented and asked for forgiveness and Yah granted it.

<sup>601</sup> Yahooshua was free of sin so they could not touch him.

world; I am not of this world.<sup>602</sup>

24 I said therefore to you, that you shall die in your sins: for if you believe not that I am *he*, you shall die in your sins.

25 Then said they to him, Who art thou? And Yahooshua saith to them, Even *the same* that I said to you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Yahooshua to them, When you have lifted up the Son of Adam, then shall you know that I am *he*, and *that* I do nothing of myself; but as my Father has taught me, I speak these things.

29 And he that sent me is with me: the Father has not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Yahooshua to those Yahoodi'iy which believed on him, If you continue in my word, *then* are you my followers indeed;

32 And you shall know the truth, and the truth shall make you free<sup>603</sup>.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?<sup>604</sup>

34 Yahooshua answered them, Verily, verily, I say to you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, you shall be free indeed.

37 I know that you are Abraham's seed; but you seek to kill me, because my word has no place in you.

38 I speak that which I have seen with my Father: and you do that which you have seen with your father.

39 They answered and said to him, Abraham is our father. Yahooshua saith to them, If you were Abraham's children, you would do the works of Abraham.

40 But now you seek to kill me, a man that has told you the truth, which I have heard of Yah: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* Yah.<sup>605</sup>

42 Yahooshua said to them, If Yah were your Father, you would love me: for I proceeded forth and came from Yah; neither came I of myself, but he sent me.

43 Why do you not understand my speech? *even* because you cannot hear my word.

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<sup>602</sup> Yahooshua goes out of his way to offend the religious leaders.

<sup>603</sup> The truth about Yahooshua and the Kingdom of Yah.

<sup>604</sup> Confusion between the Earthly, human things and the Heavenly, Kingdom of Yah, Spiritual things.

<sup>605</sup> Notice the hypocrisy, they claim Yah as their Father but condemn Yahooshua for saying Yah is his Father.

44 Ye are of *your* father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.<sup>606</sup>

45 And because I tell *you* the truth, you believe me not.

46 Which of you proves me wrong concerning sin? And if I say the truth, why do you not believe me?

47 He that is of Yah heareth Yah's words: you therefore hear *them* not, because you are not of Yah.

48 Then answered the Yahoodi'iy, and said to him, Say we not well that thou art a Samaritan, and has a devil?

49 Yahooshua answered, I have not a devil; but I honour my Father, and you do dishonour me.

50 And I seek not mine own Kavod: there is one that seeketh and judges.

51 Verily, verily, I say to you, If a man keep my saying, he shall never see death.

52 Then said the Yahoodi'iy to him, Now we know that thou has a devil. Abraham is dead, and the Spokesmen of Yah; and thou sayest, If a man keep my saying, he shall never taste of death.<sup>607</sup>

53 Art thou greater than our father Abraham, which is dead? and the Spokesmen of Yah are dead: whom makest thou thyself?

54 Yahooshua answered, If I Kavod myself, my Kavod is nothing: it is my Father that Kavod me; of whom you say, that he is your Mighty One:

55 Yet you have not known him; but I know him: and if I should say, I know him not, I shall be a liar like to you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Yahoodi'iy to him, Thou art not yet fifty years old, and has thou seen Abraham?

58 Yahooshua said to them, Verily, verily, I say to you, Before Abraham was, I was<sup>608</sup>.

59 Then took they up stones to cast at him: but Yahooshua hid himself, and went out of the temple, going through the midst of them, and so passed by<sup>609</sup>.

## Chapter 9

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<sup>606</sup> Important principle, if one believes and teaches lies then one is a servant of Satan. Again Yahooshua speaks frankly and offends the religious leaders.

<sup>607</sup> When a true Believer dies free of sin they are immediately translated to Heaven and Eternal Life.

<sup>608</sup> Traditionally "I am" and used to propose that Yahooshua is Yah. Reference to [https://biblehub.com/greek/eimi\\_1510.htm](https://biblehub.com/greek/eimi_1510.htm) indicates a wide range of English words for the Greek εἰμι translated "am" in the KJV. It IS true that Yahooshua existed BEFORE Abraham. Again, no explanation is given.

<sup>609</sup> Yahooshua was free of sin and therefore they could not touch him.

AND as *Yahooshua* passed by, he saw a man which was blind from *his* birth.

2 And his followers asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 *Yahooshua* answered, Neither has this man sinned, nor his parents<sup>610</sup>: but that the works of *Yah* should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said to him, Go, wash in the pool of *Shiloah*, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they to him, How were thine eyes opened?

11 He answered and said, A man that is called *Yahooshua* made clay, and anointed mine eyes, and said to me, Go to the pool of *Shiloah*, and wash: and I went and washed, and I received sight.

12 Then said they to him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath day when *Yahooshua* made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said to them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of *Yah*, because he keepeth not the Sabbath day<sup>611</sup>. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say to the blind man again, What sayest thou of him, that he has opened thine eyes? He said, He is a Spokesman of *Yah*.

18 But the *Yahoodi'iy* did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who you say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who has opened his eyes,

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<sup>610</sup> NOT all infirmities are judgement.

<sup>611</sup> Again the utter foolishness of religious people, as it occurs today.

we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Yahoodi'iy: for the Yahoodi'iy had agreed already, that if any man did confess that he was the Anointed One of Yah, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said to him, Give Yah the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and you did not hear: wherefore would you hear *it* again? will you also be his followers?

28 Then they reviled him, and said, Thou art his follower; but we are Moshe' followers.

29 We know that Yah spake to Moshe: *as for this fellow*, we know not from whence he is<sup>612</sup>.

30 The man answered and said to them, Why herein is a marvellous thing, that you know not from whence he is, and *yet* he has opened mine eyes.

31 Now we know that Yah heareth not sinners: but if any man be a worshipper of Yah, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of Yah, he could do nothing.

34 They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Yahooshua heard that they had cast him out; and when he had found him, he said to him, Dost thou believe on the Son of Yah?

36 He answered and said, Who is he, Adonay, that I might believe on him?

37 And Yahooshua said to him, Thou has both seen him, and it is he that talketh with thee.

38 And he said, Adonay, I believe. And he bowed down to him.<sup>613</sup>

39 And Yahooshua said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said to him, Are we blind also?

41 Yahooshua said to them, If you were blind, you should have no sin: but now you say, We see; therefore your sin remaineth.<sup>614</sup>

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<sup>612</sup> The refusal to believe based on the works performed by Yahooshua is startling.

<sup>613</sup> Simple Emunah {Faith}

<sup>614</sup> There are many in this age who claim to see but are blind – to whom this passage applies.



## Chapter 10

VERILY, verily, I say to you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the doorkeeper opens; and the sheep hear his voice: and he calls his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goes before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.<sup>615</sup>

6 This parable spake Yahooshua to them: but they understood not what things they were which he spake to them.

7 Then said Yahooshua to them again, Verily, verily, I say to you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy<sup>616</sup>: I am come that they might have life, and that they might have *it* more abundantly.<sup>617</sup>

11 I am the good shepherd: the good shepherd gives his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and cares not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.<sup>618</sup>

15 As the Father knows me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd<sup>619</sup>.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

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<sup>615</sup> Another caution for those who do NOT recognize Yahooshua's teaching.

<sup>616</sup> Important characteristics of the Satanic and Demonic Realm. Epitomized here by the Religious Leaders.

<sup>617</sup> A key attribute of Yahooshua, that we may have life abundantly.

<sup>618</sup> Refer the book "The Final Quest" by Rick Joyner for a better understanding of Yahooshua's heart for the lost.

<sup>619</sup> This is really important to understanding the full dynamics of the age. There are groups of true Believers all over the world with relationship with Yah and Yahooshua. After his death Yahooshua manifested to many of these groups all over the world such that there are all sorts of religions that are derived from those experiences relating to an Anointed King who appeared to them about 2,000 years ago.

18 No man taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again.<sup>620</sup> This commandment have I received of my Father.

19 There was a division therefore again among the Yahoodi'iy for these sayings.

20 And many of them said, He has a devil, and is mad; why hear you him?

21 Others said, These are not the words of him that has a devil. Can a devil open the eyes of the blind?

22 And it was at Yerushalayim the feast of the dedication, and it was winter.

23 And Yahooshua walked in the temple in Shelomoh's porch.

24 Then came the Yahoodi'iy round about him, and said to him, How long dost thou make us to doubt? If thou be the Anointed One of Yah, tell us plainly.

25 Yahooshua answered them, I told you, and you believed not: the works that I do in my Father's name, they bear witness of me.<sup>621</sup>

26 But you believe not, because you are not of my sheep, as I said to you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give to them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one<sup>622</sup>.

31 Then the Yahoodi'iy took up stones again to stone him.

32 Yahooshua answered them, Many good works have I shewed you from my Father; for which of those works do you stone me?

33 The Yahoodi'iy answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself Yah.<sup>623</sup>

34 Yahooshua answered them, Is it not written in your law, I said, Ye are mighty ones?<sup>624</sup>

35 If he called them mighty ones<sup>625</sup>, to whom the word of Yah came, and the scripture cannot be broken;

36 Say you of him, whom the Father has sanctified, and sent into the world, Thou

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<sup>620</sup> This is really important in understanding Yahooshua – because of his life free of sin he had the power and authority to lay down his life and die in the manner he died and he had the power and authority to take his life up again after he left his body.

<sup>621</sup> Consideration of what is written here should be clear to anyone who has a relationship with Yah.

<sup>622</sup> It is really important to understand how Yah and Yahooshua are one – this is in the same sense that a man and woman in covenant (sexual) union are one see Bereshith (Genesis) 2:24 and Ephesians 5:31 and 32 which refers to the Spirit of Yah and the Body of Believers {~~Christ and the Church~~}.

<sup>623</sup> Saying that Yah is his Father does NOT make Yahooshua equal to Yah, a Son in this context is one in the likeness and image of the Father. So, because of ignorance and false teaching they want to stone him. See various references to “sons of God” in the “Old Testament”, for example Iyob 1:6 {~~Job 1:6~~} to the effect that Son of Yah is a perfectly legitimate description of Yahooshua.

<sup>624</sup> Mighty ones being “gods” – see Tehillim 82:6 {~~Psalms 82:6~~} I have said, “*Ye are mighty ones {gods}; and all of you are children of the most High*” – again, reinforces the message that Yahooshua is NOT sinning.

<sup>625</sup> Incorrectly but widely “gods”.

blasphemest; because I said, I am the Son of Yah?  
37 If I do not the works of my Father, believe me not.  
38 But if I do, though you believe not me, believe the works: that you may know, and believe, that the Father *is* in me, and I in him.  
39 Therefore they sought again to take him: but he escaped out of their hand,  
40 And went away again beyond Yarden into the place where Yahooochanan at first immersed; and there he abode.  
41 And many came to him, and said, Yahooochanan did no miracle: but all things that Yahooochanan spake of this man were true.  
42 And many believed on him there.

## Chapter 11

NOW a certain *man* was sick, *named* El'azar, of Beyth Anyah, the town of Miryam and her sister Martha.  
2 (It was *that* Miryam which anointed Adonay with ointment, and wiped his feet with her hair, whose brother El'azar was sick.)  
3 Therefore his sisters sent to him, saying, Adonay, behold, he whom thou lovest is sick.  
4 When Yahooshua heard *that*, he said, This sickness is not to death, but for the Kavod of Yah, that the Son of Yah might be Kavod thereby.  
5 Now Yahooshua Chesed Martha, and her sister, and El'azar.  
6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.  
7 Then after that saith he to *his* followers, Let us go into Yahooodah again.  
8 *His* followers say to him, Master, the Yahooodi'iy of late sought to stone thee; and goest thou thither again?  
9 Yahooshua answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.  
10 But if a man walk in the night, he stumbleth, because there is no light in him.  
11 These things said he: and after that he saith to them, Our friend El'azar sleepeth; but I go, that I may awake him out of sleep.  
12 Then said his followers, Adonay, if he sleep, he shall do well.  
13 Howbeit Yahooshua spake of his death: but they thought that he had spoken of taking of rest in sleep.  
14 Then said Yahooshua to them plainly, El'azar is dead.  
15 And I am glad for your sakes that I was not there, to the intent you may believe; nevertheless let us go to him.  
16 Then said T'oma, which is called Didymus, to his fellow followers, Let us also

go, that we may die with him.<sup>626</sup>

17 Then when Yahooshua came, he found that he had *lain* in the grave four days already.

18 Now Beyth Anyah was nigh to Yerushalayim, about fifteen furlongs off:

19 And many of the Yahoodi'iy came to Martha and Miryam, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Yahooshua was coming, went and met him: but Miryam sat *still* in the house.

21 Then said Martha to Yahooshua, Adonay, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of Yah, Yah will give *it* thee.

23 Yahooshua saith to her, Thy brother shall rise again.

24 Martha saith to him, I know that he shall rise again in the resurrection at the last day<sup>627</sup>.

25 Yahooshua said to her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever lives and believeth in me shall never die. Believest thou this?

27 She saith to him, Yea, Adonay: I believe that thou art the Anointed One of Yah, the Son of Yah, which should come into the world.

28 And when she had so said, she went her way, and called Miryam her sister secretly, saying, The Master is come, and calls for thee.

29 As soon as she heard *that*, she arose quickly, and came to him.

30 Now Yahooshua was not yet come into the town, but was in that place where Martha met him.

31 The Yahoodi'iy then which were with her in the house, and comforted her, when they saw Miryam, that she rose up hastily and went out, followed her, saying, She goes to the grave to weep there.

32 Then when Miryam was come where Yahooshua was, and saw him, she fell down at his feet, saying to him, Adonay, if thou hadst been here, my brother had not died.

33 When Yahooshua therefore saw her weeping, and the Yahoodi'iy also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have you laid him? They said to him, Adonay, come and see.

35 Yahooshua wept.

36 Then said the Yahoodi'iy, Behold how he Chesed him!

37 And some of them said, Could not this man, which opened the eyes of the

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<sup>626</sup> Lack of Emunah that does not believe that Yahooshua is protected, indicative of ignorance that was almost universal.

<sup>627</sup> Widespread misconception that we rise on the last day when, in fact, immediately we die we are translated to Heaven to the Judgment Seat.

blind, have caused that even this man should not have died?

38 Yahooshua therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Yahooshua said, Take you away the stone. Martha, the sister of him that was dead, saith to him, Adonay, by this time he stinketh: for he has been *dead* four days.

40 Yahooshua saith to her, Said I not to thee, that, if thou wouldest believe, thou shouldest see the Kavod of Yah?

41 Then they took away the stone *from the place* where the dead was laid. And Yahooshua lifted up *his* eyes, and said, Father, I thank thee that thou has heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou has sent me.<sup>628</sup>

43 And when he thus had spoken, he cried with a loud voice, El'azar, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin<sup>629</sup>. Yahooshua saith to them, Loose him, and let him go.

45 Then many of the Yahoodi'iy which came to Miryam, and had seen the things which Yahooshua did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Yahooshua had done.

47 Then gathered the Chief Priests and the Pharisees a Sanhedrin, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.<sup>630</sup>

49 And one of them, *named* Qayapha, being the High Priest that same year, said to them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being High Priest that year, he prophesied that Yahooshua should die for that nation;<sup>631</sup>

52 And not for that nation only, but that also he should gather together in one the children of Yah that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Yahooshua therefore walked no more openly among the Yahoodi'iy; but went

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<sup>628</sup> An example of Yahooshua seeking to help those following him to understand what was happening and the private conversations between him and Yah.

<sup>629</sup> Notice that he did NOT walk out, the body was totally wrapped up, it was not possible for the corpse to move of its own motive power, it was impelled out of the grave without own motive power by the Spirit of Yah.

<sup>630</sup> So now another unrighteous reason for attacking Yahooshua, worry about worldly things.

<sup>631</sup> Note that the High Priest ALSO had the Spirit of Yah and received a word from Yah setting up what was to follow – again an indication of the manner in which Yah choreographed Yahooshua's death.

thence to a country near to the wilderness, into a city called Ephrayim, and there continued with his followers.

55 And the Yahoodi'iy' Passover was nigh at hand: and many went out of the country up to Yerushalayim before the Passover, to purify themselves.

56 Then sought they for Yahooshua, and spake among themselves, as they stood in the temple, What think you, that he will not come to the feast?

57 Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

## Chapter 12

THEN Yahooshua six days before the Passover came to Beyth Anyah, where El'azar was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but El'azar was one of them that sat at the table with him.

3 Then took Miryam a pound of perfume of nard, very costly, and anointed the feet of Yahooshua, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his followers, Yahoowdah from Qerioth, Shim'on's *son*, which should betray him,

5 Why was not this ointment sold for three hundred denarii, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and stole what was put therein.

7 Then said Yahooshua, Let her alone: against the day of my burying has she kept this.

8 For the poor always you have with you; but me you have not always.

9 Much people of the Yahoodi'iy therefore knew that he was there: and they came not for Yahooshua' sake only, but that they might see El'azar also, whom he had raised from the dead.

10 But the Chief Priests consulted that they might put El'azar also to death;<sup>632</sup>

11 Because that by reason of him many of the Yahoodi'iy went away, and believed on Yahooshua.

12 On the next day much people that were come to the feast, when they heard that Yahooshua was coming to Yerushalayim,

13 Took branches of palm trees, and went forth to meet him, and cried, Hoshia-na: Blessed *is* the King of Yisra'El that cometh in the name of Yah the Eternally

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<sup>632</sup> Gross error. There is NO way that Yah inspired this.

Self-Existing.

14 And Yahooshua, when he had found a young foal, sat thereon; as it is written,  
15 Fear not, daughter of Tsyion: behold, thy King cometh, sitting on a donkey's foal.

16 These things understood not his followers at the first: but when Yahooshua was Kavod, then remembered they that these things were written of him, and *that* they had done these things to him.<sup>633</sup>

17 The people therefore that was with him when he called El'azar out of his grave, and raised him from the dead, bare witness.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive you how you prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Beyth Tsaida of Galil, and desired him, saying, Sir, we would see Yahooshua.

22 Philip cometh and telleth Andri: and again Andri and Philip tell Yahooshua.

23 And Yahooshua answered them, saying, The hour is come, that the Son of Adam should be Kavod.

24 Verily, verily, I say to you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it to life eternal.<sup>634</sup>

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I to this hour.

28 Father, Kavod thy name. Then came there a voice from Heaven, *saying*, I have both Kavod *it*, and will Kavod *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, A messenger spake to him.

30 Yahooshua answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.<sup>635</sup>

32 And I, if I be lifted up from the Earth, will draw all *men* to me.

33 This he said, signifying what death he should die.

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<sup>633</sup> Inspired by the Spirit of Yah in the people.

<sup>634</sup> Very important principle, do NOT try and force things in this life, seek to do things that are pleasing to Yah.

<sup>635</sup> Yahooshua was defeating Satan by living and dying without sin.

34 The people answered him, We have heard out of the law that The Anointed One of Yah abideth for ever: and how sayest thou, The Son of Adam must be lifted up? who is this Son of Adam?<sup>636</sup>

35 Then Yahooshua said to them, Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you: for he that walketh in darkness knows not whither he goes.

36 While you have light, believe in the light, that you may be the children of light. These things spake Yahooshua, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of YeshaYahoo the Spokesman of Yah might be fulfilled, which he spake, Yah the Eternally Self-Existing, who has believed our report? and to whom has the arm of Yah the Eternally Self-Existing been revealed?

39 Therefore they could not believe, because that YeshaYahoo said again,

40 Their eyes have been blinded, and their hearts hardened<sup>637</sup>; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said YeshaYahoo, when he saw his Kavod, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of Yah.<sup>638</sup>

44 Yahooshua cried and said, He that believeth on me, believeth not on me, but on him that sent me.<sup>639</sup>

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak

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<sup>636</sup> Again the problem of human religious interpretation.

<sup>637</sup> KJV says "*He has blinded their eyes and hardened their hearts*" insinuating that Yah did this -- reference to <https://biblehub.com/interlinear/Yahoochanan/12-40.htm> indicates that "He has" is an arbitrary translators device. There is NO way that Yah blinded their eyes or hardened their hearts. This may have been done by the Satanic and Demonic Realm or else is just a common human spiritual state.

<sup>638</sup> Praise of men versus praise of Yah, huge problem.

<sup>639</sup> This is so important with regard to ANY Spokesman or woman or Emissary.



therefore, even as the Father said to me, so I speak.

## Chapter 13

NOW before the feast of the Passover, when Yahooshua knew that his hour was come that he should depart out of this world to the Father, having Chesed his own which were in the world, he Chesed them to the end.<sup>640</sup>

2 And supper being ended, the devil having already put into the heart of Yahoowdah from Qerioth, Shim'on's *son*, to betray him;

3 Yahooshua knowing that the Father had given all things into his hands, and that he was come from Yah, and went to Yah;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the followers' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Shim'on Kepha: and Kepha saith to him, Adonay, dost thou wash my feet?

7 Yahooshua answered and said to him, What I do thou knowest not now; but thou shalt know hereafter.

8 Kepha saith to him, Thou shalt never wash my feet. Yahooshua answered him, If I wash thee not, thou has no part with me.

9 Shim'on Kepha saith to him, Adonay, not my feet only, but also *my* hands and *my* head.

10 Yahooshua saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and you are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said to them, Know you what I have done to you?

13 Ye call me Master and Adonay: and you say well; for so I am.

14 If I then, *your* Adonay and Master, have washed your feet; you also ought to wash one another's feet.

15 For I have given you an example, that you should do as I have done to you.<sup>641</sup>

16 Verily, verily, I say to you, The servant is not greater than his Adon; neither he that is sent greater than he that sent him.

17 If you know these things, happy are you if you do them.

18 I speak not of you all: I know whom I have chosen: but that the writings may be fulfilled, He that eats bread with me has lifted up his heel against me.

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<sup>640</sup> Notice that Yahooshua speaks of the Chesed {covenant love} of Yahooshua for his followers.

<sup>641</sup> Very important principle, seldom applied today.

19 Now I tell you before it come, that, when it is come to pass, you may believe that I am *he*.<sup>642</sup>

20 Verily, verily, I say to you, He that receives whomsoever I send receives me; and he that receives me receives him that sent me.

21 When Yahooshua had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say to you, that one of you shall betray me.

22 Then the followers looked one on another, doubting of whom he spake.

23 Now there was leaning on Yahooshua' bosom one of his followers, whom Yahooshua Chesed.<sup>643</sup>

24 Shim'on Kepha therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Yahooshua' breast saith to him, Adonay, who is it?

26 Yahooshua answered, He it is, to whom I shall give a piece of bread, when I have dipped *it*. And when he had dipped the bread, he gave *it* to Yahoowdah from Qerioth, *the son* of Shim'on.

27 And after the bread Satan entered into him. Then said Yahooshua to him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this to him.

29 For some *of them* thought, because Yahoowdah had the bag, that Yahooshua had said to him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the bread went immediately out: and it was night.

31 Therefore, when he was gone out, Yahooshua said, Now is the Son of Adam Kavod, and Yah is Kavod in him.

32 If Yah be Kavod in him, Yah shall also Kavod him in himself, and shall straightway Kavod him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said to the Yahoodi'iy, Whither I go, you cannot come; so now I say to you.<sup>644</sup>

34 A new commandment I give to you, That you Chesed<sup>645</sup> one another; as I have Cheseded you, that you also Chesed one another.<sup>646</sup>

35 By this shall all *men* know that you are my followers, if you have Chesed one to another.

36 Shim'on Kepha said to him, Adonay, whither goest thou? Yahooshua answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

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<sup>642</sup> An important evidence that Yahooshua was who he claimed to be.

<sup>643</sup> Widely believed to be Yahooochanan, the author of this book.

<sup>644</sup> He is going to Heaven, they cannot enter Heaven until they die and have been judged.

<sup>645</sup> Chesed {love} is Covenant Love, lay down your life for the one who is the subject of Chesed, see 1 Corinthians 13:1 to 13.

<sup>646</sup> Chesed one another as Yahooshua did, an important Commandment

37 Kepha said to him, Adonay, why cannot I follow thee now? I will lay down my life for thy sake.

38 Yahooshua answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say to thee, The cock shall not crow, till thou has denied me thrice.

## Chapter 14

LET not your heart be troubled: you believe in Yah, believe also in me.

2 In my Father's house are many places to stay<sup>647</sup>: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, *there* you may be also.

4 And whither I go you know, and the way you know.

5 T'oma saith to him, Adonay, we know not whither thou goest; and how can we know the way?

6 Yahooshua saith to him, I am the way, the truth, and the life: no man cometh to the Father, but by me.<sup>648</sup>

7 If you had known me, you should have known my Father also: and from henceforth you know him, and have seen him.

8 Philip saith to him, Adonay, shew us the Father, and it sufficeth us.

9 Yahooshua saith to him, Have I been so long time with you, and yet has thou not known me, Philip? he that has seen me has seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak to you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.<sup>649</sup>

12 Verily, verily, I say to you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do;<sup>650</sup> because I go to my Father.

13 And whatsoever you shall ask in my name, that will I do, that the Father may

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<sup>647</sup> KJV mansions, there are accounts of people who have been to Heaven of magnificent dwelling places in lovely countryside.

<sup>648</sup> My understanding is that Yahooshua is saying that his life is the example of how to come to the Father. Father has clearly shown me that people who come to a realisation of His (Father's) existence and strive to serve Father NOT knowing of Yahooshua will also come to Father.

<sup>649</sup> This is metaphorical, one who is deeply filled with the Spirit of Yah showcases Yah in a deep sense

<sup>650</sup> This is a principle that virtually no Believers grasp. We are called to perform GREATER works than Yahooshua because he is with our Father in Heaven. Very few Believers aspire to doing the same works, let alone greater works but the same and greater works are entirely attainable to any Believer who does the necessary prayer, fasting, worship, etcetera.

be Kavod in the Son.

14 If you shall ask any thing in my name, I will do *it*.

15 If you Chesed me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knows him: but you know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but you see me: because I live, you shall live also.

20 At that day you shall know that I *am* in my Father, and you in me, and I in you.

21 He that has my commandments, and keepeth them, he it is that Chesedth me: and he that Chesedth me shall be Cheseded of my Father, and I will Chesed him, and will manifest myself to him.

22 Yahoowdah saith to him, not from Qerioth, Adonay, how is it that thou wilt manifest thyself to us, and not to the world?

23 Yahooshua answered and said to him, If a man Chesed me, he will keep my words: and my Father will Chesed him, and we will come to him, and make our abode with him.

24 He that Chesedth me not keepeth not my sayings: and the word which you hear is not mine, but the Father's which sent me.

25 These things have I spoken to you, being *yet* present with you.

26 But the Comforter, *which is* the Set-Apart Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.

27 Peace I leave with you, my peace I give to you: not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said to you, I go away, and come *again* to you. If you Cheseded me, you would rejoice, because I said, I go to the Father: for my Father is greater than I.<sup>651</sup>

29 And now I have told you before it come to pass, that, when it is come to pass, you might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and has nothing in me.

31 But that the world may know that I Chesed the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

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<sup>651</sup> Here we clearly see that Yah IS distinct from Yahooshua.

## Chapter 15

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he prunes it, that it may bring forth more fruit.

3 Now you are clean through the word which I have spoken to you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.

5 I am the vine, you *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me you can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done to you.<sup>652</sup>

8 Herein is my Father Kavod, that you bear much fruit; so shall you be my followers.<sup>653</sup>

9 As the Father has Cheseded me, so have I Cheseded you: continue you in my Chesed.

10 If you keep my commandments, you shall abide in my Chesed; even as I have kept my Father's commandments, and abide in his Chesed.

11 These things have I spoken to you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That you Chesed one another, as I have Cheseded you.<sup>654</sup>

13 Greater Chesed has no man than this, that a man lay down his life for his friends.<sup>655</sup>

14 Ye are my friends, if you do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knows not what his lord doeth: but I have called you friends<sup>656</sup>; for all things that I have heard of my Father I have made known to you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

17 These things I command you, that you Chesed one another.

18 If the world hate you, you know that it hated me before *it hated* you.

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<sup>652</sup> Important principle.

<sup>653</sup> Note that the fruit here is spiritual fruit NOT material fruit – relationship with Yah, ministry in whatever form is appointed for you.

<sup>654</sup> Important principle.

<sup>655</sup> Note that Chesed is much greater than modern “love” – Chesed is willing to die for the person who is the subject of that Chesed.

<sup>656</sup> Today very few people are truly friends of Yahooshua, let alone Friends of Yah.

19 If you were of the world, the world would hate his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.<sup>657</sup>

20 Remember the word that I said to you, The servant is not greater than his Adon. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do to you for my name's sake, because they know not him that sent me.<sup>658</sup>

22 If I had not come and spoken to them, they had not had sin: but now they have no excuse for their sin.

23 He that hateth me hateth my Father also.<sup>659</sup>

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send to you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And you also shall bear witness, because you have been with me from the beginning.

## Chapter 16

THESE things have I spoken to you, that you should not stumble.

2 They shall put you out of the Synagogues (congregations): yea, the time cometh, that whosoever killeth you will think that he doeth Yah service.

3 And these things will they do to you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not to you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things to you, sorrow has filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come to you; but if I depart, I will send him

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<sup>657</sup> Important to understand why one meets with opposition.

<sup>658</sup> The fundamental issue is knowing Yah, the vast majority do NOT know Yah and that is the essential purpose of our existence.

<sup>659</sup> Vital to understand this. Same applies to hating any True Believer.

to you.<sup>660</sup>

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and you see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say to you, but you cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:

<sup>661</sup>for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall Kavod me: for he shall receive of mine, and shall shew *it* to you.

15 All things that the Father has are mine: therefore said I, that he shall take of mine, and shall shew *it* to you.

16 A little while, and you shall not see me: and again, a little while, and you shall see me, because I go to the Father.

17 Then said *some* of his followers among themselves, What is this that he saith to us, A little while, and you shall not see me: and again, a little while, and you shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Yahooshua knew that they were desirous to ask him, and said to them, Do you inquire among yourselves of that I said, A little while, and you shall not see me: and again, a little while, and you shall see me?

20 Verily, verily, I say to you, That you shall weep and lament, but the world shall rejoice: and you shall be sorrowful<sup>662</sup>, but your sorrow shall be turned into joy.<sup>663</sup>

21 A woman when she is in travail has sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And you now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day you shall ask me nothing. Verily, verily, I say to you, Whatsoever you shall ask the Father in my name, he will give *it* you.

24 Hitherto have you asked nothing in my name: ask, and you shall receive, that your joy may be full.

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<sup>660</sup> Note previous examples of Believers before Yahooshua and at the start who had the Spirit of Yah, so this passage is doubtful insofar as the Set-Apart Spirit has always been available to Believers.

<sup>661</sup> This is really important, the Set-Apart Spirit of Yah, which is that portion of Yah's Spirit that is imparted to each true Believer will LEAD us into ALL truth IF we ask regularly and actively seek. Note that this is NOT a passive thing, it requires active seeking and prayers such as "*Father, show me the level of my present deception and how to correct it*".

<sup>662</sup> After Yahooshua's death.

<sup>663</sup> When Yahooshua is resurrected and appears to them.

25 These things have I spoken to you in proverbs: but the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father.

26 At that day you shall ask in my name: and I say not to you, that I will pray the Father for you:

27 For the Father himself Chesedth you, because you have Cheseded me, and have believed that I came out from Yah.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His followers said to him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from Yah.

31 Yahooshua answered them, Do you now believe?

32 Behold, the hour cometh, yea, is now come, that you shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world.

## Chapter 17

THESE words spake Yahooshua, and lifted up his eyes to Heaven, and said, Father, the hour is come; Kavod thy Son, that thy Son also may Kavod thee:

2 As thou has given him power over all flesh, that he should give eternal life to as many as thou has given him.

3 And this is life eternal, that they might know thee the only true Yah, and Yahooshua the Anointed One of Yah, whom thou has sent.

4 I have Kavod thee on the Earth: I have finished the work which thou gavest me to do.

5 And now, O Father, Kavod thou me with thine own self with the Kavod which I had with thee before the world was.

6 I have manifested thy name to the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou has given me are of thee.

8 For I have given to them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.



9 I pray for them: I pray not for the world,<sup>664</sup> but for them which thou has given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am Kavod in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Set-Apart Father, keep through thine own name those whom thou has given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of destruction; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the wicked one.<sup>665</sup>

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou has sent me into the world, even so have I also sent them into the world.

19 And for their sakes I set myself apart, that they also might be set apart through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me.

22 And the Kavod which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and has Cheseded them, as thou has Cheseded me.

24 Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my Kavod, which thou has given me: for thou Chesededst me before the foundation of the world.

25 O righteous Father, the world has not known thee: but I have known thee, and these have known that thou has sent me.

26 And I have declared to them thy name, and will declare *it*: that the Chesed wherewith thou has Cheseded me may be in them, and I in them.

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<sup>664</sup> As a general principle we should not be praying for the World, we can evangelise if we are led but generally praying for the world and the world system is not appropriate.

<sup>665</sup> We are IN the World but NOT OF the World.

## Chapter 18

WHEN Yahooshua had spoken these words, he went forth with his followers over the Qidron torrent, where was a garden, into the which he entered, and his followers.

2 And Yahoowdah also, which betrayed him, knew the place: for Yahooshua oftentimes resorted thither with his followers.

3 Yahoowdah then, having received a company of soldiers and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Yahooshua therefore, knowing all things that should come upon him, went forth, and said to them, Whom seek you?

5 They answered him, Yahooshua of Natsareth. Yahooshua saith to them, I am *he*. And Yahoowdah also, which betrayed him, stood with them.

6 As soon then as he had said to them, I am *he*, they went backward, and fell to the ground.<sup>666</sup>

7 Then asked he them again, Whom seek you? And they said, Yahooshua of Natsareth.

8 Yahooshua answered, I have told you that I am *he*: if therefore you seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Shim'on Kepha having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Melek.

11 Then said Yahooshua to Kepha, Put up thy sword into the sheath: the cup which my Father has given me, shall I not drink it?

12 Then the soldiers and the captain and officers of the Yahoodi'iy took Yahooshua, and bound him,

13 And led him away to Hānan first; for he was father in law to Qayapha, which was the High Priest that same year.

14 Now Qayapha was he, which gave counsel to the Yahoodi'iy, that it was expedient that one man should die for the people.

15 And Shim'on Kepha followed Yahooshua, and *so did* another follower: that follower was known to the High Priest, and went in with Yahooshua into the palace of the High Priest.<sup>667</sup>

16 But Kepha stood at the door without. Then went out that other follower, which was known to the High Priest, and spake to her that kept the door, and brought in Kepha.

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<sup>666</sup> The power of the Spirit of Yah on Yahooshua knocked them backwards.

<sup>667</sup> Yahoochanan, the writer of this book.

17 Then saith the damsel that kept the door to Kepha, Art not thou also *one* of this man's followers? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Kepha stood with them, and warmed himself.

19 The High Priest then asked Yahooshua of his followers, and of his doctrine.

20 Yahooshua answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Yahoodi'iy always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said to them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Yahooshua with the palm of his hand, saying, Answerest thou the High Priest so?

23 Yahooshua answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Hanan had sent him bound to Qayapha the High Priest.

25 And Shim'on Kepha stood and warmed himself. They said therefore to him, Art not thou also *one* of his followers? He denied *it*, and said, I am not.

26 One of the servants of the High Priest, being *his* kinsman whose ear Kepha cut off, saith, Did not I see thee in the garden with him?

27 Kepha then denied again: and immediately the cock crew.

28 Then led they Yahooshua from Qayapha to the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover<sup>668</sup>.

29 Pilate then went out to them, and said, What accusation bring you against this man?

30 They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee.

31 Then said Pilate to them, Take you him, and judge him according to your law. The Yahoodi'iy therefore said to him, It is not lawful for us to put any man to death:

32 That the saying of Yahooshua might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Yahooshua, and said to him, Art thou the King of the Yahoodi'iy?

34 Yahooshua answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Yahoodi'iy? Thine own nation and the Chief Priests have delivered thee to me: what has thou done?

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<sup>668</sup> Notice that Yahooshua ate the Passover meal the day BEFORE the formal Passover (Pasach).

36 Yahooshua answered, My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Yahoodi'iy: but now is my Kingdom not from hence.

37 Pilate therefore said to him, Art thou a king then? Yahooshua answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice.

38 Pilate saith to him, What is truth? And when he had said this, he went out again to the Yahoodi'iy, and saith to them, I find in him no fault *at all*.<sup>669</sup>

39 But you have a custom, that I should release to you one at the Passover: will you therefore that I release to you the King of the Yahoodi'iy?

40 Then cried they all again, saying, Not this man, but Barabba. Now Barabba was a robber.

## Chapter 19

THEN Pilate therefore took Yahooshua, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Yahoodi'iy! and they smote him with their hands.

4 Pilate therefore went forth again, and saith to them, Behold, I bring him forth to you, that you may know that I find no fault in him.

5 Then came Yahooshua forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith to them, Behold the man!

6 When the Chief Priests therefore and officers saw him, they cried out, saying, execute *him*, execute *him*. Pilate saith to them, Take you him, and execute *him*: for I find no fault in him.

7 The Yahoodi'iy answered him, We have a law, and by our law he ought to die, because he made himself the Son of Yah.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith to Yahooshua, Whence art thou? But Yahooshua gave him no answer.

10 Then saith Pilate to him, Speakest thou not to me? knowest thou not that I have power to execute thee, and have power to release thee?

11 Yahooshua answered, Thou couldst have no power *at all* against me, except it were given thee from above: therefore he that delivered me to thee has the greater sin.

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<sup>669</sup> So the ruler of the nation declares that Yahooshua is free of sin – the Lamb without spot or blemish, required for the sacrifice for Atonement for sin and to usher in a new High Priest.

12 And from thenceforth Pilate sought to release him:<sup>670</sup> but the Yahoodi'iy cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaks against Cæsar.

13 When Pilate therefore heard that saying, he brought Yahooshua forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the sixth hour: and he saith to the Yahoodi'iy, Behold your King!

15 But they cried out, Away with *him*, away with *him*, execute him. Pilate saith to them, Shall I execute your King? The Chief Priests answered, We have no king but Cæsar.

16 Then delivered he him therefore to them to be executed. And they took Yahooshua, and led *him* away.

17 And he bearing his Stake went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha<sup>671</sup>:

18 Where they executed him, and two other with him, on either side one, and Yahooshua in the midst.

19 And Pilate wrote a title, and put *it* above<sup>672</sup> the Stake. And the writing was, YAHOOOSHUA OF NATSARETH THE KING OF THE JEWS.

20 This title then read many of the Yahoodi'iy: for the place where Yahooshua was executed was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the Chief Priests of the Yahoodi'iy to Pilate, Write not, The King of the Yahoodi'iy; but that he said, I am King of the Yahoodi'iy.

22 Pilate answered, What I have written I have written.<sup>673</sup>

23 Then the soldiers, when they had executed Yahooshua, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not tear it, but cast lots for it, whose it shall be: that the writing might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the Stake of Yahooshua his mother, and his mother's sister, Miryam the *wife* of Qlophah, and Miryam from Maḡdala.

26 When Yahooshua therefore saw his mother, and the follower standing by,

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<sup>670</sup> So we see that Pilate, an unbeliever, was more righteous than the leaders of the Believers.

<sup>671</sup> This cliff face that resembles a Skull is still visible just outside the gate of Jerusalem today.

<sup>672</sup> Traditionally ON the Stake but Archaeological evidence indicates that there were three large placards placed on the cliff face.

<sup>673</sup> So the Emperors representative, who had the authority to proclaim Yahooshua king, proclaimed him king of the Yahoodi'iy fundamental to fulfilling Yahooshua's role and calling.

whom he Cheseded<sup>674</sup>, he saith to his mother, Woman, behold thy son!

27 Then saith he to the follower, Behold thy mother! And from that hour that follower took her to his own *home*.

28 After this, Yahooshua knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Yahooshua therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Yahoodi'iy therefore, because it was the preparation, that the bodies should not remain upon the Stake on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs<sup>675</sup> of the first, and of the other which was executed with him.

33 But when they came to Yahooshua, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.<sup>676</sup>

35 And he that saw *it* bare witness, and his witness is true: and he knows that he saith true, that you might believe.<sup>677</sup>

36 For these things were done, that the writing should be fulfilled, A bone of him shall not be broken.

37 And again another writing saith, They shall look on him whom they pierced.

38 And after this Yoseph of Ramathayim, being a follower of Yahooshua, but secretly for fear of the Yahoodi'iy, besought Pilate that he might take away the body of Yahooshua: and Pilate gave *him* leave. He came therefore, and took the body of Yahooshua.

39 And there came also Naḵdimon, which at the first came to Yahooshua by night, and brought a mixture of myrrh and aloes, about an hundred pounds *weight*.

40 Then took they the body of Yahooshua, and wound it in linen clothes with the spices, as the manner of the Yahoodi'iy is to bury.

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<sup>674</sup> Yahooshua the writer of this book.

<sup>675</sup> Once their legs were broken they could not push up so that they could release the tension in their chests in order to breathe and so they suffocated to death immediately.

<sup>676</sup> Yahooshua died of a broken heart, literally, his heart ruptured from the agony of losing contact with Yah, so when his side was pierced considerable blood and water were released to run down the Earthquake crack onto the Mercy Seat of the Ark of the Covenant in the chamber beneath the execution site, refer notes in MattihYahoo.

<sup>677</sup> The writer, Yahooshua.

41 Now in the place where he was executed there was a garden<sup>678</sup>; and in the garden a new Tomb, wherein was never man yet laid.

42 There laid they Yahooshua therefore because of the Yahoodi'iy' preparation *day*; for the Tomb was nigh at hand.

## Chapter 20

THE first *day* of the week cometh Miryam from Maḡdala early, when it was yet dark, to the Tomb, and seeth the stone taken away from the Tomb.

2 Then she runneth, and cometh to Shim'on Kepha, and to the other follower, whom Yahooshua Cheseded, and saith to them, They have taken away Adonay out of the Tomb, and we know not where they have laid him.

3 Kepha therefore went forth, and that other follower, and came to the Tomb.

4 So they ran both together: and the other follower<sup>679</sup> did outrun Kepha, and came first to the Tomb.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Shim'on Kepha following him, and went into the Tomb, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other follower, which came first to the Tomb, and he saw, and believed.

9 For as yet they knew not the writing, that he must rise again from the dead.

10 Then the followers went away again to their own home.

11 But Miryam stood without at the Tomb weeping: and as she wept, she stooped down, *and looked* into the Tomb,

12 And seeth two Messengers in white sitting, the one at the head, and the other at the feet, where the body of Yahooshua had lain.

13 And they say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Adonay, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Yahooshua standing, and knew not that it was Yahooshua.

15 Yahooshua saith to her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith to him, Sir, if thou have borne him hence, tell me where thou has laid him, and I will take him away.

16 Yahooshua saith to her, Miryam. She turned herself, and saith to him,

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<sup>678</sup> The Garden Tomb in Jerusalem, Israel see previous reference.

<sup>679</sup> Yahoochanan.

Rabboni; which is to say, Teacher.

17 Yahooshua saith to her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and your Father; and to my Mighty One, and your Mighty One<sup>680</sup>.

18 Miryam from Maḡdala came and told the followers that she had seen Adonay, and *that* he had spoken these things to her.

19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the followers were assembled for fear of the Yahoodi'iy, came Yahooshua and stood in the midst, and saith to them, Peace *be* to you.

20 And when he had so said, he shewed to them *his* hands and his side. Then were the followers glad, when they saw Adonay.

21 Then said Yahooshua to them again, Peace *be* to you: as *my* Father has sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith to them, Receive you the Set-Apart Spirit:

23 Whosoever sins you remit, they are remitted to them; *and* whose soever *sins* you retain, they are retained.

24 But T'oma, one of the twelve, called the Twin, was not with them when Yahooshua came.

25 The other followers therefore said to him, We have seen Adonay. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his followers were within, and T'oma with them: *then* came Yahooshua, the doors being shut, and stood in the midst, and said, Peace *be* to you.

27 Then saith he to T'oma, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not emunahless, but believing.<sup>681</sup>

28 And T'oma answered and said to him, My Adonay and my Mighty One.

29 Yahooshua saith to him, T'oma, because thou has seen me, thou has believed: blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Yahooshua in the presence of his followers, which are not written in this book:

31 But these are written, that you might believe that Yahooshua is the Anointed One of Yah, the Son of Yah; and that believing you might have life through his name.

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<sup>680</sup> Again Yahooshua clearly distinguishes between himself and Yah.

<sup>681</sup> Yahooshua, being now established in his full power, Kavod, knows about T'oma's comments.



## Chapter 21

AFTER these things Yahooshua shewed himself again to the followers at the sea of Kinnereth; and on this wise shewed he *himself*.

2 There were together Shim'on Kepha, and T'oma called the Twin, and Nathanael of Cana in Galil, and the *sons* of Zabdai, and two other of his followers.

3 Shim'on Kepha saith to them, I go a fishing. They say to him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Yahooshua stood on the shore: but the followers knew not that it was Yahooshua.

5 Then Yahooshua saith to them, Children, have you any meat? They answered him, No.

6 And he said to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that follower whom Yahooshua Cheseded<sup>682</sup> saith to Kepha, It is Adonay. Now when Shim'on Kepha heard that it was Adonay, he girt *his* fisher's coat *to him*, (for he was naked,) and did cast himself into the sea.

8 And the other followers came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Yahooshua saith to them, Bring of the fish which you have now caught.

11 Shim'on Kepha went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Yahooshua saith to them, Come *and* dine. And none of the followers durst ask him, Who art thou? knowing that it was Adonay.

13 Yahooshua then cometh, and taketh bread, and gives them, and fish likewise.

14 This is now the third time that Yahooshua shewed himself to his followers, after that he was risen from the dead.

15 So when they had dined, Yahooshua saith to Shim'on Kepha, Shim'on, *son* of Yonah, Chesedst thou me more than these? He saith to him, Yea, Adonay; thou knowest that I Chesed thee. He saith to him, Feed my lambs.

16 He saith to him again the second time, Shim'on, *son* of Yonah, Chesedst thou me? He saith to him, Yea, Adonay; thou knowest that I Chesed thee. He saith to him, Feed my sheep.

17 He saith to him the third time, Shim'on, *son* of Yonah, Chesedst thou me?

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<sup>682</sup> Yahoochanan.

Kepha was grieved because he said to him the third time, Chesedst thou me? And he said to him, Adonay, thou knowest all things; thou knowest that I Chesed thee. Yahooshua saith to him, Feed my sheep.

18 Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should Kavod Yah. And when he had spoken this, he saith to him, Follow me.

20 Then Kepha, turning about, seeth the follower whom Yahooshua Cheseded following; which also leaned on his breast at supper, and said, Adonay, which is he that betrayeth thee?

21 Kepha seeing him saith to Yahooshua, Adonay, and what *shall* this man *do*?

22 Yahooshua saith to him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that follower should not die<sup>683</sup>: yet Yahooshua said not to him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the follower which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Yahooshua did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amēn<sup>684</sup>.

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<sup>683</sup> Yahooshua the writer of this book.

<sup>684</sup> Amen means “so be it”.

## Book 5: The Acts of the Emissaries {Apostles}

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### *Commentary:*

This book reports various activities in the lives of the Emissaries {Apostles} meaning “sent one’s” – those sent by Yah and Yahooshua to bring the Good News {Gospel} to others. Primarily Shaul {Paul}

Emissaries exist today just the same but many are not recognized as such.

The book of Acts is generally attributed to Luke, the writer of the Good News according to Luke.

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Acts as well.

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## Chapter 1

<sup>685</sup>THE former treatise have I made, O Theophilos, of all that Yahooshua began both to do and teach<sup>686</sup>,

2 Until the day in which he was taken up, after that he through the Set-Apart Spirit had given commandments to the Emissaries<sup>687</sup> whom he had chosen:

3 To whom also he shewed himself alive after his suffering (passion) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of Yah:

4 And, being assembled together with *them*, commanded them that they should not depart from Yerushalayim, but wait for the promise of the Father, which, *saith he*, you have heard of me.

5 For Yahooochanan truly immersed with water; but you shall be immersed with the Set-Apart Spirit not many days hence<sup>688</sup>.

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<sup>685</sup> The book of the Emissaries, incorrectly Apostles.

<sup>686</sup> The Book of Acts -- This book reports various activities in the lives of the Emissaries {Apostles} meaning “sent one’s” – those sent by Yah and Yahooshua to bring the Good News {Gospel} to others. Primarily Shaul {Shaul}. Emissaries exist today just the same but many are not recognized as such. The book of Acts is generally attributed to Luke, the writer of the Good News according to Luke. Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Acts as well.

<sup>687</sup> Emissary, Apostle in the KJV and most Bibles, means “one who is sent by Yah” so occurs throughout the ages including the present age.

<sup>688</sup> Note two distinct immersions, applies today just as much – I advocate triple immersion and have had several dramatic experiences with triple immersion.

6 When they therefore were come together, they asked of him, saying, Adonay, wilt thou at this time restore again the Kingdom to Yisra'El?<sup>689</sup>

7 And he said to them, It is not for you to know the times or the seasons, which the Father has put in his own authority.

8 But you shall receive power, after that the Set-Apart Spirit is come upon you: and you shall be witnesses to me both in Yerushalayim, and in all Yahooḏah, and in Samaria, and to the uttermost part of the Earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward Heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galil, why stand you gazing up into Heaven? this same Yahooshua, which is taken up from you into Heaven, shall so come in like manner as you have seen him go into Heaven<sup>690</sup>.

12 Then returned they to Yerushalayim from the mount called Olivet, which is from Yerushalayim a Sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Kepha, and Ya'aqob, and Yahoochanan, and Andri, Philip, and T'oma, Bartholomi, and MattihYahoo, Ya'aqob *the son* of Alphai, and Shim'on Zelotes, and Yahoowdah *the brother* of Ya'aqob.

14 These all continued with one accord in prayer and supplication, with the women, and Miryam the mother of Yahooshua, and with his brethren.

15 And in those days Kepha stood up in the midst of the followers, and said, (the number of names together were about an hundred and twenty,)

16 Men *and* brethren, this writing<sup>691</sup> must needs have been fulfilled, which the Set-Apart Spirit by the mouth of Dawid spake before concerning Yahoowdah, which was guide to them that took Yahooshua.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out<sup>692</sup>.

19 And it was known to all the dwellers at Yerushalayim; insomuch as that field is called in their proper tongue, Ḥaqal Dema, that is to say, The field of blood.

20 For it is written in the book of Tehillim, Let his habitation be desolate, and let

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<sup>689</sup> Again the common interpretation of the role of Yahooshua. He brought the Kingdom of Yah in the Spirit Realm but his followers and those around did **not** recognize this. The physical Kingdom will come at the end of the Seventh Millennium, around 3003 AD, about 980 years from now (October 2023) and then **only** if Yah wins the Contest with Satan.

<sup>690</sup> This is one of the verses that drives the mistaken belief that Yahooshua is coming soon.

<sup>691</sup> Writing, "scripture" in the KJV and most Bibles, a meaningless religious word.

<sup>692</sup> This is completely erroneous, see MattihYahoo 27:4 to 8 which is completely different in all respects. Yah states that "MattihYahoo is a more reliable witness" noting that Luke, the writer of Acts was reporting second hand information.

no man dwell therein: and his office let another take.

21 Wherefore of these men which have companied with us all the time that Adonay Yahoooshua went in and out among us,

22 Beginning from the immersion of Yahooochanan, to that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Yoseph called Barsabba, who was surnamed Justus, and MattithYahoo<sup>693</sup>.

24 And they prayed, and said, Thou, Adonay, which knowest the hearts of all *men*, shew which of these two thou has chosen,

25 That he may take part of this ministry and Emissarieship, from which Yahooowdah by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon MattithYahoo<sup>694</sup>; and he was numbered with the eleven Emissaries.

## Chapter 2

AND when the day of Shavuot<sup>695</sup> was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared to them divided tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Set-Apart Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Yerushalayim Yahoodi'iy, devout men, out of every nation under Heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Aram Naharayim, and in Yahooodah, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Mitsrayim, and in the parts of Libya about Cyrene, and visitors from Rome, Yahoodi'iy and converts,

11 Cretans and Arabians, we do hear them speak in our tongues the wonderful

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<sup>693</sup> Matthias in the KJV.

<sup>694</sup> Different MattihYahoo to the writer of the book of that name.

<sup>695</sup> Pentecost is the common translation in the KJV, in Hebrew Shavuot.

works of Yah.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of sweet wine.

14 But Kepha, standing up with the eleven, lifted up his voice, and said to them, Ye men of Yahooḏah, and all *you* that dwell at Yerushalayim, be this known to you, and hearken to my words:

15 For these are not drunken, as you suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the Spokesman of Yah Yo'ēl;

17 And it shall come to pass in the last days<sup>696</sup>, saith Yah, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in Heaven above, and signs in the Earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of Yah the Eternally Self-Existing come:

21 And it shall come to pass, *that* whosoever shall call on the name of Yah the Eternally Self-Existing<sup>697</sup> shall be saved.

22 Ye men of Yisra'El, hear these words; Yahoooshua of Natsareth, a man approved of Yah among you by miracles and wonders and signs, which Yah did by him in the midst of you, as you yourselves also know:

23 Him, being delivered by the set purpose and foreknowledge of Yah, you have taken, and by wicked hands have executed and slain:

24 Whom Yah has raised up, having loosed the pains of death: because it was not possible that he could be held in its grip.<sup>698</sup>

25 For Dawid speaks concerning him, I foresaw Yah the Eternally Self-Existing always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in Hell<sup>699</sup>, neither wilt thou suffer thine Set-Apart One to see corruption.

28 Thou has made known to me the ways of life; thou shalt make me full of joy with thy countenance.

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<sup>696</sup> This again gives the mistaken impression that the end is close at hand, see previous note regarding 3003 AD.

<sup>697</sup> This is a vitally important principle, if in danger cry out to Yah to save you!

<sup>698</sup> Yahoooshua lived his entire life and died a terrible death without sinning once. Therefore Death had **no** hold on him.

<sup>699</sup> We see again that Believers DO go to Hell to pay the price of unrepented sin.

29 Men *and* brethren, let me freely speak to you of the patriarch Dawid, that he is both dead and buried, and his Tomb is with us to this day.

30 Therefore being a Spokesman of Yah, and knowing that Yah had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up the Anointed One of Yah to sit on his throne;

31 He seeing this before spoke of the resurrection of the Anointed One of Yah, that his soul was not left in Hell, neither his flesh did see corruption.<sup>700</sup>

32 This Yahooshua has Yah raised up, whereof we all are witnesses.

33 Therefore being by the right hand of Yah exalted, and having received of the Father the promise of the Set-Apart Spirit, he has poured forth this, which you now see and hear.

34 For Dawid is not ascended into the Heavens: but he saith himself, Yah the Eternally Self-Existing said to my Adonay, Sit thou on my right hand,

35 Until I make thy foes thy footstool.<sup>701</sup>

36 Therefore let all the house of Yisra'El know assuredly, that Yah has made that same Yahooshua, whom you have executed, both Adonay and Anointed One of Yah.

37 Now when they heard *this*, they were pierced in their heart, and said to Kepha and to the rest of the Emissaries, Men *and* brethren, what shall we do?

38 Then Kepha said to them, Repent, and be immersed every one of you in the name of Yahooshua the Anointed One of Yah for the remission of sins, and you shall receive the gift of the Set-Apart Spirit.

39 For the promise is to you, and to your children, and to all that are afar off, *even* as many as Yah the Eternally Self-Existing our Mighty One shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were immersed: and the same day there were added *to them* about three thousand souls.

42 And they continued steadfastly in the Emissaries' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the Emissaries.

44 And all that believed were together, and had all things common;

45 And sold their possessions and property, and divided them to all *men*, as every man had need.<sup>702</sup>

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<sup>700</sup> Human beings who have sinned at some time die and their flesh decays, it is only Yahooshua whose physical body was resurrected because he lived his entire life without sinning once.

<sup>701</sup> This is an extremely important verse, Satan and the Satanic and Demonic Realm must be defeated before Yahooshua can return. Satan was sent to the Pit in May 2003 for 1,000 years, see notes to Revelation 20 for more information. So there are roughly 980 years to go before Yahooshua can return.

<sup>702</sup> Difficult to live this way today because of the level of sin and error amongst even those Believers who are relatively close to Yah.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,  
47 Praising Yah, and having Chen with all the people. And Yah the Eternally Self-Existing added to the assembly daily such as should be saved.

## Chapter 3

NOW Kepha and Yahooochanan went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Yaphah<sup>703</sup>, to ask alms of them that entered into the temple;

3 Who seeing Kepha and Yahooochanan about to go into the temple asked for alms.

4 And Kepha, fastening his eyes upon him with Yahooochanan, said, Look on us.

5 And he gave heed to them, expecting to receive something of them.

6 Then Kepha said, Silver and gold have I none; but such as I have give I thee: In the name of Yahooshua the Anointed One of Yah of Natsareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising Yah.

9 And all the people saw him walking and praising Yah:

10 And they knew that it was he which sat for kind deeds at the Yaphah gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as the lame man which was healed held Kepha and Yahooochanan, all the people ran together to them in the porch that is called Shelomoh's, greatly wondering.

12 And when Kepha saw *it*, he answered to the people, Ye men of Yisra'El, why marvel you at this? or why look you so earnestly on us, as though by our own power or Set-Apartness we had made this man to walk?

13 The Mighty One of Abraham, and of Yitshaq, and of Ya'aqob, the Mighty One of our fathers, has Kavod his Son Yahooshua; whom you delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But you denied the Set-Apart One and the Righteous, and desired a murderer to be granted to you;

15 And killed the Prince of life, whom Yah has raised from the dead; whereof we

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<sup>703</sup> Yaphah in Hebrew, beautiful in KJV.



are witnesses.

16 And his name through Emunah in his name has made this man strong, whom you see and know: yea, the Emunah which is by him has given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance you did *it*, as *did* also your rulers.

18 But those things, which Yah before had shewed by the mouth of all his Spokesmen of Yah, that the Anointed One of Yah should suffer, he has so fulfilled.

19 Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of Yah the Eternally Self-Existing;

20 And he shall send Yahooshua the Anointed One of Yah, which before was preached to you:

21 Whom the Heaven must receive until the times of restitution of all things, which Yah has spoken by the mouth of all his Set-Apart Spokesmen of Yah since the world began.

22 For Moshe truly said to the fathers, A Spokesman of Yah shall Yah the Eternally Self-Existing your Yah raise up to you of your brethren, like to me; him shall you hear in all things whatsoever he shall say to you.

23 And it shall come to pass, *that* every soul, which will not hear that Spokesman of Yah, shall be destroyed from among the people.

24 Yea, and all the Spokesmen of Yah from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the Spokesmen of Yah, and of the covenant which Yah made with our fathers, saying to Abraham, And in thy seed shall all the kindreds of the Earth be blessed.

26 Unto you first Yah, having raised up his Son Yahooshua, sent him to bless you, in turning away every one of you from his iniquities.

## Chapter 4

AND as they spake to the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Yahooshua the resurrection from the dead.

3 And they laid hands on them, and put *them* in jail to the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the

men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,  
6 And Hannahs the High Priest, and Qayapha, and Yahooochanan, and Alexander,  
and as many as were of the kindred of the High Priest, were gathered together  
at Yerushalayim.

7 And when they had set them in the midst, they asked, By what authority, or  
by what name, have you done this?

8 Then Kepha, filled with the Set-Apart Spirit, said to them, Ye rulers of the  
people, and elders of Yisra'El,

9 If we this day be examined of the good deed done to the impotent man, by  
what means he is made whole;

10 Be it known to you all, and to all the people of Yisra'El, that by the name of  
Yahooshua the Anointed One of Yah of Natsareth, whom you executed, whom  
Yah raised from the dead, *even* by him doth this man stand here before you  
whole.

11 This is the stone which was set at nought of you builders, which is become  
the head of the corner.

12 Neither is there salvation in any other: for there is none other name under  
Heaven given among men<sup>704</sup>, whereby we must be saved.

13 Now when they saw the boldness of Kepha and Yahooochanan, and perceived  
that they were unlearned and ordinary men, they marvelled; and they took  
knowledge of them, that they had been with Yahooshua.

14 And beholding the man which was healed standing with them, they could say  
nothing against it.

15 But when they had commanded them to go aside out of the Sanhedrin, they  
conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle has  
been done by them *is* manifest to all them that dwell in Yerushalayim; and we  
cannot deny *it*.

17 But that it spread no further among the people, let us strongly threaten them,  
that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in  
the name of Yahooshua.

19 But Kepha and Yahooochanan answered and said to them, Whether it be right  
in the sight of Yah to hearken to you more than to Yah, judge you.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing  
how they might punish them, because of the people: for all *men* Kavod Yah for

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<sup>704</sup> Note that the name Yahooshua means "Yah is Salvation" there is nothing higher than Yah's Salvation, thus  
this name is the highest name.

that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the Chief Priests and elders had said to them.

24 And when they heard that, they lifted up their voice to Yah with one accord, and said, Yah the Eternally Self-Existing, thou *art* Almighty, which has made Heaven, and Earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant Dawid has said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the Earth stood up, and the rulers were gathered together against Yah the Eternally Self-Existing, and against his Anointed One.

27 For of a truth against thy Set-Apart child Yahooshua, whom thou has anointed, both Herodes, and Pontius Pilate, with the Ha-goyim, and the people of Yisra'El, were gathered together,

28 For to do whatsoever thy hand and thy counsel<sup>705</sup> determined before to be done.

29 And now, Yah the Eternally Self-Existing, behold their threats: and grant to thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy Set-Apart child Yahooshua.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Set-Apart Spirit<sup>706</sup>, and they spake the word of Yah with boldness.<sup>707</sup>

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the Emissaries witness of the resurrection of Adonay Yahooshua: and great Chen was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the Emissaries' feet: and distribution was made to every man according as he had need.

36 And Yoseph, who by the Emissaries was surnamed Barnabas, (which is, being interpreted, The son of Encouragement), a Levite, *and* of the country of Cyprus, 37 Having land, sold *it*, and brought the money, and laid *it* at the Emissaries' feet.

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<sup>705</sup> All that happened to Yahooshua was preplanned by Yah and Yahooshua.

<sup>706</sup> Once more filled with the Spirit of Yah. It is vital to constantly seek fresh and greater infilling.

<sup>707</sup> When walking in Emunah and filled with the Spirit of Yah, Yah will give one utterance and boldness.

## Chapter 5

BUT a certain man named ḤananYah<sup>708</sup>, with Shappirah his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the Emissaries' feet.

3 But Kepha said, ḤananYah, why has Satan filled thine heart to lie to the Set-Apart Spirit, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own authority? why has thou conceived this thing in thine heart? thou has not lied to men, but to Yah.

5 And ḤananYah hearing these words fell down, and breathed his last: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Kepha answered to her, Tell me whether you sold the land for so much? And she said, Yea, for so much.

9 Then Kepha said to her, How is it that you have agreed together to tempt the Spirit of Yah the Eternally Self-Existing? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and breathed her last: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the assembly, and upon as many as heard these things.

12 And by the hands of the Emissaries were many signs and wonders wrought among the people; (and they were all with one accord in Shelomoh's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to Yah the Eternally Self-Existing, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Kepha passing by might overshadow some of them.<sup>709</sup>

16 There came also a multitude *out* of the cities round about to Yerushalayim,

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<sup>708</sup> ḤananYah, Ananias in KJV, means "Yah protects".

<sup>709</sup> It is available to every Believer to have such an Anointing if they seek it!

bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the High Priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the Emissaries, and put them in the common prison.

19 But the messenger of Yah the Eternally Self-Existing by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the Council together, and all the senate of the children of Yisra'El, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the High Priest and the captain of the temple and the Chief Priests heard these things, they were puzzled and wondered what this might be.

25 Then came one and told them, saying, Behold, the men whom you put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the Sanhedrin: and the High Priest asked them,

28 Saying, Did not we strictly command you that you should not teach in this name? and, behold, you have filled Yerushalayim with your teaching<sup>710</sup>, and intend to bring this man's blood upon us.

29 Then Kepha and the *other* Emissaries answered and said, We ought to obey Yah rather than men.

30 The Mighty One of our fathers raised up Yahooshua, whom you slew and hanged on a tree.

31 Him has Yah exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Yisra'El, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Set-Apart Spirit, whom Yah has given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the Sanhedrin, a Pharisee, named Gamaliel, a

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<sup>710</sup> Teaching, in KJV doctrine.

doctor of the law, had in reputation among all the people, and commanded to put the Emissaries forth a little while;

35 And said to them, Ye men of Yisra'El, take heed to yourselves what you intend to do as touching these men.

36 For before these days rose up Toḏah, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Yahoowdah of Galil in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say to you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of Yah, you cannot overthrow it; lest haply you be found even to fight against Yah.

40 And to him they agreed: and when they had called the Emissaries, and beaten *them*, they commanded that they should not speak in the name of Yahooshua, and let them go.

41 And they departed from the presence of the Sanhedrin, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Yahooshua the Anointed One of Yah.

## Chapter 6

AND in those days, when the number of the followers was multiplied, there arose a murmuring of the Grecian Yahoodi'iy against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the followers *to them*, and said, It is not pleasing that we should leave the word<sup>711</sup> of Yah, and serve tables.

3 Wherefore, brethren, look you out among you seven men of honest report, full of the Set-Apart Spirit and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephanos, a man full of Emunah and of the Set-Apart Spirit, and Philip, and Prochorus, and Nikanor, and Timon, and Parmenas, and Nikolaos a proselyte of Antioch:

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<sup>711</sup> Note that "the Word of Yah" here is NOT the Bible, it is the inspired words which these men and women were given by the Spirit of Yah. The New Testament did NOT exist at that time.

6 Whom they set before the Emissaries: and when they had prayed, they laid *their* hands on them<sup>712</sup>.

7 And the word of Yah increased; and the number of the followers multiplied in Yerushalayim greatly; and a great company of the priests were obedient to the Emunah.

8 And Stephanos, full of Emunah and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Freedmen (Cyrenians, Alexandrians, and of them of Kilikia and of Asia, disputing with Stephanos.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they instigated men, which said, We have heard him speak blasphemous<sup>713</sup> words against Moshe<sup>714</sup>, and *against* Yah.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the Sanhedrin,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this Set-Apart place, and the Torah:

14 For we have heard him say, that this Yahooshua of Natsareth shall destroy this place, and shall change the customs which Moshe delivered us.

15 And all that sat in the Sanhedrin, looking steadfastly on him, saw his face as it had been the face of an messenger.

## Chapter 7

THEN said the High Priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The Mighty One of Kavod appeared to our father Abraham, when he was in Aram Naharayim, before he dwelt in Charran,

3 And said to him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Kasdim<sup>715</sup>, and dwelt in Haran<sup>716</sup>: and from thence, when his father was dead, he removed him into this land, wherein you now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed

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<sup>712</sup> To impart an Anointing for service by the Spirit of Yah.

<sup>713</sup> Blasphemy is generally alleged by people opposing true Believers.

<sup>714</sup> Note that it is NOT possible to speak Blasphemous words against Moshe – he is NOT Yah – true blasphemy is breaking the third Commandment, taking Yah's Name in vain.

<sup>715</sup> Kasdom in Hebrew, Chaldaeans in KJV.

<sup>716</sup> Charran in KJV.

after him, when *as yet* he had no child.

6 And Yah spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said Yah: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Yitshaq, and circumcised him the eighth day; and Yitshaq *begat* Ya'aqob; and Ya'aqob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Yoseph into Mitsrayim: but Yah was with him,

10 And delivered him out of all his afflictions, and gave him Chen and wisdom in the sight of Pharaoh king of Mitsrayim; and he made him governor over Mitsrayim and all his house.

11 Now there came a scarcity of food over all the land of Mitsrayim and Kena'an<sup>717</sup>, and great affliction: and our fathers found no sustenance.

12 But when Ya'aqob heard that there was corn in Mitsrayim, he sent out our fathers first.

13 And at the second *time* Yoseph was made known to his brethren; and Yoseph's kindred was made known to Pharaoh.

14 Then sent Yoseph, and called his father Ya'aqob to *him*, and all his kindred, seventy-five people.

15 So Ya'aqob went down into Mitsrayim, and died, he, and our fathers,

16 And were carried over into Shekem, and laid in the Tomb that Abraham bought for a sum of money of the sons of H̄amor *the father* of Shekem.

17 But when the time of the promise drew nigh, which Yah had sworn to Abraham, the people grew and multiplied in Mitsrayim,

18 Till another king arose, which knew not Yoseph.

19 The same dealt treacherously with our kindred, and mistreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moshe was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moshe was learned in all the wisdom of the Mitsrites, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Yisra'El.

24 And seeing one *of them* being wronged, he defended *him*, and avenged him

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<sup>717</sup> Chanaan in KJV.



that was oppressed, and smote the Mitsrian:

25 For he supposed his brethren would have understood how that Yah by his hand would deliver them: but they understood not.

26 And the next day he shewed himself to them as they strove, and would have set them at one again, saying, Sirs, you are brethren; why do you wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Mitsrian yesterday?

29 Then fled Moshe at this saying, and was a stranger in the land of Midyan, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai an messenger of Yah the Eternally Self-Existing in a flame of fire in a bush.

31 When Moshe saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of Yah the Eternally Self-Existing came to him,

32 *Saying*, I *am* the Mighty One of thy fathers, the Mighty One of Abraham, and the Mighty One of Yitshaq, and the Mighty One of Ya'aqob. Then Moshe trembled, and durst not behold.

33 Then said Yah the Eternally Self-Existing to him, Put off thy shoes from thy feet: for the place where thou standest is Set-Apart ground.

34 I have seen, I have seen the affliction of my people which is in Mitsrayim, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Mitsrayim.

35 This Moshe whom they refused, saying, Who made thee a ruler and a judge? the same did Yah send *to be* a ruler and a deliverer by the hand of the messenger which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Mitsrayim, and in the Red sea, and in the wilderness forty years.

37 This is that Moshe, which said to the children of Yisra'El, A Spokesman of Yah shall Yah the Eternally Self-Existing your Mighty One raise up to you of your brethren, like to me; him shall you hear.

38 This is he, that was in the assembly in the wilderness with the messenger which spake to him in the mount Sinai, and *with* our fathers: who received the living Words<sup>718</sup> to give to us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Mitsrayim,

40 *Saying* to Aaron, Make us mighty ones to go before us: for *as for* this Moshe,

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<sup>718</sup> The Ten Commandments are referred to as "the Ten Words" in Hebrew. This is fundamentally "The Word of Yah".

which brought us out of the land of Mitsrayim, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42 Then Yah turned, and gave them up to worship the host of Heaven; as it is written in the book of the Spokesmen of Yah, O you house of Yisra'El, have you offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, you took up the tabernacle of Molek<sup>719</sup>, and the star of your mighty one Kiyun<sup>720</sup>, figures which you made to worship them: and I will carry you away beyond Babel.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking to Moshe, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Yahooshua<sup>721</sup> into the possession of the Ha-goyim, whom Yah drove out before the face of our fathers, to the days of Dawid;

46 Who found Chen before Yah, and desired to find a tabernacle for the Mighty One of Ya'aqob.

47 But Shelomoh built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the Spokesman of Yah,

49 Heaven *is* my throne, and Earth *is* my footstool: what house will you build me? saith Yah the Eternally Self-Existing: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, you do always resist the Set-Apart Spirit: as your fathers *did*, so *do* you.

52 Which of the Spokesmen of Yah have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom you have been now the betrayers and murderers:

53 Who have received the law by the disposition of Messengers, and have not kept *it*.

54 When they heard these things, they were cut to the heart, and they gnashed at him with *their* teeth.

55 But he, being full of the Set-Apart Spirit, looked up steadfastly into Heaven, and saw the Kavod of Yah, and Yahooshua standing on the right hand of Yah,

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<sup>719</sup> Molek is one of the most powerful Demonic Masterminds who rules on Earth today on behalf of Satan while Satan is in the Pit for 1,000 years.

<sup>720</sup> Kiyun is Rempham in KJV.

<sup>721</sup> The Yahooshua is commonly translated as Joshua in the KJV and most other Bibles. It is the SAME name as Yahooshua the Anointed of Yah of Natza'eth.

56 And said, Behold, I see the Heavens opened, and the Son of Adam standing on the right hand of Yah.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Sha'ul.

59 And they stoned Stephanos, calling upon *Yah*, and saying, Adonay Yahooshua, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Adonay, lay not this sin to their charge. And when he had said this, he fell asleep<sup>722</sup>.

## Chapter 8

AND Sha'ul was consenting to his death. And at that time there was a great persecution against the assembly which was at Yerushalayim; and they were all scattered abroad throughout the regions of Yahooḏah and Shomeron, except the Emissaries<sup>723</sup>.

2 And devout men carried Stephanos *to his burial*, and made great lamentation over him.

3 As for Sha'ul, he was ravaging the assembly, entering into every house, and dragging off men and women and putting *them* in prison.

4 Therefore they that were scattered abroad went everywhere preaching the word.<sup>724</sup>

5 Then Philip went down to the city of Shomeron, and preached the Anointed One of Yah to them.

6 And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many who were paralysed, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Shim'on, which before time in the same city used sorcery, and bewitched the people of Shomeron, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of Yah.

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<sup>722</sup> Note that he fell asleep to release him from the pain and then died and was taken up into Heaven.

<sup>723</sup> The 12 Emissaries were free of sin and moving in such power and authority that the High Priests and others could not touch them.

<sup>724</sup> This persecution actually served Yah's purpose by distributing the Believers much more widely.

11 And to him they had regard, because that of long time he had amazed them with magic / witchcraft.

12 But when they believed Philip preaching the things concerning the Kingdom of Yah, and the name of Yahooshua the Anointed One of Yah, they were immersed, both men and women.

13 Then Shim'on himself believed also: and when he was immersed, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the Emissaries which were at Yerushalayim heard that Shomeron had received the word of Yah, they sent to them Kepha and Yahooochanan :

15 Who, when they were come down, prayed for them, that they might receive the Set-Apart Spirit:

16 (For as yet he was fallen upon none of them: only they were immersed in the name of Adonay Yahooshua.<sup>725</sup>)

17 Then laid they *their* hands on them, and they received the Set-Apart Spirit.

18 And when Shim'on saw that through laying on of the Emissaries' hands the Set-Apart Spirit was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Set-Apart Spirit.

20 But Kepha said to him, Thy money perish with thee, because thou has thought that the gift of Yah may be purchased with money.

21 Thou has neither part nor lot in this matter: for thy heart is not right in the sight of Yah.

22 Repent therefore of this thy wickedness, and pray Yah, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art poisoned by bitterness, and *and bound by unrighteousness*.

24 Then answered Shim'on, and said, Pray you to Yah the Eternally Self-Existing for me, that none of these things which you have spoken come upon me.

25 And they, when they had testified and preached the word of Yah the Eternally Self-Existing, returned to Yerushalayim, and preached the Good News in many villages of the Samaritans.

26 And the messenger of Yah the Eternally Self-Existing spoke to Philip, saying, Arise, and go toward the south to the way that goes down from Yerushalayim to Azzah<sup>726</sup>, which is desert.

27 And he arose and went: and, behold, a man of Kush<sup>727</sup>, an eunuch of great authority under Kandake queen of the Kushites, who had the charge of all her

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<sup>725</sup> Notice that there are two distinct Anointings mentioned here. The Anointing of Yahooochanan the Immerser for repentance from sin and the Anointing for the Power of the Spirit of Yah in the name of Yahooshua.

<sup>726</sup> Azzah – Gaza in the KJV and common modern usage.

<sup>727</sup> Kush – Ethiopia in the KJV and common modern usage.

treasure, and had come to Yerushalayim for to worship,  
 28 Was returning, and sitting in his chariot read YeshaYahoo the Spokesman of Yah.  
 29 Then the Spirit said to Philip, Go near, and join thyself to this chariot.  
 30 And Philip ran thither<sup>728</sup> to *him*, and heard him read the Spokesman of Yah YeshaYahoo, and said, Understandest thou what thou readest?  
 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.  
 32 The place of the writings which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:  
 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the Earth.  
 34 And the eunuch answered Philip, and said, I pray thee, of whom speaks the Spokesman of Yah this? of himself, or of some other man?  
 35 Then Philip opened his mouth, and began at the same writing, and preached to him Yahooshua.  
 36 And as they went on *their* way, they came to a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be immersed?  
 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Yahooshua the Anointed One of Yah is the Son of Yah.  
 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he immersed him.  
 39 And when they were come up out of the water, the Spirit of Yah the Eternally Self-Existing caught away Philip, that the eunuch saw him no more<sup>729</sup>: and he went on his way rejoicing.  
 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

## Chapter 9

AND Sha'ul, yet breathing out threatenings and slaughter against the followers of Adonay, went to the High Priest,  
 2 And desired of him letters to Dammeseq<sup>730</sup> to the Synagogues (congregations), that if he found any of this way, whether they were men or women, he might bring them bound to Yerushalayim.

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<sup>728</sup> Ran fast by the Spirit in order to catch up with the Chariot.

<sup>729</sup> Again physically transported by the Spirit of Yah – this is available to all Anointed Believers who are close to Yah and have a considerable infilling of the Spirit of Yah.

<sup>730</sup> Damascus in the KJV and modern usage.

3 And as he journeyed, he came near Dammeseq: and suddenly there shined round about him a light from Heaven:

4 And he fell to the Earth, and heard a voice saying to him, Sha'ul, Sha'ul, why persecutest thou me?

5 And he said, Who art thou, Adonay? And Adonay said, I am Yahooshua whom thou persecutest: *it is* hard for thee to kick against the prods.

6 And he trembling and astonished said, Adonay, what wilt thou have me to do? And Adonay *said* to him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Sha'ul arose from the Earth; and when his eyes were opened, he saw no man<sup>731</sup>: but they led him by the hand, and brought *him* into Dammeseq.

9 And he was three days without sight, and neither did eat nor drink<sup>732</sup>.

10 And there was a certain follower at Dammeseq, named HānanYah; and to him said Adonay in a vision, HānanYah. And he said, Behold, I *am here*, Adonay.

11 And Adonay *said* to him, Arise, and go into the street which is called Straight, and inquire in the house of Yahoowdah for *one* called Sha'ul, of Tarsus: for, behold, he prays,

12 And has seen in a vision a man named HānanYah coming in, and putting *his* hand on him, that he might receive his sight.

13 Then HānanYah answered, Adonay, I have heard by many of this man, how much evil he has done to thy saints at Yerushalayim:

14 And here he has authority from the Chief Priests to bind all that call on thy name.

15 But Adonay said to him, Go thy way: for he is a chosen vessel to me, to bear my name before the Ha-goyim, and kings, and the children of Yisra'El:

16 For I will shew him how great things he must suffer for my name's sake.

17 And HānanYah went his way, and entered into the house; and putting his hands on him said, Brother Sha'ul, Adonay, *even* Yahooshua, that appeared to thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Set-Apart Spirit.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was immersed.

19 And when he had received food, he was strengthened. Then was Sha'ul certain days with the followers which were at Dammeseq.

20 And straightway he preached the Anointed One of Yah in the Synagogues (congregations), that he is the Son of Yah.

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<sup>731</sup> His blindness was symbolic of his spiritual state.

<sup>732</sup> A three day fast to commence his ministry.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Yerushalayim, and came hither for that intent, that he might bring them bound to the Chief Priests?

22 But Sha'ul increased the more in strength, and confounded the Yahoodi'iy which dwelt at Dammeseq, proving that this is the Anointed One of Yah.

23 And after that many days were fulfilled, the Yahoodi'iy took counsel to kill him:

24 But their laying await was known of Sha'ul. And they watched the gates day and night to kill him.

25 Then the followers took him by night, and let *him* down by the wall in a basket.

26 And when Sha'ul was come to Yerushalayim, he assayed to join himself to the followers: but they were all afraid of him, and believed not that he was a follower.

27 But Barnabas took him, and brought *him* to the Emissaries, and declared to them how he had seen Adonay in the way, and that he had spoken to him, and how he had preached boldly at Dammeseq in the name of Yahooshua.

28 And he was with them coming in and going out at Yerushalayim.

29 And he spake boldly in the name of Adonay Yahooshua, and disputed against the Hellenists: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the assemblys rest throughout all Yahoodah and Galil and Shomeron, and were edified; and walking in the fear of Yah the Eternally Self-Existing, and in the encouragement of the Set-Apart Spirit, were multiplied.

32 And it came to pass, as Kepha passed throughout all *quarters*, he came down also to the saints which dwelt at Lod<sup>733</sup>.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the paralytics.

34 And Kepha said to him, Æneas, Yahooshua the Anointed One of Yah maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lod and Sharon saw him, and turned to Yah the Eternally Self-Existing.

36 Now there was at Joppa a certain follower named Tabitha, which by interpretation is called Dorkas: this woman was full of good works and kind deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lod was nigh to Joppa, and the followers had heard that

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<sup>733</sup> Lydda in the KJV.

Kepha was there, they sent to him two men, desiring *him* that he would not delay to come to them.

39 Then Kepha arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorkas made, while she was with them.

40 But Kepha put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Kepha, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the set-apart ones<sup>734</sup> and widows, presented her alive<sup>735</sup>.

42 And it was known throughout all Joppa; and many believed in Yah the Eternally Self-Existing.

43 And it came to pass, that he tarried many days in Joppa with one Shim'on a tanner.

## Chapter 10

THERE was a certain man in Cæsarea called Cornelius, a Captain of the regiment called the Italian *Regiment*,

2 A devout *man*, and one that feared Yah with all his house, which gave much kind deeds to the people, and prayed to Yah always.

3 He saw in a vision evidently about the ninth hour of the day a messenger of Yah coming in to him, and saying to him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Adonay? And he said to him, Thy prayers and thine kind deeds are come up for a memorial before Yah.

5 And now send men to Yapho<sup>736</sup>, and call for *one* Shim'on, whose surname is Kepha:

6 He lodgeth with one Shim'on a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the messenger which spake to Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things to them, he sent them to Yapho.

9 On the morrow, as they went on their journey, and drew nigh to the city, Kepha went up upon the housetop to pray about the sixth hour:

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<sup>734</sup> Saints in the KJV – another meaningless religious word.

<sup>735</sup> It is available to every Spirit Filled Believer who is close enough to Yah and Anointed enough to raise the dead.

<sup>736</sup> Joppa in the KJV.



10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,  
11 And saw Heaven opened, and a certain vessel descending to him, like a great sheet bound at the four corners, and let down to the Earth:  
12 Wherein were all manner of four-footed beasts of the Earth, and wild beasts, and creeping things, and fowls of the air.  
13 And there came a voice to him, Rise, Kepha; kill, and eat.  
14 But Kepha said, Not so, Adonay; for I have never eaten anything that is common or unclean.  
15 And the voice *spake* to him again the second time, What Yah has cleansed, *that* call not thou common.  
16 This was done thrice: and the vessel was taken up again into Heaven.  
17 Now while Kepha doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Shim'on's house, and stood before the gate,  
18 And called, and asked whether Shim'on, which was surnamed Kepha, were lodged there.  
19 While Kepha thought on the vision, the Spirit said to him, Behold, three men seek thee.  
20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them<sup>737</sup>.  
21 Then Kepha went down to the men which were sent to him from Cornelius; and said, Behold, I am he whom you seek: what *is* the cause wherefore you are come?  
22 And they said, Cornelius the Captain, a just man, and one that feareth Yah, and of good report among all the nation of the Yahoodi'iy, was instructed from Yah by a Set-Apart messenger to send for thee into his house, and to hear words of thee.  
23 Then called he them in, and lodged *them*. And on the morrow Kepha went away with them, and certain brethren from Yapho accompanied him.  
24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.  
25 And as Kepha was coming in, Cornelius met him, and fell down at his feet, and bowed down *him*.  
26 But Kepha took him up, saying, Stand up; I myself also am a man.  
27 And as he talked with him, he went in, and found many that were come together.  
28 And he said to them, Ye know how that it is an unlawful thing for a man that is a Yahoodi'iy to keep company, or come to one of another nation; but Yah has

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<sup>737</sup> So the Spirit of Yah leads Shimon to do things that he would otherwise not have considered acceptable.

shewed me that I should not call any man common or unclean.

29 Therefore came I *to you* without hesitation, as soon as I was sent for: I ask therefore for what intent you have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine kind deeds are had in remembrance in the sight of Yah.

32 Send therefore to Yapho, and call hither Shim'on, whose surname is Kepha; he is lodged in the house of *one* Shim'on a tanner by the sea side: who, when he cometh, shall speak to thee.

33 Immediately therefore I sent to thee; and thou has well done that thou art come. Now therefore are we all here present before Yah, to hear all things that are commanded thee of Yah.

34 Then Kepha opened *his* mouth, and said, Of a truth I perceive that Yah is no respecter of persons<sup>738</sup>:

35 But in every nation he that feareth him, and works righteousness, is accepted with him.<sup>739</sup>

36 The word which *Yah* sent to the children of Yisra'El, preaching peace by Yahooshua the Anointed One of Yah: (he is Adonay of all:)

37 That word, *I say*, you know, which was published throughout all Yahoodah, and began from Galil, after the immersion which Yahooochanan preached;

38 How Yah anointed Yahooshua of Natsareth with the Set-Apart Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for Yah was with him.

39 And we are witnesses of all things which he did both in the land of the Yahoodi'iy, and in Yerushalayim; whom they slew and hanged on a tree:

40 Him Yah raised up the third day, and shewed him openly;

41 Not to all the people, but to witnesses chosen before of Yah, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach to the people, and to testify that it is he which was ordained of Yah *to be* the Judge of quick and dead.

43 To him give all the Spokesmen of Yah witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Kepha yet spake these words, the Set-Apart Spirit fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Kepha, because that on the Ha-goyim also was poured out the gift of

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<sup>738</sup> Such an important principle, Yah works through all nations and tribes, etcetera and is calling ALL human beings to become His Friends.

<sup>739</sup> EVERY NATION!

the Set-Apart Spirit.

46 For they heard them speak with tongues, and magnify Yah. Then answered Kepha,

47 Can any man forbid water, that these should not be immersed, which have received the Set-Apart Spirit as well as we?

48 And he commanded them to be immersed in the name of Yah the Eternally Self-Existing. Then prayed they him to tarry certain days.

## Chapter 11

AND the Emissaries and brethren that were in Yahoodah heard that the Haggoyim had also received the word of Yah.

2 And when Kepha was come up to Yerushalayim, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Kepha rehearsed *the matter* from the beginning, and set it forth by order to them, saying,

5 I was in the city of Yapho praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from Heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four footed beasts of the Earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying to me, Arise, Kepha; slay and eat.

8 But I said, Not so, Adonay: for nothing common or unclean has at any time entered into my mouth.

9 But the voice answered me again from Heaven, What Yah has cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into Heaven.

11 And, behold, immediately there were three men already come to the house where I was, sent from Cæsarea to me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he told us how he had seen a messenger in his house, which stood and said to him, Send men to Yapho, and call for Shim'on, whose surname is Kepha;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Set-Apart Spirit fell on them, as on us at the beginning.

16 Then remembered I the word of Adonay, how that he said, Yahooochanan

indeed immersed with water; but you shall be immersed with the Set-Apart Spirit.

17 Forasmuch then as Yah gave them the like gift as *he did* to us, who believed on Adonay Yahooshua the Anointed One of Yah; what was I, that I could withstand Yah?

18 When they heard these things, they held their peace, and Kavod Yah, saying, Then has Yah also to the Ha-goyim granted repentance to life.

19 Now they which were scattered abroad upon the persecution that arose about Stephanos travelled as far as Phenicia<sup>740</sup>, and Cyprus, and Antioch, preaching the word to none but to the Yahoodi'iy only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake to the Hellenists, preaching Adonay Yahooshua.

21 And the hand of Yah the Eternally Self-Existing was with them: and a great number believed, and turned to Yah the Eternally Self-Existing.

22 Then tidings of these things came to the ears of the assembly which was in Yerushalayim: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the Chen of Yah, was glad, and exhorted them all, that with purpose of heart they would cleave to Yah the Eternally Self-Existing.

24 For he was a good man, and full of the Set-Apart Spirit and of Emunah: and much people was added to Yah the Eternally Self-Existing.

25 Then departed Barnabas to Tarsos, for to seek Sha'ul:

26 And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the assembly, and taught much people. And the followers were called Anointed Ones<sup>741</sup> first in Antioch.

27 And in these days came Spokesmen of Yah from Yerushalayim to Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great scarcity of food throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the followers, every man according to his ability, determined to send relief to the brethren which dwelt in Yahoodah:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Sha'ul.

## Chapter 12

NOW about that time Herodes the king stretched forth *his* hands to vex certain

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<sup>740</sup> Phenice in the KJV also Phenicia.

<sup>741</sup> Christians in KJV.

of the assembly.

2 And he killed Ya'aqob the brother of Yahooochanan with the sword.

3 And because he saw it pleased the Yahoodi'iy, he proceeded further to take Kepha also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four squads of soldiers to keep him; intending after Pěsaḥ<sup>742</sup> to bring him forth to the people.

5 Kepha therefore was kept in prison: but prayer was made without ceasing of the assembly to Yah for him.

6 And when Herodes was about to bring him forth, the same night Kepha was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the messenger of Yah the Eternally Self-Existing came upon *him*, and a light shined in the prison: and he smote Kepha on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the messenger said to him, Gird thyself, and bind on thy sandals. And so he did. And he saith to him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and knew not that it was true which was done by the messenger; but thought he saw a vision.

10 When they were past the first and the second guard posts, they came to the iron gate that leadeth to the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the messenger departed from him.

11 And when Kepha was come to himself, he said, Now I know of a surety, that Yah the Eternally Self-Existing has sent his messenger, and has delivered me out of the hand of Herodes, and *from* all the expectation of the people of the Yahoodi'iy.

12 And when he had considered *the thing*, he came to the house of Miryam the mother of Yahooochanan, whose surname was Marqos<sup>743</sup>; where many were gathered together praying.

13 And as Kepha knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she recognised Kepha's voice, she opened not the gate because of her joy, but ran in, and told how Kepha stood before the gate.

15 And they said to her, Thou art mad<sup>744</sup>. But she constantly affirmed that it was even so. Then said they, It is his messenger.

16 But Kepha continued knocking: and when they had opened *the door*, and saw him, they were astonished.

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<sup>742</sup> Pěsaḥ -- Passover – Easter in the KJV.

<sup>743</sup> Mark in KJV.

<sup>744</sup> They pray for his deliverance but once the prayer is granted they do not believe.

17 But he, beckoning to them with the hand to hold their peace, declared to them how Yah the Eternally Self-Existing had brought him out of the prison. And he said, Go report these things to Ya'aqob, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Kepha.

19 And when Herodes had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Yahooḏah to Cæsarea, and *there* abode.

20 And Herodes was highly displeased with them of Tsor and Tsidon: but they came with one accord to him, and, having made Blastos the king's eunuch their friend, desired peace; because their country was supplied with food by the king's *country*.

21 And upon a set day Herodes, arrayed in royal apparel, sat upon his throne, and made an oration to them.

22 And the people gave a shout, *saying, It is the voice of a mighty one, and not of a man.*

23 And immediately the messenger of Yah the Eternally Self-Existing smote him, because he gave not Yah the Kavod: and he was eaten of worms, and gave up the ghost.

24 But the word of Yah grew and multiplied.

25 And Barnabas and Sha'ul returned from Yerushalayim, when they had fulfilled *their* ministry, and took with them Yahoochanan, whose surname was Marqos.

## Chapter 13

NOW there were in the assembly that was at Antioch certain Spokesmen of Yah and teachers; as Barnabas, and Shim'on that was called Niger<sup>745</sup>, and Lucius of Cyrene, and Manaen, which had been brought up with Herodes the district ruler, and Sha'ul.

2 As they ministered to Yah the Eternally Self-Existing, and fasted, the Set-Apart Spirit said, Separate me Barnabas and Sha'ul for the work whereunto I have called them.

3 And when they had fasted<sup>746</sup> and prayed, and laid *their* hands on them<sup>747</sup>, they sent *them* away.

4 So they, being sent forth by the Set-Apart Spirit, departed to Seleukeia; and from thence they sailed to Cyprus.

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<sup>745</sup> Niger means "black".

<sup>746</sup> Fasting should be a regular practice.

<sup>747</sup> Further impartation of the Spirit of Yah.

5 And when they were at Salamis, they preached the word of Yah in the Synagogues (congregations) of the Yahoodi'iy: and they had also Yahooochanan as *their* attendant.

6 And when they had gone through the isle to Paphos, they found a certain sorcerer, a false Spokesman of Yah, a Yahoodi'iy, whose name *was* Bar-Yahooshua<sup>748</sup>:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Sha'ul, and desired to hear the word of Yah.

8 But Elumas the magician<sup>749</sup> (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the Emunah.

9 Then Sha'ul, (who also *is called* Sha'ul,) filled with the Set-Apart Spirit, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the straight ways of Yah the Eternally Self-Existing?

11 And now, behold, the hand of Yah the Eternally Self-Existing *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the teaching of Yah the Eternally Self-Existing.

13 Now when Sha'ul and his company loosed from Paphos, they came to Perga in Pamphulia: and Yahooochanan departing from them returned to Yerushalayim.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.

15 And after the reading of the law and the Spokesmen of Yah the rulers of the synagogue sent to them, saying, *Ye men and* brethren, if you have any word of exhortation for the people, say on.

16 Then Sha'ul stood up, and beckoning with *his* hand said, Men of Yisra'El, and you that fear Yah, give audience.

17 The Mighty One of this people of Yisra'El chose our fathers, and exalted the people when they dwelt as strangers in the land of Mitsrayim, and with an high arm brought he them out of it.

18 And about the time of forty years He sustained them in the wilderness.

19 And when he had destroyed seven nations in the land of Kena'an, he divided their land to them by lot.

20 And after that he gave *to them* judges about the space of four hundred and fifty years, until Samuel the Spokesman of Yah.

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<sup>748</sup> Barjesus in KJV.

<sup>749</sup> Sorcerer in KJV.

21 And afterward they desired a king: and Yah gave to them Sha'ul the son of Qish, a man of the tribe of Binyamin, by the space of forty years.

22 And when he had removed him, he raised up to them Dawid to be their king; to whom also he gave testimony, and said, I have found Dawid the *son* of Yishai, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed<sup>750</sup> has Yah according to *his* promise raised to Yisra'El a Saviour, Yahooshua:

24 When Yahoochanan had first preached before his coming the immersion of repentance to all the people of Yisra'El.

25 And as Yahoochanan fulfilled his course, he said, Whom think you that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth Yah, to you is the word of this salvation sent.

27 For they that dwell at Yerushalayim, and their rulers, because they knew him not, nor yet the voices of the Spokesmen of Yah which are read every Sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a Tomb.

30 But Yah raised him from the dead:

31 And he was seen many days of them which came up with him from Galil to Yerushalayim, who are his witnesses to the people.

32 And we declare to you glad tidings, how that the promise which was made to the fathers,

33 Yah has fulfilled the same to us their children, in that he has raised up Yahooshua again; as it is also written in the second psalm, Thou art my Son, this day have I brought you forth<sup>751</sup>.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of Dawid.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Set-Apart One to see corruption.

36 For Dawid, after he had served his own generation by the will of Yah, fell on sleep, and was laid to his fathers, and saw corruption:

37 But he, whom Yah raised again, saw no corruption.

38 Be it known to you therefore, men *and* brethren, that through this man is

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<sup>750</sup> Notice again that there is no reference to the virgin birth –it seems that only a few people knew of this.

<sup>751</sup> In the KJV, begotten – responsible for a lot of the confusion around Yahooshua in terms of people believing Yah had sex with Myriam.



preached to you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which you could not be justified by the law of Moshe.

40 Beware therefore, lest that come upon you, which is spoken of in the Spokesmen of Yah;

41 Behold, you despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it to you.

42 And when the Yahoodi'iy were gone out of the synagogue, the Ha-goyim besought that these words might be preached to them the next Sabbath.

43 Now when the congregation was broken up, many of the Yahoodi'iy and religious converts followed Sha'ul and Barnabas: who, speaking to them, persuaded them to continue in the Chen of Yah.

44 And the next Sabbath day came almost the whole city together to hear the word of Yah.

45 But when the Yahoodi'iy saw the multitudes, they were filled with jealousy, and spoke against those things which were spoken by Sha'ul, contradicting and blaspheming<sup>752</sup>.

46 Then Sha'ul and Barnabas waxed bold, and said, It was necessary that the word of Yah should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life<sup>753</sup>, lo, we turn to the Ha-goyim.

47 For so has Yah the Eternally Self-Existing commanded us, *saying*, I have set thee to be a light of the Ha-goyim, that thou shouldest be for salvation to the ends of the Earth.

48 And when the Ha-goyim heard this, they were glad, and Kavod the word of Yah the Eternally Self-Existing: and as many as were ordained to eternal life believed.

49 And the word of Yah the Eternally Self-Existing was published throughout all the region.

50 But the Yahoodi'iy stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Sha'ul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came to Iconium.

52 And the followers were filled with joy, and with the Set-Apart Spirit.

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<sup>752</sup> Those that accuse true Believers of Blasphemy frequently are guilty of true Blasphemy in the accusations that they bring against the true Believers.

<sup>753</sup> So the Yahoodi'iy who rejected the message were NOT true Believers! The case largely today as well – there are many who claim to be Believers who are NOT.

## Chapter 14

AND it came to pass in Ikonion, that they went both together into the synagogue of the Yahoodi'iy, and so spake, that a great multitude both of the Yahoodi'iy and also of the Greeks believed.

2 But the unbelieving Yahoodi'iy stirred up the Ha-goyim, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in Yah the Eternally Self-Existing, which gave testimony to the word of his Chen, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Yahoodi'iy, and part with the Emissaries.

5 And when there was a move took place of both the Ha-goyim, and also of the Yahoodi'iy with their rulers, to use *them* despitely, and to stone them,

6 They were ware of *it*, and fled to Lustra and Derbe, cities of Lukaonia, and to the region that lieth round about:

7 And there they preached the Good News.

8 And there sat a certain man at Lustra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Sha'ul speak: who stedfastly beholding him, and perceiving that he had Emunah to be healed<sup>754</sup>,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Sha'ul had done, they lifted up their voices, saying in Lukaonian, The mighty ones are come down to us in the likeness of men.

12 And they called Barnabas, Zeus<sup>755</sup>; and Sha'ul, Hermes, because he was the chief speaker.

13 Then the priest of Zeus, which was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people.

14 *Which* when the Emissaries, Barnabas and Sha'ul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do you these things? We also are men of like passions with you, and preach to you that you should turn from these vanities to the living Mighty One, which made Heaven, and Earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and

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<sup>754</sup> I have personal experience of seeing that people had Emunah to be healed.

<sup>755</sup> Zeus is the name of one of the Demonic Masterminds that rule on Earth today, the name "Jesus" translates as "blessed of Zeus" and is pagan and blasphemous.

gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice to them.

19 And there came thither *certain* Yahoodi'iy from Antioch and Ikonion, who persuaded the people, and, having stoned Sha'ul<sup>756</sup>, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the followers stood round about him, he rose up<sup>757</sup>, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Good News to that city, and had taught many, they returned again to Lustra, and to Ikonion, and Antioch,

22 Confirming the souls of the followers, *and* exhorting them to continue in the Emunah, and that we must through much tribulation enter into the Kingdom of Yah.<sup>758</sup>

23 And when they had ordained them elders in every assembly, and had prayed with fasting, they commended them to Yah the Eternally Self-Existing, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphulia.

25 And when they had preached the word in Perga, they went down into Attaleia:

26 And thence sailed to Antioch, from whence they had been recommended to the Chen of Yah for the work which they fulfilled.

27 And when they were come, and had gathered the assembly together, they rehearsed all that Yah had done with them, and how he had opened the door of Emunah to the Ha-goyim.

28 And there they abode long time with the followers.

## Chapter 15

AND certain men which came down from Yahoodah taught the brethren, *and said*, Except you be circumcised after the manner of Moshe, you cannot be saved.

2 When therefore Sha'ul and Barnabas had no small dissension and disputation with them, they determined that Sha'ul and Barnabas, and certain other of them, should go up to Yerushalayim to the Emissaries and elders about this question.

3 And being brought on their way by the assembly, they passed through

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<sup>756</sup> There is an authoritative opinion that the name "Shaul" is a Christian device and his name was Sha'ul.

<sup>757</sup> If a believer is in right standing with Yah they will ONLY die IF Yah suffers.

<sup>758</sup> Life as a Believer is NOT easy and we should NOT expect it to be easy!

Phoenicia and Shomeron, declaring the conversion of the Ha-goyim: and they caused great joy to all the brethren.

4 And when they were come to Yerushalayim, they were received of the assembly, and *of* the Emissaries and elders, and they declared all things that Yah had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the Torah of Moshe.

6 And the Emissaries and elders came together for to consider of this matter.

7 And when there had been much disputing, Kepha rose up, and said to them, Men *and* brethren, you know how that a good while ago Yah made choice among us, that the Ha-goyim by my mouth should hear the word of the Good News, and believe.

8 And Yah, which knows the hearts, bare them witness, giving them the Set-Apart Spirit, even as *he did* to us;

9 And put no difference between us and them, purifying their hearts by Emunah.

10 Now therefore why tempt you Yah, to put a yoke upon the neck of the followers, which neither our fathers nor we were able to bear?

11 But we believe that through the Chen of Adonay Yahooshua the Anointed One of Yah we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Sha'ul, declaring what miracles and wonders Yah had wrought among the Ha-goyim by them.

13 And after they had held their peace, Ya'aqob answered, saying, Men *and* brethren, hearken to me:

14 Shim'on has declared how Yah at the first did visit the Ha-goyim, to take out of them a people for his name.

15 And to this agree the words of the Spokesmen of Yah; as it is written,

16 After this I will return, and will build again the tabernacle of Dawid, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after Yah the Eternally Self-Existing, and all the Ha-goyim, upon whom my name is called, saith Yah the Eternally Self-Existing, who doeth all these things.

18 Known to Yah are all his works from the beginning of the world.

19 Wherefore I judge that we trouble not them, which from among the Ha-goyim are turned to Yah:

20 But that we write to them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moshe of old time has in every city them that preach him, being read in

the Synagogues (congregations) every Sabbath day<sup>759</sup>.

22 Then pleased it the Emissaries and elders, with the whole assembly, to send chosen men of their own company to Antioch with Sha'ul and Barnabas; *namely*, Yahoowdah surnamed Barsabba, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The Emissaries and elders and brethren *send* greeting to the brethren which are of the Ha-goyim in Antioch and Suria and Kilikia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the Torah: to whom we gave no *such* commandment:

25 It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Sha'ul,

26 Men that have hazarded their lives for the name of our Adonay Yahooshua the Anointed One of Yah.

27 We have sent therefore Yahoowdah and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Set-Apart Spirit, and to us, to lay upon you no greater burden than these necessary things;

29 That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare you well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Yahoowdah and Silas, being Spokesmen of Yah also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren to the Emissaries.

34 Notwithstanding it pleased Silas to abide there still.

35 Sha'ul also and Barnabas continued in Antioch, teaching and preaching the word of Yah the Eternally Self-Existing, with many others also.

36 And some days after Sha'ul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the word of Yah the Eternally Self-Existing, *and see* how they do.

37 And Barnabas determined to take with them Yahoochanan, whose surname was Marqos.

38 But Sha'ul thought not good to take him with them, who departed from them from Pamphulia, and went not with them to the work.

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<sup>759</sup> It is noteworthy that there is **not** a requirement to force Believers to comply with the Torah, **only** the Ten Commandments.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Marqos, and sailed to Cyprus;  
40 And Sha'ul chose Silas, and departed, being recommended by the brethren to the Chen of Yah.  
41 And he went through Suria and Kilikia, strengthening the assemblies.

## Chapter 16

THEN came he to Derbe and Lustra: and, behold, a certain follower was there, named Timotheus, the son of a certain woman, which was a Yahoodi'iyess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lustra and Ikonion.  
3 Him would Sha'ul have to go forth with him; and took and circumcised him<sup>760</sup> because of the Yahoodi'iy which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were decided by the Emissaries and elders which were at Yerushalayim.

5 And so were the assemblies established in Emunah, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Set-Apart Spirit to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit sufferted them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Sha'ul in the night; There stood a man of Makedonia, and prayed him, saying, Come over into Makedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Makedonia, assuredly concluding that Yah the Eternally Self-Existing had called us for to preach the Good News to them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Makedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake to the women which resorted *thither*<sup>761</sup>.

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<sup>760</sup> So Shaul goes against his own message and sins.

<sup>761</sup> Although little mention is made, it is apparent that throughout this period women played a key role.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped Yah, heard *us*: whose heart Yah the Eternally Self-Existing opened, that she attended to the things which were spoken of Sha'ul.

15 And when she was immersed, and her household, she besought *us*, saying, If you have judged me to be emunahful to Yah the Eternally Self-Existing, come into my house, and abide *there*. And she constrained *us*.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met *us*, which brought her masters much gain by soothsaying:

17 The same followed Sha'ul and *us*, and cried, saying, These men are the servants of the most high Mighty One, which shew to *us* the way of salvation.

18 And this did she many days. But Sha'ul, being grieved, turned and said to the spirit, I command thee in the name of Yahooshua the Anointed One of Yah to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Sha'ul and Silas, and drew *them* into the marketplace to the rulers,

20 And brought them to the magistrates, saying, These men, being Yahoodi'iy, do exceedingly trouble our city,

21 And teach customs, which are not lawful for *us* to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Sha'ul and Silas prayed, and sang praises to Yah: and the prisoners heard them.

26 And suddenly there was a great Earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Sha'ul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Sha'ul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on Adonay Yahooshua the Anointed One of Yah, and

thou shalt be saved, and thy house.

32 And they spake to him the word of Yah the Eternally Self-Existing, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was immersed, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in Yah with all his house.

35 And when it was day, the magistrates sent the officers, saying, Let those men go.

36 And the keeper of the prison told this saying to Sha'ul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Sha'ul said to them, They have beaten us openly uncondemned, being Romans<sup>762</sup>, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the officers told these words to the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

## Chapter 17

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonike, where was a synagogue of the Yahoodi'iy:

2 And Sha'ul, as his manner was, went in to them, and three Sabbath days reasoned with them out of the writings,

3 Opening and alleging, that the Anointed One of Yah must needs have suffered, and risen again from the dead; and that this Yahooshua, whom I preach to you, is the Anointed One of Yah.

4 And some of them believed, and consorted with Sha'ul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Yahoodi'iy which believed not, moved with envy, took some of the wicked men from the market-place, and gathered a mob, and set all the city on an uproar, and came upon the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren to the rulers of the city, crying, These that have turned the world upside down are

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<sup>762</sup> Note compliance with worldly laws.



come hither also;

7 Whom Jason has received: and these all do contrary to the dogmas of Cæsar, saying that there is another king, *one* Yahooshua.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Sha'ul and Silas by night to Berea: who coming *thither* went into the synagogue of the Yahoodi'iy.

11 These were more noble than those in Thessalonike, in that they received the word with all readiness of mind, and searched the writings daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Yahoodi'iy of Thessalonike had knowledge that the teaching of Yah was preached of Sha'ul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Sha'ul to go as it were to the sea: but Silas and Timotheus stayed there still.

15 And they that conducted Sha'ul brought him to Athens: and receiving a commandment to Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Sha'ul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Yahoodi'iy, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange mighty ones: because he preached to them Yahooshua, and the resurrection.

19 And they took him, and brought him to Areopagus, saying, May we know what this new teaching, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 Then Sha'ul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things you are too religious.

23 For as I passed by, and beheld your devotions, I found an altar with this

inscription, TO THE UNKNOWN THEOS.<sup>763</sup> Whom therefore you ignorantly worship, him declare I to you.

24 Yah that made the world and all things therein, seeing that he is Adonay of Heaven and Earth, dwelleth not in temples made with hands;

25 Neither is He served with men's hands, as though He needed any thing, seeing He gives to all life, and breath, and all things;

26 And has made of one blood all nations of men<sup>764</sup> for to dwell on all the face of the Earth, and has determined the times before appointed, and the bounds of their habitation;

27 That they should seek Yah the Eternally Self-Existing, if haply they might reach out for Him, and find Him, though He be not far from every one of us:

28 For in Him we live, and move, and have our being<sup>765</sup>; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of Yah, we ought not to think that the Mighty One is like to gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance Yah overlooked; but now He commands all men everywhere to repent:

31 Because He has appointed a day, in the which He will judge the world in righteousness by *that* man whom he has ordained; *whereof* he has given assurance to all *men*, in that he has raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Sha'ul departed from among them.

34 Howbeit certain men clave to him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

## Chapter 18

AFTER these things Sha'ul departed from Athens, and came to Corinth;

2 And found a certain Yahoodi'iy named Aquilas, born in Pontos, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Yahoodi'iy to depart from Rome:) and came to them.

3 And because he was of the same craft, he abode with them, and worked: for

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<sup>763</sup> There is a story in Greek Mythology about a supernatural event involving this "Unknown Mighty One" which was, in fact, Yah. Theos is the Greek word generally translated "God" in the New Testament but which I have largely rendered "Yah".

<sup>764</sup> So important to recognize that notwithstanding the preferred position of the children of Abraham and Ysrael Yah desires ALL human beings to serve Him.

<sup>765</sup> This is a particularly important passage "*in Him we live and move and have our being*" – this refers to the Universal Spirit of Yah that permeates and supports the entire Universe and holds everything together. Without the Universal Spirit of Yah all things would die and collapse.

by their occupation they were tentmakers.

4 And he reasoned in the synagogue every Sabbath, and persuaded the Yahoodi'iy and the Greeks.

5 And when Silas and Timotheus were come from Makedonia, Sha'ul was pressed in the spirit, and testified to the Yahoodi'iy *that* Yahooshua *was* the Anointed One of Yah.

6 And when they resisted and blasphemed, he shook *his* garments, and said to them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go to the Ha-goyim.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped Yah, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on Yah the Eternally Self-Existing with all his house; and many of the Corinthians hearing believed, and were immersed.

9 Then spake Yah the Eternally Self-Existing to Sha'ul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city<sup>766</sup>.

11 And he continued *there* a year and six months, teaching the word of Yah among them.

12 And when Gallio was the deputy of Achaia, the Yahoodi'iy rose up with one accord against Sha'ul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship Yah contrary to the law.

14 And when Sha'ul was now about to open *his* mouth, Gallio said to the Yahoodi'iy, If it were a matter of wrong or wicked lewdness, O *you* Yahoodi'iy, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your Torah, look you *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 And Sha'ul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Suria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow<sup>767</sup>.

19 And he came to Ephesos, and left them there: but he himself entered into the synagogue, and reasoned with the Yahoodi'iy.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that

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<sup>766</sup> Many people who were committed to Yah who were not Yahoodi'iy

<sup>767</sup> Re the vow, remember that Yahooshua said "let your yes be yes and your no be no, anything more is from the evil one" – MattihYahoo 5:37, so in doing this Shaul sinned.

cometh in Yerushalayim: but I will return again to you, if Yah will. And he sailed from Ephesos.

22 And when he had landed at Cæsarea, and gone up, and saluted the assembly, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the followers.

24 And a certain Yahoodi'iy named Apollos, born at Alexandria, an eloquent man, *and* mighty in the writings, came to Ephesos.

25 This man was instructed in the way of Yah the Eternally Self-Existing; and being fervent in the spirit, he spake and taught diligently the things of Yah the Eternally Self-Existing, knowing only the immersion of Yahooochanan .

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him to *them*, and explained to him the way of Yah more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the followers to receive him: who, when he was come, helped them much which had believed through Chen:

28 For he mightily convinced the Yahoodi'iy, *and that* publicly, showing by the writings that Yahooshua was the Anointed One of Yah.

## Chapter 19

AND it came to pass, that, while Apollos was at Corinth, Sha'ul having passed through the upper coasts came to Ephesos: and finding certain followers,

2 He said to them, Have you received the Set-Apart Spirit since you believed? And they said to him, We have not so much as heard whether there be any Set-Apart Spirit<sup>768</sup>.

3 And he said to them, Unto what then were you immersed? And they said, Unto Yahooochanan 's immersion.

4 Then said Sha'ul, Yahooochanan verily immersed with the immersion of repentance, saying to the people, that they should believe on him which should come after him, that is, on the Anointing of the Spirit of Yah that was upon Yahooshua<sup>769</sup>.

5 When they heard *this*, they were immersed in the name of Adonay Yahooshua.

6 And when Sha'ul had laid *his* hands upon them, the Set-Apart Spirit came on them; and they spoke with tongues, and prophesied.

7 And all the men were about twelve.

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<sup>768</sup> Notice that those who had gone before had failed to teach an important truth, the granting of the Set-Apart Spirit. This is typical of people who teach and omit key elements of critical knowledge.

<sup>769</sup> Really important to recognize AT LEAST two distinct immersions.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of Yah.  
9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the followers, disputing daily in the school of one Turannos.  
10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of Adonay Yahooshua, both Yahoodi'iy and Greeks.  
11 And Yah wrought special miracles by the hands of Sha'ul:  
12 So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.  
13 Then certain of the roving Yahoodi'iy, exorcists, took upon them to call over them which had evil spirits the name of Adonay Yahooshua, saying, We adjure you by Yahooshua whom Sha'ul preacheth.  
14 And there were seven sons of *one* Sceva, a Yahoodi'iy, *and* chief of the priests, which did so.  
15 And the evil spirit answered and said, Yahooshua I know, and Sha'ul I know; but who are you?  
16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.  
17 And this was known to all the Yahoodi'iy and Greeks also dwelling at Ephesos; and fear fell on them all, and the name of Adonay Yahooshua was magnified.  
18 And many that believed came, and confessed, and shewed their deeds.  
19 Many of them also which had practised magic brought their books together, and burned them before all *men*: and they reckoned up the value of them, and found *it* fifty thousand *pieces* of silver.  
20 So mightily grew the word of Yah and prevailed.  
21 After these things were ended, Sha'ul purposed in the spirit, when he had passed through Makedonia and Achaia, to go to Yerushalayim, saying, After I have been there, I must also see Rome.  
22 So he sent into Makedonia two of them that ministered to him, Timotheus and Erastus; but he himself stayed in Asia for a season.  
23 And the same time there arose no small stir about that way.  
24 For a certain *man* named Demetrios, a silversmith, which made silver shrines for Artemis<sup>770</sup>, brought no small gain to the craftsmen;  
25 Whom he called together with the workmen of like occupation, and said, Sirs, you know that by this craft we have our wealth.  
26 Moreover you see and hear, that not alone at Ephesos, but almost throughout all Asia, this Sha'ul has persuaded and turned away much people,

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<sup>770</sup> Artemis – Diana in the KJV.

saying that they be no mighty ones, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great female mighty one, Artemis, should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Artemis of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Makedonia, Sha'ul's companions in travel, they rushed with one accord into theatre.

30 And when Sha'ul would have entered in to the people, the followers suffered him not.

31 And certain of the chief of Asia, which were his friends, sent to him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Yahoodi'iy putting him forward. And Alexander beckoned with the hand, and would have made his defence to the people.

34 But when they knew that he was a Yahoodi'iy, all with one voice about the space of two hours cried out, Great *is* Artemis of the Ephesians.

35 And when the town clerk had calmed the people, he said, Ye men of Ephesos, what man is there that knows not how that the city of the Ephesians is a worshipper of the great female mighty one, Artemis, and of the *image* which fell down from Zeus?

36 Seeing then that these things cannot be spoken against, you ought to be quiet, and to do nothing rashly.

37 For you have brought hither these men, which are neither robbers of temples, nor yet speak evil of your female mighty one<sup>771</sup>.

38 Wherefore if Demetrios, and the craftsmen which are with him, have a matter against any man, the law is open, and there are proconsuls: let them accuse one another.

39 But if you inquire anything concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

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<sup>771</sup> Clearly Shaul and his companions were teaching truth **not** preaching against error.

## Chapter 20

AND after the uproar was ceased, Sha'ul called to *him* the followers, and embraced *them*, and departed for to go into Makedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Yahoodi'iy laid wait for him, as he was about to sail into Suria, he purposed to return through Makedonia.

4 And there accompanied him into Asia Sopater of Beroia; and of Thessalonians, Aristarchos and Sekundos; and Gaios of Derbe, and Timotiyos; and of Asia, Tuchikos and Trophimus.

5 These going ahead waited for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread<sup>772</sup>, and came to them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the followers came together to break bread, Sha'ul preached to them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutuchos, being fallen into a deep sleep: and as Sha'ul kept on reasoning, he was overcome by sleep, and fell down from the third story, and was taken up dead.

10 And Sha'ul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him<sup>773</sup>.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed to Assos, there intending to take in Sha'ul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitulene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogullion; and the next *day* we came to Miletos.

16 For Sha'ul had determined to sail by Ephesos, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Yerushalayim the day of Shavuot.

17 And from Miletos he sent to Ephesos, and called the elders of the assembly.

18 And when they were come to him, he said to them, Ye know, from the first

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<sup>772</sup> Pesach, Passover, so we have an exact date.

<sup>773</sup> It is in the power of any Anointed Believer who is close to Yah to raise from the dead.

day that I came into Asia, after what manner I have been with you at all seasons,  
19 Serving Yah the Eternally Self-Existing with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Yahoodi'iy:

20 *And* how I kept back nothing that was profitable *to you*, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Yahoodi'iy, and also to the Greeks, repentance toward Yah, and Emunah toward our Adonay Yahooshua the Anointed One of Yah.

22 And now, behold, I go bound in the spirit to Yerushalayim, not knowing the things that shall befall me there:

23 Save that the Set-Apart Spirit witnesseth in every city, saying that chains and afflictions await me<sup>774</sup>.

24 But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of Adonay Yahooshua, to testify the Good News of the Chen of Yah.

25 And now, behold, I know that you all, among whom I have gone preaching the Kingdom of Yah, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare to you all the counsel of Yah.

28 Take heed therefore to yourselves, and to all the flock, over which the Set-Apart Spirit has made you Overseers, to shepherd the assembly of Yahooshua, which he has purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away followers after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to Yah, and to the word of his Chen, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, you yourselves know, that these hands have ministered to my necessities<sup>775</sup>, and to them that were with me.

35 I have shewed you all things, how that so labouring you ought to support the weak, and to remember the words of Adonay Yahooshua, how he said, It is more

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<sup>774</sup> This is really challenging, Shaul claims that he is "bound by the Spirit" BUT the Spirit repeatedly warns him of danger. It is my understanding that it was NOT Yah's will for Shaul to go to Yerushalayim and that this disobedience cost Shaul greatly.

<sup>775</sup> Notice that Shaul did NOT take up tithes and offerings, a big difference to the modern religious institutions.



blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Sha'ul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship.

## Chapter 21

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course to Cos, and the *day* following to Rhodes, and from thence to Patara:

2 And finding a ship sailing over to Phoenicia, we went aboard, and set forth.

3 Now when we had sighted Cyprus, we left it on the left hand, and sailed into Suria, and landed at Tsor: for there the ship was to unlade her cargo.

4 And finding followers, we tarried there seven days: who said to Sha'ul through the Spirit, that he should not go up to Yerushalayim<sup>776</sup>.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tsor, we came to Ptolemais, and greeted the brethren, we stayed with them one day.

8 And the next *day* we that were of Sha'ul's company departed, and came to Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, bethulahs, which did prophesy.

10 And as we tarried *there* many days, there came down from Yahooḏah a certain Spokesman of Yah, named Ḥaḡab.

11 And when he was come to us, he took Sha'ul's girdle, and bound his own hands and feet, and said, Thus saith the Set-Apart Spirit, So shall the Yahooḏi'iy at Yerushalayim bind the man that owneth this girdle, and shall deliver *him* into the hands of the Ha-goyim<sup>777</sup>.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Yerushalayim.

13 Then Sha'ul answered, What mean you to weep and to break mine heart? for

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<sup>776</sup> This is really important in terms of the remainder of Acts and also other matters pertaining to Shaul, through his willfulness and disobedience he brought great judgment on himself and seriously compromised his ministry for the remainder of his life.

<sup>777</sup> Again Yah warns Shaul NOT to go to Yerushalayim.

I am ready not to be bound only, but also to die at Yerushalayim for the name of Adonay Yahooshua.

14 And when he would not be persuaded, we ceased, saying, The will of Yah the Eternally Self-Existing be done.

15 And after those days having made ready, we went up to Yerushalayim.

16 There went with us also *certain* of the followers of Cæsarea, and brought with them one Mnason of Cyprus, an old follower, with whom we should lodge.

17 And when we were come to Yerushalayim, the brethren received us gladly.

18 And the *day* following Sha'ul went in with us to Ya'aqob; and all the elders were present.

19 And when he had saluted them, he declared particularly what things Yah had wrought among the Ha-goyim by his ministry.

20 And when they heard *it*, they Kavod Yah the Eternally Self-Existing, and said to him, Thou seest, brother, how many thousands of Yahoodi'iy there are which believe; and they are all zealous of the Torah:

21 And they are informed of thee, that thou teachest all the Yahoodi'iy which are among the Ha-goyim to forsake Moshe, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and pay their expenses for them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the Torah<sup>778</sup>.

25 As touching the Ha-goyim which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Sha'ul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Yahoodi'iy which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Yisra'El, help: This is the man, that teacheth all *men* every where against the people, and the Torah, and this place: and further brought Greeks also into the temple, and has polluted this Set-Apart place.

29 (For they had seen before with him in the city Trophimos the Ephesian, whom

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<sup>778</sup> Legalism creeping in out of fear, the reality is that there is no need to circumcise, albeit it is desirable.

they supposed that Sha'ul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Sha'ul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came to the commander of the soldiers, that all Yerushalayim was in an uproar.

32 Who immediately took soldiers and captains<sup>779</sup>, and ran down to them: and when they saw the Commander and the soldiers, they left beating of Sha'ul.

33 Then the Commander came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the barracks.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Sha'ul was to be led into the barracks, he said to the Commander, May I speak to thee? Who said, Canst thou speak Greek?

38 Art not thou that Mitsrian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Sha'ul said, I am a man *which am* a Yahoodi'iy of Tarsos, *a city* in Kilikia, a citizen of no mean city: and, I beseech thee, suffer me to speak to the people.

40 And when he had given him licence, Sha'ul stood on the stairs, and beckoned with the hand to the people. And when there was made a great silence, he spake to *them* in the Hebrew tongue, saying,

## Chapter 22

MEN, brethren, and fathers, hear you my defence *which I make* now to you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Yahoodi'iy, born in Tarsos, *a city* in Kilikia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the Torah of the fathers, and was zealous toward Yah, as you all are this day.

4 And I persecuted this way to the death, binding and delivering into prisons both men and women.

5 As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Dammeseq, to

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<sup>779</sup> Captains – in the KJV centurions.

bring them which were there bound to Yerushalayim, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh to Dammeseq about noon, suddenly there shone from Heaven a great light round about me.

7 And I fell to the ground, and heard a voice saying to me, Sha'ul, Sha'ul, why persecutest thou me?

8 And I answered, Who art thou, Adonay? And he said to me, I am Yahooshua of Natsareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Adonay? And Adonay said to me, Arise, and go into Dammeseq; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the Kavod of that light, being led by the hand of them that were with me, I came into Dammeseq.

12 And one HānanYah, a devout man according to the law, having a good report of all the Yahoodi'iy which dwelt *there*,

13 Came to me, and stood, and said to me, Brother Sha'ul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The Mighty One of our fathers has chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness to all men of what thou has seen and heard.

16 And now why tarriest thou? arise, and be immersed, and wash away thy sins, calling on the name of Yah the Eternally Self-Existing.

17 And it came to pass, that, when I was come again to Yerushalayim, even while I prayed in the temple, I was in a trance;

18 And saw him saying to me, Make haste, and get thee quickly out of Yerushalayim: for they will not receive thy testimony concerning me.

19 And I said, Adonay, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephanos was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him.

21 And he said to me, Depart: for I will send thee far hence to the Ha-goyim.

22 And they gave him audience to this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the Earth: for it is not fit that he should live.<sup>780</sup>

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The Commander commanded him to be brought into the barracks, and bade

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<sup>780</sup> One of the fundamental issues of Judaism, a widespread misplaced rejection of the peoples who are NOT descended from Yisrael.

that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Sha'ul said to the captain that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the captain heard *that*, he went and told the commander, saying, Take heed what thou doest: for this man is a Roman.

27 Then the commander having come, and said to him, Tell me, art thou a Roman? He said, Yea.

28 And the Commander answered, With a great sum obtained I this freedom. And Sha'ul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the Commander also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Yahoodi'iy, he loosed him from *his* bands, and commanded the Chief Priests and all their Sanhedrin to appear, and brought Sha'ul down, and set him before them.

## Chapter 23

AND Sha'ul, earnestly beholding the Sanhedrin, said, Men *and* brethren, I have lived in all good conscience before Yah until this day.

2 And the High Priest H̄ananYah commanded them that stood by him to smite him on the mouth.

3 Then said Sha'ul to him, Yah shall smite thee, *thou* whitewashed wall: for sittest thou to judge me after the Torah, and commandest me to be smitten contrary to the Torah?

4 And they that stood by said, Revilest thou Yah's High Priest?

5 Then said Sha'ul, I wist not, brethren, that he was the High Priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Sha'ul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the Sanhedrin, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither messenger, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part

arose, and strove, saying, We find no evil in this man: but if a spirit or an messenger has spoken to him, let us not fight against Yah.

10 And when there arose a great dissension, the Commander, fearing lest Sha'ul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the barracks.

11 And the night following Adonay stood by him, and said, Be of good cheer, Sha'ul: for as thou has testified of me in Yerushalayim, so must thou bear witness also at Rome.

12 And when it was day, certain of the Yahoodi'iy banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Sha'ul.

13 And they were more than forty which had made this conspiracy.<sup>781</sup>

14 And they came to the Chief Priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Sha'ul.

15 Now therefore you with the Sanhedrin signify to the Commander that he bring him down to you tomorrow, as though you would inquire something more perfectly concerning him: and we are ready to kill him before he comes near.

16 And when Sha'ul's sister's son heard of their lying in wait, he went and entered into the barracks, and told Sha'ul.

17 Then Sha'ul called one of the Captains to *him*, and said, Bring this young man to the Commander: for he has a certain thing to tell him.

18 So he took him, and brought *him* to the Commander, and said, Sha'ul the prisoner called me to *him*, and prayed me to bring this young man to thee, who has something to say to thee.

19 Then the Commander took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou has to tell me?

20 And he said, The Yahoodi'iy have agreed to desire thee that thou wouldest bring down Sha'ul tomorrow into the Sanhedrin, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield to them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the Commander *then* let the young man depart, and charged *him*, *See thou* tell no man that thou has shewed these things to me.

23 And he called to *him* two Captains, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Sha'ul on, and bring *him* safe to

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<sup>781</sup> Religious bigotry at its worst.

Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias to the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Yahoodi'iy, and should have been killed of them: then came I with the body of soliders, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their Sanhedrin:

29 Whom I perceived to be accused of questions of their Torah, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Yahoodi'iy laid in wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Sha'ul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the barracks:

33 Who, when they came to Cæsarea, and delivered the letter to the governor, presented Sha'ul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Kilikia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herodes's palace<sup>782</sup>.

## Chapter 24

AND after five days HānanYah the High Priest descended with the elders, and *with* a certain orator *named* Tertullus, who brought charges to the governor against Sha'ul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done to this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious to thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Yahoodi'iy throughout the world, and a ringleader of the sect of the Natsarenes:

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<sup>782</sup> Palace, in KJV Judgment Seat.

6 Who also has gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the Commander Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come to thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Yahoodi'iy also assented, saying that these things were so.

10 Then Sha'ul, after that the governor had beckoned to him to speak, answered, Forasmuch as I know that thou has been of many years a judge to this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Yerushalayim for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the Synagogues (congregations), nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess to thee, that after the way which they call heresy<sup>783</sup>, so worship I the Mighty One of my fathers, believing all things which are written in the Torah and in the Spokesmen of Yah:

15 And have hope toward Yah, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward Yah, and *toward* men.

17 Now after many years I came to bring kind deeds to my nation, and offerings.

18 Whereupon certain Yahoodi'iy from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the Sanhedrin,

21 Except it be for this one declaration, that I cried out standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the Commander shall come down, I will know the uttermost of your matter.

23 And he commanded a Captain to keep Sha'ul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come to him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Yahoodi'iyess, he sent for Sha'ul, and heard him concerning the Emunah in the

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<sup>783</sup> As a general principle it is religious people in error who accuse true Believers of Heresy not the other way round.



Anointed One of Yah.

25 And as he reasoned of righteousness, temperance, and judgment to come<sup>784</sup>, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Sha'ul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years <sup>785</sup>Porcius Festus succeeded Felix': and Felix, willing to shew the Yahoodi'iy a pleasure, left Sha'ul bound.

## Chapter 25

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Yerushalayim.

2 Then the High Priest and the chief of the Yahoodi'iy informed him against Sha'ul, and besought him,

3 And desired Chen against him, that he would send for him to Yerushalayim, laying wait in the way to kill him.

4 But Festus answered, that Sha'ul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down to Cæsarea; and the next day sitting on the judgment seat commanded Sha'ul to be brought.

7 And when he was come, the Yahoodi'iy which came down from Yerushalayim stood round about, and laid many and grievous complaints against Sha'ul, which they could not prove.

8 While he answered for himself, Neither against the law of the Yahoodi'iy, neither against the temple, nor yet against Cæsar, have I offended anything at all.

9 But Festus, willing to do the Yahoodi'iy a pleasure, answered Sha'ul, and said, Wilt thou go up to Yerushalayim, and there be judged of these things before me?

10 Then said Sha'ul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Yahoodi'iy have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no

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<sup>784</sup> So we get a hint of Shaul's core message.

<sup>785</sup> Notice that Shaul is now constrained from his ministry for two years because of his disobedience.

man may deliver me to them. I appeal to Cæsar<sup>786</sup>.

12 Then Festus, when he had conferred with the Sanhedrin, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernike came to Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Sha'ul's cause to the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Yerushalayim, the Chief Priests and the elders of the Yahoodi'iy informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own worship<sup>787</sup>, and of one Yahooshua, which was dead, whom Sha'ul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Yerushalayim, and there be judged of these matters.

21 But when Sha'ul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said to Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernike, with great pomp, and was entered into the place of hearing, with the Commanders, and principal men of the city, at Festus' commandment Sha'ul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, you see this man, about whom all the multitude of the Yahoodi'iy have dealt with me, both at Yerushalayim, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write to my master. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to

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<sup>786</sup> Appealing to Cæsar totally constrains the rest of Shaul's ministry.

<sup>787</sup> Worship KJV "superstition".

signify the crimes *laid* against him.<sup>788</sup>

## Chapter 26

THEN Agrippa said to Sha'ul, Thou art suffered to speak for thyself. Then Sha'ul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Yahoodi'iy:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Yahoodi'iy: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Yerushalayim, know all the Yahoodi'iy;

5 Which knew me from the beginning, if they would testify, that after the most narrow and strictest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of Yah to our fathers:

7 Unto which *promise* our twelve tribes, earnestly serving *Yah* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Yahoodi'iy.

8 Why should it be thought a thing incredible with you, that Yah should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Yahooshua of Natsareth.

10 Which thing I also did in Yerushalayim: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly enraged against them, I persecuted *them* even to foreign cities.

12 Whereupon as I went to Dammeseq with authority and commission from the Chief Priests,

13 At midday, O king, I saw in the way a light from Heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the Earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Sha'ul, Sha'ul, why persecutest thou me? *it is hard* for thee to kick against the prods.

15 And I said, Who art thou, Adonay? And he said, I am Yahooshua whom thou

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<sup>788</sup> Notice that the unbelievers are just and seeking truth and are not rushing to condemn, which is more than can be said for the Religious Believers.

persecutest.

16 But rise, and stand upon thy feet: for I have appeared to thee for this purpose, to make thee a minister and a witness both of these things which thou has seen, and of those things in the which I will appear to thee;

17 Delivering thee from the people, and *from* the Ha-goyim, to whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan to Yah, that they may receive forgiveness of sins, and inheritance among them which are Set Apart by Emunah in me.

19 Whereupon, O king Agrippa, I was not disobedient to the Heavenly vision:

20 But shewed first to them of Dammeseq, and at Yerushalayim, and throughout all the coasts of Yahoodah, and *then* to the Ha-goyim, that they should repent and turn to Yah, and do works meet for repentance.

21 For these causes the Yahoodi'iy caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of Yah, I continue to this day, witnessing both to small and great, saying none other things than those which the Spokesmen of Yah and Moshe did say should come:

23 That the Anointed One of Yah should suffer, *and* that he should be the first that should rise from the dead, and should shew light to the people, and to the Ha-goyim.

24 And as he thus spake for himself, Festus said with a loud voice, Sha'ul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most excellent Festus; but speak forth the words of truth and sense.

26 For the king knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the Spokesmen of Yah? I know that thou believest.

28 Then Agrippa said to Sha'ul, Almost thou persuadest me to be an Anointed One<sup>789</sup>.

29 And Sha'ul said, I would to Yah, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernike, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa to Festus, This man might have been set at liberty, if he

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<sup>789</sup> In the KJV Christian

had not appealed to Cæsar.<sup>790</sup>

## Chapter 27

AND when it was determined that we should sail to Italy, they delivered Sha'ul and certain other prisoners to *one* named Julius, a Captain of Augustus' regiment.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchos, a Makedonian of Thessalonike, being with us.

3 And the next *day* we touched at Tsidon. And Julius courteously entreated Sha'ul, and gave *him* liberty to go to his friends to refresh himself<sup>791</sup>.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Kilikia and Pamphulia, we came to Myra, *a city* of Lycia.

6 And there the Captain found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Knidos, the wind not allowing us to proceed, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came to a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast<sup>792</sup> was now already past, Sha'ul admonished *them*,

10 And said to them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the Captain believed the master and the owner of the ship, more than those things which were spoken by Sha'ul.

12 And because the harbour was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenicia, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called the Northeaster<sup>793</sup>.

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<sup>790</sup> Notice that the unbelievers are just and that it is a consequence of Sauls actions that he has to go to Cæsar.

<sup>791</sup> The Chen {favour} of Yah.

<sup>792</sup> Fast, presumably Yom Kippur, the Day of Atonement so in Autumn.

<sup>793</sup> Northeaster in KJV Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Klauda, we were hardly able to control the small boat:

17 and having hoisted it, they used helps to undergird the ship. And fearing lest they should run aground on Surtis, they lowered the tackle and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Sha'ul stood forth in the midst of them, and said, Sirs, you should have hearkened to me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the messenger of Yah, whose I am, and whom I serve,

24 Saying, Fear not, Sha'ul; thou must be brought before Cæsar: and, lo, Yah has given thee all them that sail with thee<sup>794</sup>.

25 Wherefore, sirs, be of good cheer: for I believe Yah, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in the Adriatic Sea, about midnight the shipmen deemed that they drew near to some land;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should run aground on the rocks, they cast four anchors out of the stern, and were praying for day to come.

30 And as the sailors were about to flee out of the ship, when they had let down the boat into the sea, under pretence as though they would have cast anchors out of the prow,

31 Sha'ul said to the Captain and to the soldiers, Except these abide in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Sha'ul besought *them* all to take meat, saying, This day is the fourteenth day that you have tarried and continued fasting, having taken nothing.

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<sup>794</sup> Note that we do not know what Shaul had asked of Yah prior to this.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to Yah in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred and seventy-six souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to run in the ship.

40 And when they had taken up the anchors, they committed *themselves* to the sea, and loosed the rudder ropes, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the Captain, willing to save Sha'ul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

## Chapter 28

AND when they were escaped, then they knew that the island was called Melite.

2 And the foreigners shewed us extraordinary kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Sha'ul had gathered a bundle of sticks, and laid *them* on the fire, an adder came out because of the heat, and fastened on his hand.

4 And when the foreigners saw the *venomous* creature hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to

him, they changed their minds, and said that he was a mighty one<sup>795</sup>.

7 In the same quarters were possessions of the chief man of the island, whose name was Poplius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Poplius lay sick of a fever and dysentery: to whom Sha'ul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 from which place we went round and arrived at Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us at Forum of Appius and Three Taverns: whom when Sha'ul saw, he thanked Yah, and took courage.

16 And when we came to Rome, the Captain delivered the prisoners to the captain of the guard: but Sha'ul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Sha'ul called the chief of the Yahoodi'iy together: and when they were come together, he said to them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Yerushalayim into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Yahoodi'iy spake against *it*, I was constrained to appeal to Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Yisra'El I am bound with this chain<sup>796</sup>.

21 And they said to him, We neither received letters out of Yahoodah concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

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<sup>795</sup> Mighty one in this context a "god".

<sup>796</sup> So Shaul was bound with a chain and not free to move around, consider what he could have achieved if he had not disobeyed Yah.



23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he was explaining, earnestly witnessing about the Kingdom of Yah, persuading them concerning Yahooshua, both out of the Torah of Moshe, and *out of* the Spokesmen of Yah, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Sha'ul had spoken one word, Well spake the Set-Apart Spirit by YeshaYahoo the Spokesman of Yah to our fathers,

26 Saying, Go to this people, and say, Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive:

27 For the heart of this people has become thickened, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore to you, that the salvation of Yah is sent to the Ha-goyim, and *that* they will hear it.

29 And when he had said these words, the Yahoodi'iy departed, and had great reasoning among themselves.

30 And Sha'ul dwelt two whole years in his own hired house, and received all that came in to him,

31 Preaching the Kingdom of Yah, and teaching those things which concern Adonay Yahooshua the Anointed One of Yah, with all confidence, no man forbidding him.<sup>797</sup>

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<sup>797</sup> Again the chen {favour} of Yah.

## Book 6: The Letter of Shaul {Paul} to the Romans

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### *Commentary:*

This book provides teachings to the Roman Believers from Shaul {commonly but incorrectly Paul}.

Note that the letters {epistles} give more teaching about the ways of Yah and the Anointed life than the previous five books from MattihYahoo to Revelation {the “New Testament”} which give more in the way of examples of highly Anointed Believers, particularly Yahooshua as an example of how we should seek to live our lives.

Emissaries exist today just the same as at the time this was written but many are not recognized as such.

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Romans as well.

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## Chapter 1

<sup>798</sup>SHA’UL, a servant of Yahooshua the Anointed One of Yah, called *to be* an emissary, separated to the Good News of Yah,<sup>799</sup>

2 (Which he had promised afore by his Spokesmen of Yah in the Set-Apart writings,)

3 Concerning his Son Yahooshua the Anointed One of Yah our Adonay, which was made of the seed of Dawid according to the flesh;

4 And declared *to be* the Son of Yah with power, according to the spirit of Set-Apartness, by the resurrection from the dead:

5 By whom we have received Chen and Emissarieship, for obedience to the belief among all nations, for his name:

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<sup>798</sup> The letter of Shaul, incorrectly Paul, to the Romans.

<sup>799</sup> This book provides teachings to the Roman Believers from Shaul {commonly but incorrectly Paul – he was a Hebrew}. Note that the letters {epistles} give more teaching about the ways of Yah and the Anointed life than the previous five books from MattihYahoo to Revelation {the “New Testament”} which give more in the way of examples of highly Anointed Believers, particularly Yahooshua as an example of how we should seek to live our lives. Emissaries exist today just the same as at the time this was written but many are not recognized as such. Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Romans as well.

6 Among whom are you also the called of Yahooshua the Anointed One of Yah:  
7 To all that be in Rome, beloved of Yah, called *to be* Set-Apart Ones<sup>800</sup>: Chen to you and peace from Yah our Father, and Adonay Yahooshua the Anointed One of Yah.

8 First, I thank Yah through Yahooshua the Anointed One of Yah for you all, that your Emunah is spoken of throughout the whole world.

9 For Yah is my witness, whom I serve with my spirit in the Good News of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of Yah to come to you.

11 For I long to see you, that I may impart to you some spiritual gift, to the end you may be established;

12 That is, that I may be comforted together with you by the mutual Emunah both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you, (but was hindered hitherto,) that I might have some fruit among you also, even as among other Ha-goyim.

14 I am debtor both to the Greeks, and to the foreigners<sup>801</sup>; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the Good News to you that are at Rome also.

16 For I am not ashamed of the Good News of the Anointing of the Spirit of Yah: for it is the power of Yah to salvation to everyone that believeth; to the Yahoodi'iy first, and also to the Greek.

17 For therein is the righteousness of Yah revealed from Emunah to Emunah: as it is written, The just shall live by Emunah<sup>802</sup>.

18 For the wrath of Yah is revealed from Heaven against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness;

19 Because that which may be known of Yah is manifest in them; for Yah has shewed *it* to them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Mightyness; so that they are without excuse:

21 Because that, when they knew Yah, they Kavod *him* not as Yah, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

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<sup>800</sup> In KJV "Saints" – meaning "Set Apart Ones" – Saints is another meaningless religious word that confuses matters by masking the true meaning which is Anointed Believers set-apart (separated) to Yah. These are people with an intense commitment to Yah.

<sup>801</sup> Foreigners, "barbarians" in the KJV.

<sup>802</sup> Conventional wording "The Just shall live by Faith".

22 Professing themselves to be wise, they became fools,  
 23 And changed the Kavod of the uncorruptible Mighty One into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.  
 24 Wherefore Yah also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:  
 25 Who changed the truth of Yah into a lie, and bowed down and served the creature more than the Creator, who is blessed for ever. Amēn.  
 26 For this cause Yah gave them up to vile affections: for even their women did change the natural use into that which is against nature<sup>803</sup>:  
 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men<sup>804</sup> working that which is unseemly, and receiving in themselves that reward of their error which was due.  
 28 And even as they did not like to retain Yah in *their* knowledge, Yah gave them over to a reprobate mind, to do those things which are not convenient;  
 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, fighting, deceit, evil habits; whisperers,  
 30 Slanderers, haters of Yah, insolent, proud, boasters, inventors of evil things, disobedient to parents,  
 31 Without discernment, covenant breakers, unloving, unforgiving, ruthless:  
 32 Who knowing the judgment of Yah, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## Chapter 2

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of Yah<sup>805</sup> is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of Yah?

4 Or despisest thou the riches of his goodness and forbearance and patience; not knowing that the goodness of Yah leadeth thee to repentance<sup>806</sup>?

5 But after thy hardness and impenitent heart treasurest up to thyself wrath

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<sup>803</sup> There are diverse opinions regarding this verse insofar as Yah does NOT forbid sexual relations between women of the same covenant family.

<sup>804</sup> Sexual intercourse between men is forbidden, it is the essence of adultery.

<sup>805</sup> Vital to understand that Yah judges in THIS life!

<sup>806</sup> Important principle – the goodness of Yah leads to repentance.

against the day of wrath and revelation of the righteous judgment of Yah;  
 6 Who will render to every man according to his deeds:  
 7 To them who by patient continuance in well doing seek for Kavod and honour  
 and immortality, eternal life<sup>807</sup>:  
 8 But to them that are contentious, and do not obey the truth, but obey  
 unrighteousness, indignation and wrath,  
 9 Tribulation and anguish, upon every soul of man that doeth evil, of the  
 Yahoodi'iy first, and also of the Gentile<sup>808</sup>;  
 10 But Kavod, honour, and peace, to every man that works good, to the  
 Yahoodi'iy first, and also to the Gentile:  
 11 For there is no respect of persons with Yah<sup>809</sup>.  
 12 For as many as have sinned without the Commandments shall also perish  
 without the Commandments: and as many as have sinned in the  
 Commandments shall be judged by the Commandments<sup>810</sup>;  
 13 (For not the hearers of the Commandments *are* just before Yah, but the doers  
 of the Commandments shall be justified.  
 14 For when the Ha-goyim, which have not the Commandments, do by nature  
 the things contained in the Commandments, these, having not the  
 Commandments, are a Commandment to themselves:  
 15 Which shew the work of the Commandments written in their hearts, their  
 conscience also bearing witness, and *their* thoughts the meanwhile accusing or  
 else excusing one another;)  
 16 In the day when Yah shall judge the secrets of men by Yahooshua the  
 Anointed One of Yah according to my Good News.  
 17 Behold, thou art called a Yahoodi'iy, and retest in the Commandments, and  
 makest thy boast of Yah,  
 18 And knowest *his* will, and approvest the things that are more excellent, being  
 instructed out of the Commandments;  
 19 And art confident that thou thyself art a guide of the blind, a light of them  
 which are in darkness,  
 20 An instructor of the foolish, a teacher of babes, which has the form of  
 knowledge and of the truth in the Commandments.  
 21 Thou therefore which teachest another, teachest thou not thyself? thou that  
 preachest a man should not steal, dost thou steal?

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<sup>807</sup> The reward for intense committed service to Yah.

<sup>808</sup> Judgment in this life.

<sup>809</sup> So important to understand “no respecter of persons” – we ALL have the same opportunity to draw close to Yah and we are ALL called to this.

<sup>810</sup> The Ten Commandments are the basis of judgment and the yardstick against which our lives are judged in terms of compliance versus sin. It is important to understand in this passage where the KJV and most translations refer to “law” the writer is referring to the Ten Commandments but NOT always – see notes in the introduction.

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the Commandments, through breaking the Commandments dishonourest thou Yah<sup>811</sup>?

24 For the name of Yah is blasphemed among the Ha-goyim through you, as it is written.

25 For circumcision verily profiteth, if thou keep the Commandments: but if thou be a breaker of the Commandments, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the Commandments, judge thee, who by the letter and circumcision dost transgress the Commandments?

28 For he is not a Yahoodi'iy, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Yahoodi'iy, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of Yah.

### Chapter 3

WHAT advantage then has the Yahoodi'iy? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that to them were committed the Words<sup>812</sup> of Yah.

3 For what if some did not believe? shall their unbelief make the Emunah of Yah without effect?

4 Yah forbid: yea, let Yah be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of Yah, what shall we say? *Is* Yah unrighteous who taketh vengeance? (I speak as a man)

6 Yah forbid: for then how shall Yah judge the world?

7 For if the truth of Yah has more abounded through my lie to his Kavod; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose judgment<sup>813</sup> is just.

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<sup>811</sup> The essence of hypocrisy.

<sup>812</sup> Note that in Hebrew the Ten Commandments are often referred to as "The Ten Words" so, again Shaul is writing about compliance with the Ten Commandments.

<sup>813</sup> Judgment, KJV damnation.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Yahoodi'iy and Ha-goyim, that they are all under sin;

10 As it is written, There is none righteous<sup>814</sup>, no, not one:

11 There is none that understandeth, there is none that seeketh after Yah.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open Tomb; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of Yah before their eyes.

19 Now we know that what things soever the Commandments saith, it saith to them who are under the Commandments: that every mouth may be stopped, and all the world may become guilty before Yah.

20 Therefore by the deeds of the Commandments there shall no flesh be justified in his sight: for by the Commandments *is* the knowledge of sin.

21 But now the righteousness of Yah without the Commandments is manifested, being witnessed by the Commandments and the Spokesmen of Yah;

22 Even the righteousness of Yah *which is* by Emunah in Yahooshua<sup>815</sup> the Anointed One of Yah to all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the Kavod of Yah<sup>816</sup>;

24 Being justified freely by his Chen through the redemption that is in The Anointing of the Spirit of Yah that was upon Yahooshua:

25 Whom Yah has set forth *to be* a propitiation through Emunah in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Yah;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Yahooshua.

27 Where *is* boasting then? It is excluded. By what Commandment? of works? Nay: but by the law<sup>817</sup> of Emunah.

28 Therefore we conclude that a man is justified by Emunah without the deeds of the Torah<sup>818</sup>.

29 *Is he* the Mighty One of the Yahoodi'iy only? *is he* not also of the Ha-goyim?

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<sup>814</sup> Refers to living a life free of sin.

<sup>815</sup> It seems to me that this should read Emunah in Yah the Eternally Self-Existing.

<sup>816</sup> Really important to understand that we all fall short of the set-apartness of Yah.

<sup>817</sup> Emunah {Faith} is a "law" in itself with clear guidelines whereby it operates.

<sup>818</sup> Distinction between The Commandments and the Torah, see previous commentary and introduction.

Yes, of the Ha-goyim also:

30 Seeing *it is* one Yah, which shall justify the circumcision by Emunah, and uncircumcision through Emunah.

31 Do we then make void the Commandments through Emunah? Yah forbid: yea, we establish the Commandments.

## Chapter 4

WHAT shall we say then that Abraham our father, as pertaining to the flesh, has found?

2 For if Abraham were justified by works, he has *whereof* to Kavod; but not before Yah.

3 For what saith the writings? Abraham believed Yah, and it was counted to him for righteousness.

4 Now to him that works is the reward not reckoned of Chen, but of debt.

5 But to him that works not, but believeth on him that justifieth the wicked, his Emunah is counted for righteousness.

6 Even as Dawid also describeth the blessedness of the man, to whom Yah imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom Yah the Eternally Self-Existing will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that Emunah was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the Emunah which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised<sup>819</sup>; that righteousness might be imputed to them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that Emunah of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the Torah, but through the righteousness of Emunah.

14 For if they which are of the Torah *be* heirs, Emunah is made void, and the

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<sup>819</sup> Circumcision is NOT mandatory.



promise made of none effect:

15 Because the Torah works wrath: for where no Torah is, *there is* no transgression.

16 Therefore *it is* of Emunah, that *it might be* by Chen; to the end the promise might be sure to all the seed; not to that only which is of the Torah, but to that also which is of the Emunah of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* Yah, who quickeneth the dead, and calls those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19 And being not weak in Emunah, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of Yah through unbelief; but was strong in Emunah, giving Kavod to Yah;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Yahooshua our Adonay from the dead;

25 Who was delivered for our stumbling blocks, and was raised again for our justification.

## Chapter 5

THEREFORE being justified by Emunah, we have peace with Yah through our Adonay Yahooshua the Anointed One of Yah:

2 By whom also we have access by Emunah into this Chen wherein we stand, and rejoice in hope of the Kavod of Yah.

3 And not only so, but we Kavod in tribulations also: knowing that tribulation works patience;

4 And patience, approvedness; and experience, expectation:

5 And expectation maketh not ashamed; because the Chesed of Yah is shed abroad in our hearts by the Set-Apart Spirit which is given to us.

6 For when we were yet without strength, in due time the Anointed One of Yah died for the wicked.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But Yah commendeth his Chesed toward us, in that, while we were yet sinners, the Anointed One of Yah died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to Yah by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in Yah through our Adonay Yahooshua the Anointed One of Yah, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the Commandments sin was in the world: but sin is not imputed when there are no Commandments.

14 Nevertheless death reigned from Adam to Moshe, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the Chen of Yah, and the gift by Chen, *which is* by one man, Yahooshua the Anointed One of Yah, has abounded to many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many stumbling blocks to justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of Chen and of the gift of righteousness shall reign in life by one, Yahooshua the Anointed One of Yah.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men to justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the Commandments entered, that the offence might abound. But where sin abounded, Chen did much more abound:

21 That as sin has reigned to death, even so might Chen reign through righteousness to eternal life by Yahooshua the Anointed One of Yah our Adonay.

## Chapter 6

WHAT shall we say then? Shall we continue in sin, that Chen<sup>820</sup> may abound?  
 2 Yah forbid. How shall we, that are dead to sin, live any longer therein?  
 3 Know you not, that so many of us as were immersed into Yahooshua the Anointed One of Yah were immersed into his death?  
 4 Therefore we are buried with him by immersion into death: that like as the Anointed One of Yah was raised up from the dead by the Kavod of the Father, even so we also should walk in newness of life.  
 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:  
 6 Knowing this, that our old man is executed with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.  
 7 For he that is dead is freed from sin.  
 8 Now if we be dead with the Anointed One of Yah, we believe that we shall also live with him<sup>821</sup>:  
 9 Knowing that the Anointed One of Yah being raised from the dead dieth no more; death has no more dominion over him.  
 10 For in that he died, he died to sin once: but in that he lives, he lives to Yah.  
 11 Likewise reckon you also yourselves to be dead indeed to sin, but alive to Yah through Yahooshua the Anointed One of Yah our Adonay.  
 12 Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.  
 13 Neither yield you your members *as* instruments of unrighteousness to sin: but yield yourselves to Yah, as those that are alive from the dead, and your members *as* instruments of righteousness to Yah.  
 14 For sin shall not have dominion over you: for you are not under the law, but under Chen.  
 15 What then? shall we sin, because we are not under the Torah, but under Chen? Yah forbid.  
 16 Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin to death, or of obedience to righteousness<sup>822</sup>?  
 17 But Yah be thanked, that you were the servants of sin, but you have obeyed from the heart that form of teaching which was delivered you.  
 18 Being then made free from sin, you became the servants of righteousness.  
 19 I speak after the manner of men because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness and to iniquity to iniquity; even so now yield your members servants to righteousness to Set-

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<sup>820</sup> Chen {Grace} applies at the time of first Belief and in the early days as a Believer but once one is mature there is no further Chen for transgression except under exceptional circumstances.

<sup>821</sup> Getting to a point of “dead with Yahooshua” is NOT axiomatic, it is a process dependent on active seeking.

<sup>822</sup> Sin makes one a servant of Satan.

Apartness.

20 For when you were the servants of sin, you were free from righteousness.

21 What fruit had you then in those things whereof you are now ashamed? for the end of those things *is* death<sup>823</sup>.

22 But now being made free from sin, and become servants to Yah, you have your fruit to Set-Apartness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of Yah *is* eternal life through Yahooshua the Anointed One of Yah our Adonay.

## Chapter 7

KNOW you not, brethren, (for I speak to them that know the Commandments,) how that the Commandment has dominion over a man as long as he lives?

2 For the woman which has an husband is bound by the law to *her* husband so long as he lives; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband lives, she joins<sup>824</sup> to another man, she shall be called an adulteress: but if her husband be dead, she is free from that Commandment; so that she is no adulteress, though she be joined to another man.

4 Wherefore, my brethren, you also are become dead to the law by the body of the Anointed One of Yah; that you should be joined to another, *even* to him who is raised from the dead, that we should bring forth fruit to Yah.

5 For when we were in the flesh, the motions of sins, which were by the Commandments, did work in our members to bring forth fruit to death.

6 But now we are delivered from the Torah, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *are* the Commandments sin? Yah forbid. Nay, I had not known sin, but by the Commandments: for I had not known lust, except the Commandments had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Commandments sin *was* dead.

9 For I was alive without the Commandments once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* to death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew

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<sup>823</sup> Unrepented sin leads to judgment and time in Hell at the end of life on Earth.

<sup>824</sup> Joins, KJV marries

me.

12 Wherefore the Commandments are Set-Apart, and the Commandments Set-Apart, and just, and good.

13 Was then that which is good made death to me? Yah forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the Commandments are spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I<sup>825</sup>.

16 If then I do that which I would not, I consent to the Commandments that they are good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a Commandment, that, when I would do good, evil is present with me.

22 For I delight in the Commandments of Yah after the inward man:

23 But I see another Commandment in my members, warring against the Commandments of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank Yah through Yahooshua the Anointed One of Yah our Adonay. So then with the mind I myself serve the Commandments of Yah; but with the flesh the law of sin.

## Chapter 8

*THERE* is therefore now no condemnation to them which are in The Anointing of the Spirit of Yah that was upon Yahooshua, who walk not after the flesh, but after the Spirit<sup>826</sup>.

2 For the law of the Spirit of life in The Anointing of the Spirit of Yah that was upon Yahooshua has made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, Yah

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<sup>825</sup> Important principle to guard against, that which I hate, I do and that which I know to do I do not!

<sup>826</sup> Very important “walk NOT after the flesh but after the Spirit of Yah”!

sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against Yah: for it is not subject to the Commandments of Yah, neither indeed can be.

8 So then they that are in the flesh cannot please Yah.

9 But you are not in the flesh, but in the Spirit, if so be that the Spirit of Yah dwell in you. Now if any man have not the Spirit of the Anointed One of Yah, he is none of his<sup>827</sup>.

10 And if the Anointing of the Spirit of Yah *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Yahooshua from the dead dwell in you, he that raised up the Anointed One of Yah from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live.

14 For as many as are led by the Spirit of Yah, they are the sons of Yah<sup>828</sup>.

15 For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father<sup>829</sup>.

16 The Spirit itself beareth witness with our spirit, that we are the children of Yah:

17 And if children, then heirs; heirs of Yah, and joint-heirs with the Anointed One of Yah; if so be that we suffer with *him*, that we may be also Kavod together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the Kavod which shall be revealed in us<sup>830</sup>.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of Yah.

20 For the creature was made subject to vanity, not willingly, but by reason of him who has subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Yah.

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<sup>827</sup> If one does NOT have the Spirit of Yah one is NOT one of Yah's.

<sup>828</sup> Very important principle IF one is led by the Spirit of Yah THEN one is a son or daughter of Yah!

<sup>829</sup> Important to recognize that when we believe we are adopted by Yah!

<sup>830</sup> The reward on death.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knows what *is* the mind of the Spirit, because he maketh intercession for the Set-Apart Ones according to *the will of* Yah.

28 And we know that all things work together for good to them that Chesed Yah, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did ordained beforehand *to be* conformed to the image of his Son, that he might be the firstborn among many brothers.

30 Moreover whom he did ordain beforehand, them he also called: and whom he called, them he also justified: and whom he justified, them he also Kavod.

31 What shall we then say to these things? If Yah *be* for us, who *can be* against us?<sup>831</sup>

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things<sup>832</sup>?

33 Who shall lay anything to the charge of Yah's elect? *It is* Yah that justifieth.

34 Who *is* he that condemneth? *It is* the Anointed One of Yah that died, yea rather, that is risen again, who is even at the right hand of Yah, who also maketh intercession for us<sup>833</sup>.

35 Who shall separate us from the Chesed<sup>834</sup> of the Anointing of the Spirit of Yah? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that Cheseded us.

38 For I am persuaded, that neither death, nor life, nor Messengers, nor

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<sup>831</sup> Important principle – “if Yah be for us, who can be against us!”

<sup>832</sup> Yah WANTS to bless those who truly Believe and live above sin!

<sup>833</sup> Yahooshua intercedes for us – important to be aware of this.

<sup>834</sup> Chesed – see previous notes, love, loving kindness.

principalities, nor powers, nor things present, nor things to come,  
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the Chesed of Yah, which is in The Anointing of the Spirit of Yah that was upon Yahooshua our Adonay<sup>835</sup>.

## Chapter 9

I SAY the truth in the Anointing of the Spirit of Yah, I lie not, my conscience also bearing me witness in the Set-Apart Spirit,  
2 That I have great heaviness and continual sorrow in my heart.  
3 For I could wish that myself were accursed from the Anointing of the Spirit of Yah for my brethren, my kinsmen according to the flesh:  
4 Who are Yisra'Elites; to whom *pertaineth* the adoption, and the Kavod, and the covenants, and the giving of the Commandments, and the service *of Yah*, and the promises;  
5 Whose *are* the fathers, and of whom as concerning the flesh the Anointed One of Yah *came*, who is over all, Yah blessed for ever. Aměn.  
6 Not as though the word of Yah has taken none effect. For they *are* not all Yisra'El, which are of Yisra'El:  
7 Neither, because they are the seed of Abraham, *are they* all children: but, In Yitshaq shall thy seed be called.  
8 That is, They which are the children of the flesh, these *are* not the children of Yah: but the children of the promise are counted for the seed.  
9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.  
10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Yitshaq;  
11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of Yah according to election might stand, not of works, but of him that calls;)  
12 It was said to her, The elder shall serve the younger.  
13 As it is written, Ya'aqob have I Cheseded, but Esau have I hated.  
14 What shall we say then? *Is there* unrighteousness with Yah? Yah forbid.  
15 For he saith to Moshe, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.  
16 So then *it is* not of him that willeth, nor of him that runneth, but of Yah that sheweth mercy.

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<sup>835</sup> We cannot be separated from the Chesed of Yah UNLESS we commit the unpardonable sin or walk in ongoing, persistent rebellion.



17 For the writings saith to Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the Earth.

18 Therefore has he mercy on whom he will *have mercy*, and whom he will he hardeneth<sup>836</sup>.

19 Thou wilt say then to me, Why doth he yet find fault? For who has resisted his will?

20 Nay but, O man, who art thou that repliest against Yah? Shall the thing formed say to him that formed *it*, Why has thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour?

22 *What* if Yah, willing to shew *his* wrath, and to make his power known, endured with much patience the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his Kavod on the vessels of mercy, which he had afore prepared to Kavod,

24 Even us, whom he has called, not of the Yahoodi'iy only, but also of the Ha-goyim?

25 As he saith also in Hoshĕa<sup>837</sup>, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said to them, Ye *are* not my people; there shall they be called the children of the living Mighty One.

27 YeshaYahoo also crieth concerning Yisra'El, Though the number of the children of Yisra'El be as the sand of the sea, a remnant<sup>838</sup> shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will Yah the Eternally Self-Existing make upon the Earth.

29 And as YeshaYahoo said before, Except Yah the Eternally Self-Existing of Sabaoth had left us a seed, we had been as Sedoma, and been made like to Amarah.

30 What shall we say then? That the Ha-goyim, which followed not after righteousness, have attained to righteousness, even the righteousness which is of Emunah.

31 But Yisra'El, which followed after the Commandments of righteousness, has not attained to the Commandments of righteousness.

32 Wherefore? Because *they sought it* not by Emunah, but as it were by the works of the Torah. For they stumbled at that stumblingstone;

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<sup>836</sup> I am NOT convinced of this passage, I am NOT certain that Yah pre-ordains roles for people before birth, particularly NOT negative judgment and condemnation, I have it that for the most part at least, we take it as it comes and we work out our journey ourselves and are rewarded and judged according to our actions and words and choices.

<sup>837</sup> Hoshĕa – Osee in the KJV.

<sup>838</sup> The remnant today is VERY small!

33 As it is written, Behold, I lay in Tsyion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

## Chapter 10

BRETHREN, my heart's desire and prayer to Yah for Yisra'El is, that they might be saved.

2 For I bear them record that they have a zeal of Yah, but not according to knowledge.

3 For they being ignorant of Yah's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of Yah.

4 For the Anointing of the Spirit of Yah *is* the end of the Torah for righteousness to everyone that believes.

5 For Moshe describes the righteousness which is of the Commandments, That the man which doeth those things shall live by them.

6 But the righteousness which is of Emunah speaks on this wise, Say not in thine heart, Who shall ascend into Heaven? (that is, to bring the Anointed One of Yah down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up the Anointed One of Yah again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of Emunah, which we preach;

9 That if thou shalt confess with thy mouth Adonay Yahooshua, and shalt believe in thine heart that Yah has raised him from the dead, thou shalt be saved<sup>839</sup>.

10 For with the heart man believeth to righteousness; and with the mouth confession is made to salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Yahoodi'iy and the Greek: for the same Adonay over all is rich to all that call upon him.

13 For whosoever shall call upon the name of Yah the Eternally Self-Existing<sup>840</sup> shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful

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<sup>839</sup> It is my clear understanding that someone who has no opportunity to learn of Yahooshua can STILL be saved through Emunah {faith} in Yah and relationship with Yah.

<sup>840</sup> This is generally cited as call on the name of Yahooshua, which means "Yah is Salvation" – so it IS appropriate to call "Yahooshua", meaning "Yah save me" when in danger, but one is, in fact, calling on Yah!

are the feet of them that preach the Good News of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Good News. For YeshaYahoo saith, Yah the Eternally Self-Existing, who has believed our report?

17 So then Emunah *cometh* by hearing, and hearing by the word of Yah.

18 But I say, Have they not heard? Yes verily, their sound went into all the Earth, and their words to the ends of the world.

19 But I say, Did not Yisra'El know? First Moshe saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But YeshaYahoo is very bold, and saith, I was found of them that sought me not; I was made manifest to them that asked not after me.

21 But to Yisra'El he saith, All day long I have stretched forth my hands to a disobedient and gainsaying people.

## Chapter 11

I SAY then, Hath Yah cast away his people? Yah forbid. For I also am an Yisra'Elite, of the seed of Abraham, *of* the tribe of Benjamin.

2 Yah has not cast away his people which he foreknew. Wot you not what the writings saith of EliYahoo? how he maketh intercession to Yah against Yisra'El, saying,

3 Yah the Eternally Self-Existing, they have killed thy Spokesmen, and overthrown down thine slaughter places {altars}; and I am left alone, and they seek my life.

4 But what saith the answer of Yah to him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal<sup>841</sup>.

5 Even so then at this present time also there is a remnant according to the election of Chen.

6 And if by Chen, then *is it* no more of works: otherwise Chen is no more Chen. But if *it be* of works, then is it no more Chen: otherwise work is no more work.

7 What then? Yisra'El has not obtained that which he seeketh for; but the election has obtained it, and the rest were blinded

8 (According as it is written, Yah has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this day.

9 And Dawid saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense to them:

10 Let their eyes be darkened, that they may not see, and bow down their back always.

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<sup>841</sup> We are NOT able to see what Yah sees.

11 I say then, Have they stumbled that they should fall? Yah forbid: but *rather* through their fall salvation *is come* to the Ha-goyim, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Ha-goyim; how much more their fulness?

13 For I speak to you Ha-goyim, inasmuch as I am the emissary of the Ha-goyim, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* Set-Apart, the lump *is* also *Set-Apart*: and if the root *be* Set-Apart, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by Emunah. Be not high minded, but fear:

21 For if Yah spared not the natural branches, *take heed* lest he also spare not thee<sup>842</sup>.

22 Behold therefore the goodness and severity of Yah: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for Yah is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Yisra'El, until the fulness of the Ha-goyim be come in.

26 And so all Yisra'El shall be saved<sup>843</sup>: as it is written, There shall come out of Tsiyon the Deliverer, and shall turn away wickedness from Ya'aqob:

27 For this *is* my covenant to them, when I shall take away their sins.

28 As concerning the Good News, *they are* enemies for your sakes: but as

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<sup>842</sup> Vital to understand that Believers CAN be rejected and discarded!

<sup>843</sup> I am concerned that in the current dispensation this is by no means certain, the level of falling away is intense, it is going to require massive global revival for all of Yisrael to be saved.

touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of Yah *are* without repentance<sup>844</sup>.

30 For as you in times past have not believed Yah, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For Yah has concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of Yah! how unsearchable *are* his judgments, and his ways past finding out!

34 For who has known the mind of Yah the Eternally Self-Existing? or who has been his counsellor?

35 Or who has first given to him, and it shall be recompensed to him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* Kavod for ever. Aměn.

## Chapter 12

I BESEECH you therefore, brethren, by the mercies of Yah, that you present your bodies a living sacrifice<sup>845</sup>, Set-Apart, acceptable to Yah, *which is* your reasonable service.

2 And be not conformed to this world: but be you transformed by the renewing of your mind<sup>846</sup>, that you may prove what *is* that good, and acceptable, and perfect, will of Yah.

3 For I say, through the Chen given to me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as Yah has dealt to every man the measure of Emunah<sup>847</sup>.

4 For as we have many members in one body, and all members have not the same function:

5 So we, *being* many, are one body in the Anointing of the Spirit of Yah<sup>848</sup>, and every one members one of another.

6 Having then gifts differing according to the Chen that is given to us, whether prophecy, *let us prophesy* according to the proportion of Emunah;

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<sup>844</sup> Once one is called Yah will never withdraw the calling BUT it is possible to disregard it and forsake it, care and discipline is called for!

<sup>845</sup> Important principle – living sacrifice.

<sup>846</sup> Renewing of your mind through prayer, worship, study of the matters of Yah, reading, listening to anointed teaching, etcetera.

<sup>847</sup> We each receive the measure of Emunah when we believe. It is up to us what we do with it.

<sup>848</sup> Traditionally translated as “all in Christ” and equated with Yahooshua, this is actually referring to one body in Yah.

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;  
 8 Or he that encourages, on encouragement: he that gives, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.  
 9 *Let* Chesed be without dissimulation. Abhor that which is evil; cleave to that which is good.  
 10 *Be* kindly affectioned one to another with brotherly Chesed; in appreciation giving preference to one another;  
 11 Not idle in duty; ardent in spirit; serving Yah the Eternally Self-Existing;  
 12 Rejoicing in expectancy; patient in tribulation; continuing steadfastly in prayer;  
 13 Distributing to the necessity of Set-Apart Ones; given to hospitality.  
 14 Bless them which persecute you: bless, and curse not<sup>849</sup>.  
 15 Rejoice with them that do rejoice, and weep with them that weep.  
 16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own estimation.  
 17 Repay to no man evil for evil. Respect what is right in the sight of all men.  
 18 If it be possible, as much as it is possible on your part, live peaceably with all men.  
 19 Dearly beloved, avenge not yourselves, but *rather* give place to wrath: for it is written, Vengeance *is* mine; I will repay, saith Yah the Eternally Self-Existing.  
 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head<sup>850</sup>.  
 21 Be not overcome of evil, but overcome evil with good.

## Chapter 13

LET every soul be subject to the governing authorities. For there is no authority except from Yah: the authorities that exist are appointed by Yah<sup>851</sup>.  
 2 Whosoever therefore resisteth the authorities, resisteth the institution of Yah: and they that resist shall receive to themselves judgment.  
 3 For rulers are not a terror to good works, but to the evil<sup>852</sup>. Wilt thou then not be afraid of the authorities? do that which is good, and thou shalt have praise of the same:  
 4 For he is the minister of Yah to thee for good. But if thou do that which is evil,

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<sup>849</sup> Important principle, bless do not curse.

<sup>850</sup> Another important principle, do good to them that hate you – Yah will judge and make recompense.

<sup>851</sup> Very important we MUST obey the laws of the land, insofar as they do not require us to break one of the Ten Commandments.

<sup>852</sup> Note that the authorities are to GOOD NOT evil – clear evidence that unbelievers are good and that being good is NOT what counts but relationship with and emunah in Yah is what matters.

be afraid; for he beareth not the sword in vain: for he is the minister of Yah, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *you* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay you tax also: for they are Yah's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, but Chesed one another: for he that Chesedth another has fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt Chesed thy neighbour as thyself<sup>853</sup>.

10 Love works no ill to his neighbour: therefore Chesed *is* the fulfilling of the Commandments.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed<sup>854</sup>.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk becomingly, as in the day; not in wild parties and drunkenness, not in fornication and indecencies, not in fighting and envying.

14 But put you on ~~{Adonay Yahoshua}~~ the Anointing of the Spirit of Yah<sup>855</sup>, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

## Chapter 14

HIM that is weak in Emunah receive you, *but* not to criticising his thoughts.

2 For one believeth that he may eat all things: another, who is weak, eats herbs.

3 Let not him that eats despise him that eats not; and let not him which eats not judge him that eats: for Yah has received him.

4 Who art thou that judgest another man's servant? to his own master he stands or falleth<sup>856</sup>. Yea, he shall be holden up: for Yah is able to make him stand.

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<sup>853</sup> The Ten Commandments comprise two sections, the first four relate to Chesed Yah and the last six relate to Chesed your neighbour.

<sup>854</sup> Another verse which gives the mistaken impression that "Jesus is coming soon".

<sup>855</sup> The KJV and most versions represent this verse as "*put ye on the Lord Jesus Christ*" or similar and this is presented in the Greek, however, I am certain that we put on the Spirit of Yah or the Anointing of the Spirit of Yah – this is an example where I believe that the Greek translations / renderings have been contaminated by doctrinal prejudice on the part of those who translated or copied the original text.

<sup>856</sup> We are NOT to judge Yah's servants, it is for Yah to judge them.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* to Yah the Eternally Self-Existing; and he that regardeth not the day, to Yah the Eternally Self-Existing he doth not regard *it*<sup>857</sup>. He that eats, eats to Yah the Eternally Self-Existing, for he gives Yah thanks; and he that eats not, to Yah the Eternally Self-Existing he eats not, and gives Yah thanks<sup>858</sup>.

7 For none of us lives to himself, and no man dieth to himself.

8 For whether we live, we live to Yah the Eternally Self-Existing; and whether we die, we die to Yah the Eternally Self-Existing: whether we live therefore, or die, we are Yah the Eternally Self-Existing's.

9 For to this end the Anointed One of Yah both died, and rose, and revived, that he might be Adonay both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of the Anointing of the Spirit of Yah<sup>859</sup>.

11 For it is written, As I live, saith Yah the Eternally Self-Existing, every knee shall bow to me<sup>860</sup>, and every tongue shall confess to Yah.

12 So then every one of us shall give account of himself to Yah.

13 Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block<sup>861</sup> or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by Adonay Yahooshua, that *there is* nothing unclean of itself: but to him that esteemeth anything to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* food, now walkest thou not charitably. Destroy not him with thy food, for whom the Anointed One of Yah died.

16 Let not then your good be evil spoken of:

17 For the Kingdom of Yah is not meat and drink; but righteousness, and peace, and joy in the Set-Apart Spirit.

18 For he that in these things serves the Anointing of the Spirit of Yah *is* acceptable to Yah, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

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<sup>857</sup> While this passage indicates that observance of the Saturday Sabbath is NOT critical it is my considered opinion and experience that it is respectful of Yah to observe the Commandment to observe the seventh day of the week and the six high Sabbaths – I see observance as chesed towards Yah.

<sup>858</sup> Again, with regard to food, to a point this is less of an issue but as a general principle I seek to observe the basic dietary guidance with regard to NO pork and NO shellfish but I am NOT unduly strict about this.

<sup>859</sup> So important, I regularly come across Believers who express harsh judgment of their fellow Believers who they do NOT agree with. This is NOT acceptable before Yah.

<sup>860</sup> This is bow to Yah, NOT Yahooshua.

<sup>861</sup> See detailed information on Stumbling Blocks in The Final Quest by Rick Joyner.



20 For food destroy not the work of Yah. All things indeed *are* pure; but *it is* evil for that man who eats with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou Emunah? have *it* to thyself before Yah. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eats* not of Emunah: for whatsoever *is* not of Emunah is sin.

## Chapter 15

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even the Anointed One of Yah pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the writings might have hope.

5 Now the Mighty One of patience and consolation grant you to be likeminded one toward another according to The Anointing of the Spirit of Yah that was upon Yahooshua:

6 That you may with one mind *and* one mouth Kavod Yah, even the Father of our Adonay Yahooshua the Anointed One of Yah.

7 Wherefore receive you one another, as the Anointing of the Spirit of Yah also received us to the Kavod of Yah.

8 Now I say that Yahooshua the Anointed of Yah was a minister of the circumcision for the truth of Yah, to confirm the promises *made* to the fathers:

9 And that the Ha-goyim might Kavod Yah for *his* mercy; as it is written, For this cause I will confess to thee among the Ha-goyim, and sing to thy name.

10 And again he saith, Rejoice, you Ha-goyim, with his people.

11 And again, Praise Yah the Eternally Self-Existing, all you Ha-goyim; and laud him, all you people.

12 And again, YeshaYahoo saith, There shall be a root of Yishai, and he that shall rise to reign over the Ha-goyim; in him shall the Ha-goyim trust.

13 Now the Mighty One of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Set-Apart Spirit.

14 And I myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly to you in some sort,

as putting you in mind, because of the Chen that is given to me of Yah,  
 16 That I should be the minister of Yahooshua the Anointed One of Yah to the Ha-goyim, ministering the Good News of Yah, that the offering up of the Ha-goyim might be acceptable, being sanctified by the Set-Apart Spirit.  
 17 I have therefore whereof I may Kavod through Yahooshua the Anointed One of Yah in those things which pertain to Yah.  
 18 For I will not dare to speak of any of those things which the Anointing of the Spirit of Yah has not wrought by me, to make the Ha-goyim obedient, by word and deed,  
 19 Through mighty signs and wonders, by the power of the Spirit of Yah; so that from Yerushalayim, and round about to Illyricum, I have fully preached the Good News of the Anointing of the Spirit of Yah.  
 20 Yea, so have I strived to preach the Good News, not where the Anointing of the Spirit of Yah was named, lest I should build upon another man's foundation:  
 21 But as it is written, To whom it was not announced concerning Him, they shall see: and they that have not heard shall understand.  
 22 For which cause also I have been much hindered from coming to you.  
 23 But now having no more place in these parts, and having a great desire these many years to come to you;  
 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be helped on my way there by you, if first I be somewhat filled with your *company*.  
 25 But now I go to Yerushalayim to minister to the Set-Apart Ones.  
 26 For it has pleased them of Makedonia and Achaia to make a certain contribution for the poor Set-Apart Ones which are at Yerushalayim.  
 27 It has pleased them verily; and their debtors they are. For if the Ha-goyim have been made partakers of their spiritual things, their duty is also to minister to them in carnal things.  
 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain<sup>862</sup>.  
 29 And I am sure that, when I come to you, I shall come in the fulness of the blessing of the Good News of the Anointing of the Spirit of Yah.  
 30 Now I beseech you, brethren, for Adonay Yahooshua the Anointed One of Yah's sake, and for the Chesed of the Spirit, that you strive together with me in *your* prayers to Yah for me;  
 31 That I may be delivered from them that do not believe in Yahoodah; and that my service which *I have* for Yerushalayim may be accepted of the Set-Apart Ones;

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<sup>862</sup> This did NOT happen because of Shaul's disobedience in going to Yerushalayim when Yah told him NOT to go – see notes in Acts.

32 That I may come to you with joy by the will of Yah, and may with you be refreshed.

33 Now the Yah of peace *be* with you all. Aměn.

## Chapter 16

I COMMEND to you Phebe our sister, which is a servant of the assembly which is at Kenḥrea:

2 That you receive her in Yah the Eternally Self-Existing, as fitting Set-Apart Ones, and that you assist her in whatsoever business she has need of you: for she has been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in the Anointing of the Spirit of Yah that was upon Yahooshua:

4 Who have for my life laid down their own necks: to whom not only I give thanks, but also all the assemblies of the Ha-goyim.

5 Likewise *greet* the assembly that is in their house. Salute my well beloved Epænetus, who is the first fruits of Achaia to the Anointing of the Spirit of Yah.

6 Greet Miryam, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the Emissaries, who also were in the Anointing of the Spirit of Yah before me.

8 Greet Amplias my beloved in Yah the Eternally Self-Existing.

9 Salute Urbane, our helper in the Anointing of the Spirit of Yah, and Stachys my beloved.

10 Salute Apelles approved in the Anointing of the Spirit of Yah. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in Yah the Eternally Self-Existing.

12 Salute Tryphena and Tryphosa, who labour in Yah the Eternally Self-Existing. Salute the beloved Persis, which laboured much in Yah the Eternally Self-Existing.

13 Salute Rufus chosen in Yah the Eternally Self-Existing, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the Set-Apart Ones which are with them.

16 Salute one another with a Set-Apart kiss. The assemblies of the Anointing of the Spirit of Yah salute you.

17 Now I beseech you, brethren, mark them which cause divisions and stumbling blocks contrary to the teaching which you have learned; and avoid them.

18 For they that are such serve not our Adonay Yahooshua the Anointed One of Yah, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad to all *men*. I am glad therefore on your behalf: but yet I would have you wise to that which is good, and simple concerning evil.

20 And the Mighty One of peace shall bruise Satan under your feet shortly. The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you. Aměn.

21 Timotiyos my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* letter, salute you in Yah the Eternally Self-Existing.

23 Gaios mine host, and of the whole assembly, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you all. Aměn.

25 Now to him that is of power to stablish you according to my Good News, and the preaching of Yahooshua the Anointed One of Yah, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the writings of the Spokesmen of Yah, according to the commandment of the everlasting Mighty One, made known to all nations for the obedience of Emunah:

27 To Yah only wise, *be* Kavod through Yahooshua the Anointed One of Yah for ever. Aměn.<sup>863</sup>

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<sup>863</sup> Footnote in the KJV “Written to the Romans from Corinthus, and sent by Phebe servant of the assembly at Kenḥrea.”

## Book 7: The First Letter of Shaul {Paul} to the Corinthians

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### *Commentary:*

This book provides teachings to the Corinthian Believers from Shaul {commonly but incorrectly Paul – he was a Hebrew}.

Note that the letters {epistles} give more teaching about the ways of Yah and the Anointed life than the first five books from MattihYahoo to Revelation which give more in the way of examples of highly Anointed Believers, particularly Yahooshua as an example of how we should seek to live our lives. You will see from my footnotes that there are several statements by Shaul that I believe are NOT from Yah.

Emissaries exist today just the same as at the time this was written but many are not recognized as such.

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to 1 Corinthians as well.

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## Chapter 1

<sup>864</sup>SHA'UL, called *to be* an emissary of Yahooshua the Anointed One of Yah through the will of Yah, and Sosthenes *our* brother,<sup>865</sup>

2 Unto the assembly of Yah which is at Corinth, to them that are Set-Apart in The Anointing of the Spirit of Yah that was upon Yahooshua, called *to be* Set-Apart Ones, with all that in every place call upon the name of Yahooshua the Anointed One of Yah our Adonay, both theirs and ours:

3 Chen *be* to you, and peace, from Yah our Father, and *from* Adonay Yahooshua the Anointed One of Yah.

4 I thank my Mighty One always on your behalf, for the Chen of Yah which is

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<sup>864</sup> The first letter of Shaul to the Corinthians.

<sup>865</sup> This book provides teachings to the Corinthian Believers from Shaul {commonly but incorrectly Paul – he was a Hebrew}. Note that the letters {epistles} give more teaching about the ways of Yah and the Anointed life than the first five books from MattihYahoo to Revelation which give more in the way of examples of highly Anointed Believers, particularly Yahooshua as an example of how we should seek to live our lives. You will see from my footnotes that there are several statements by Shaul that I believe are NOT from Yah. Emissaries exist today just the same as at the time this was written but many are not recognized as such. Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to 1 Corinthians as well.

given you by Yahooshua the Anointed One of Yah;  
 5 That in everything you are enriched by him, in all utterance, and *in* all knowledge;  
 6 Even as the testimony of the Anointed One of Yah was confirmed in you:  
 7 So that you come behind in no gift; waiting for the coming of our Adonay Yahooshua the Anointed One of Yah<sup>866</sup>:  
 8 Who shall also confirm you to the end, *that you may be* blameless in the day of our Adonay Yahooshua the Anointed One of Yah.  
 9 Yah *is* emunahful, by whom you were called to the fellowship of his Son Yahooshua the Anointed One of Yah our Adonay.  
 10 Now I beseech you, brethren, by the name of our Adonay Yahooshua the Anointed One of Yah, that you all speak the same thing, and *that* there be no divisions among you; but *that* you be perfectly joined together in the same mind and in the same judgment.  
 11 For it has been declared to me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.  
 12 Now this I say, that every one of you saith, I am of Sha'ul; and I of Apollos; and I of Kěpha; and I of the Anointed One of Yah.  
 13 Is the Anointed One of Yah divided? was Sha'ul executed for you? or were you immersed in the name of Sha'ul?  
 14 I thank Yah that I immersed none of you, but Crispus and Gaios;  
 15 Lest any should say that I had immersed in mine own name.  
 16 And I immersed also the household of Stephanas: besides, I know not whether I immersed any other.  
 17 For the Anointed One of Yah sent me not to immerse, but to preach the Good News: not with wisdom of words, lest the Stake of the Anointed One of Yah should be made of none effect.  
 18 For the preaching of the Stake is to them that perish foolishness; but to us which are saved it is the power of Yah.  
 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.  
 20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? has not Yah made foolish the wisdom of this world?  
 21 For after that in the wisdom of Yah the world by wisdom knew not Yah, it pleased Yah by the foolishness of preaching to save them that believe.  
 22 For the Yahoodi'iy require a sign, and the Greeks seek after wisdom:  
 23 But we preach the Anointed One of Yah executed, to the Yahoodi'iy a stumbling block, and to the Greeks foolishness;

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<sup>866</sup> Again an expectation that Yahooshua would return soon, versus reality that he MAY return in about May 3003 – refer previous note.

24 But to them which are called, both Yahoodi'iy and Greeks, the Anointed One of Yah the power of Yah, and the wisdom of Yah.

25 Because the foolishness of Yah is wiser than men; and the weakness of Yah is stronger than men.

26 For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But Yah has chosen the foolish things of the world to confound the wise; and Yah has chosen the weak things of the world to confound the things which are mighty;<sup>867</sup>

28 And base things of the world, and things which are despised, has Yah chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should Kavod in his presence.

30 But of him are you in the Anointing of the Spirit of Yah that was upon Yahooshua, who of Yah is made to us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that Kavod, let him Kavod in Yah the Eternally Self-Existing.

## Chapter 2

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of Yah.

2 For I determined not to know any thing among you, save Yahooshua the Anointed One of Yah, and him executed.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power<sup>868</sup>:

5 That your Emunah should not stand in the wisdom of men, but in the power of Yah.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of Yah in a mystery, *even* the hidden *wisdom*, which Yah ordained before the world to our Kavod:

8 Which none of the princes of this world knew: for had they known *it*, they would not have executed the Adonay of Kavod.

9 But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which Yah has prepared for them that Chesed him.

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<sup>867</sup> Much of what is true about Yah is contrary to worldly thinking, important to recognize this.

<sup>868</sup> The sign of a true Believer, ministers in the power of Yah's Spirit.

10 But Yah has revealed *them* to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of Yah.

11 For what man knows the things of a man, save the spirit of man which is in him? even so the things of Yah knows no man, but the Spirit of Yah.

12 Now we have received, not the spirit of the world, but the spirit which is of Yah; that we might know the things that are freely given to us of Yah.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Set-Apart Spirit teaches; comparing spiritual things with spiritual.

14 But the natural man receives not the things of the Spirit of Yah: for they are foolishness to him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judges all things, yet he himself is judged of no man.

16 For who has known the mind of Yah the Eternally Self-Existing, that he may instruct him? But we have the mind of the Anointing of the Spirit of Yah.

### Chapter 3

AND I, brethren, could not speak to you as to spiritual, but as to carnal, *even* as to babes in the Anointed One of Yah.

2 I have fed you with milk, and not with meat: for hitherto you were not able *to receive it*, neither yet now are you able.

3 For you are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are you not carnal, and walk as men?

4 For while one saith, I am of Sha'ul; and another, I *am* of Apollos; are you not carnal?

5 Who then is Sha'ul, and who *is* Apollos, but ministers by whom you believed, even as Yah the Eternally Self-Existing gave to every man?

6 I have planted, Apollos watered; but Yah gave the increase.

7 So then neither is he that plants any thing, neither he that waters; but Yah that gives the increase.

8 Now he that plants and he that waters are one: and every man shall receive his own reward according to his own labour<sup>869</sup>.

9 For we are labourers together with Yah: you are Yah's husbandry, *you are* Yah's building.

10 According to the Chen of Yah which is given to me, as a wise master builder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereupon.

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<sup>869</sup> Vital to understand that Believers are rewarded in Heaven according to what they do for Yah on Earth ranging from a High Throne with great esteem to the Outer Darkness with weeping and wailing and gnashing of teeth.



11 For other foundation can no man lay than that is laid, which is Yahooshua the Anointed One of Yah.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he has built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire<sup>870</sup>.

16 Know you not that you are the temple of Yah, and *that* the Spirit of Yah dwelleth in you?

17 If any man defile the temple of Yah, him shall Yah destroy; for the temple of Yah is Set-Apart, which *temple* you are.

18 Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with Yah. For it is written, He takes the wise in their own craftiness.

20 And again, Yah the Eternally Self-Existing knows the thoughts of the wise, that they are vain.

21 Therefore let no man Kavod in men. For all things are yours;

22 Whether Sha'ul, or Apollos, or Kēpha, or the world, or life, or death, or things present, or things to come; all are yours;

23 And you are the Anointed One of Yah's; and the Anointed One of Yah *is* Yah's.

## Chapter 4

LET a man so account of us, as of the ministers of the Anointed One of Yah, and stewards of the mysteries of Yah.

2 Moreover it is required in stewards, that a man be found emunahful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self<sup>871</sup>.

4 For I know nothing by myself; yet am I not hereby justified: but he that judges me is Yah the Eternally Self-Existing.

5 Therefore judge nothing before the time, until Adonay come, who both will bring to light the hidden things of darkness, and will make manifest the counsels

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<sup>870</sup> If your work on Earth is of no value to Yah it will be discarded and destroyed, it is vital that you add value to the Kingdom of Yah in this life.

<sup>871</sup> Important principle, it is wisdom to ask Yah to judge oneself.

of the hearts: and then shall every man have praise of Yah.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that you might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another*? and what has thou that thou didst not receive? now if thou didst receive *it*, why dost thou Kavod, as if thou hadst not received *it*?

8 Now you are full, now you are rich, you have reigned as kings without us: and I would to Yah you did reign, that we also might reign with you.

9 For I think that Yah has set forth us the Emissaries last, as it were appointed to death: for we are made a spectacle to the world, and to Messengers, and to men<sup>872</sup>.

10 We *are* fools for the Anointed One of Yah's sake, but you *are* wise in the Anointed One of Yah; we *are* weak, but you *are* strong; you *are* honourable, but we *are* despised.

11 Even to this present hour we both hunger, and thirst, and are naked, and are beaten, and have no certain dwelling place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the dirt wiped off of all things to this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though you have ten thousand instructors in the Anointed One of Yah, yet *have you* not many fathers: for in the Anointing of the Spirit of Yah that was upon Yahooshua I have begotten you through the Good News.

16 Wherefore I beseech you, be you followers of me.

17 For this cause have I sent to you Timotiyos, who is my beloved son, and emunahful in Yah the Eternally Self-Existing, who shall bring you into remembrance of my ways which be in the Anointing of the Spirit of Yah, as I teach everywhere in every assembly.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if Yah the Eternally Self-Existing will<sup>873</sup>, and will know, not the speech of them which are puffed up, but the power.

20 For the Kingdom of Yah *is* not in word, but in power.

21 What will you? shall I come to you with a rod, or in Chesed, and *in* the spirit of meekness?

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<sup>872</sup> I don't agree with this thinking, as an Emissary one is subject to a stricter judgment and therefore more likely to be judged severely as was Shaul on several occasions.

<sup>873</sup> This presumes that he is being controlled by Yah whereas in fact, he needs to exercise his will and discretion, see the article "2022.07.06 The biggest error crippling Mature Anointed Believers" at <https://www.etimin.org/biggest-error-crippling-mature-anointed-believers> [ETIV 02]

## Chapter 5

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Ha-goyim, that one should have his father's wife.

2 And you are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that has so done this deed,

4 In the name of our Adonay Yahooshua the Anointed One of Yah, when you are gathered together, and my spirit, with the power of our Adonay Yahooshua the Anointed One of Yah,

5 To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of Adonay Yahooshua<sup>874</sup>.

6 Your Kavoding *is* not good. Know you not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even the Anointed One of Yah our Passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote to you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must you needs go out of the world.<sup>875</sup>

11 But now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such not even to eat with such a one.

12 For what have I to do to judge them also that are without? do not you judge them that are within?

13 But them that are without Yah judges. Therefore put away from among yourselves that wicked person.

## Chapter 6

DARE any of you, having a matter against another, go to law<sup>876</sup> before the unjust,

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<sup>874</sup> This is a harsh punishment that is available to Emissaries to impart but requires extreme wisdom and close relationship with Yah to avoid this rebounding on the one calling it out.

<sup>875</sup> We are IN the World but NOT OF the World.

<sup>876</sup> This is the law of the society in which the person lives.

and not before the Set-Apart Ones?

2 Do you not know that the Set-Apart Ones shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?

3 Know you not that we shall judge Messengers? how much more things that pertain to this life?

4 If then you have judgments of things pertaining to this life, set them to judge who are least esteemed in the assembly.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goes to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because you go to law one with another. Why do you not rather take wrong? why do you not rather *suffer yourselves to be defrauded*?

8 Nay, you do wrong, and defraud, and that *your* brethren.

9 Know you not that the unrighteous shall not inherit the Kingdom of Yah? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind<sup>877</sup>,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of Yah.

11 And such were some of you: but you are washed, but you are sanctified, but you are justified in the name of Adonay Yahooshua, and by the Spirit of our Mighty One.

12 All things are lawful to me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Foods for the belly, and the belly for foods: but Yah shall destroy both it and them. Now the body *is* not for fornication, but for Yah the Eternally Self-Existing; and Yah the Eternally Self-Existing for the body.

14 And Yah has both raised up Adonay, and will also raise up us by his own power.

15 Know you not that your bodies are the members of the Anointing of the Spirit of Yah? shall I then take the members of the Anointing of the Spirit of Yah, and make *them* the members of an harlot? Yah forbid.

16 What? know you not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh<sup>878</sup>.

17 But he that is joined to Yah the Eternally Self-Existing is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that

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<sup>877</sup> Referring to the Ten Commandments.

<sup>878</sup> This is a really important statement, by having sexual intercourse with orgasm / ejaculation one enters into a covenant and a spiritual tie that can only be broken under very specific circumstances and very specific prayer, see “2021.11.03 The Essence of my message re separation of Man and Woman {Divorce}” at <https://www.etimin.org/essence-of-message-separation-man-woman> [ETIV 32]

committeth fornication sins against his own body<sup>879</sup>.

19 What? know you not that your body is the temple of the Set-Apart Spirit *which is* in you, which you have of Yah, and you are not your own?

20 For you are bought with a price: therefore Kavod Yah in your body, and in your spirit, which are Yah's.

## Chapter 7

NOW concerning the things whereof you wrote to me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render to the wife due benevolence<sup>880</sup>: and likewise also the wife to the husband.

4 The wife has not authority of her own body, but the husband: and likewise also the husband has not authority of his own body, but the wife.

5 Do not deprive one another, except *it be* with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your lack of self-control.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man has his proper gift of Yah, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn<sup>881</sup>.

10 And to the married I command, *yet* not I, but Yah the Eternally Self-Existing, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife<sup>882</sup>.

12 But to the rest speak I, not Yah the Eternally Self-Existing: If any brother has a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

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<sup>879</sup> See above.

<sup>880</sup> Sexual congress.

<sup>881</sup> An important principle, it is NOT Yah's will for Believers to be single and celibate BUT they should only join to another Believer which is a challenge because there are seven times more Believing women than men in the body of True Believers, see "There are seven times as many believing women as men on earth today so most women need to remain celibate and single" at <https://www.etimin.org/single-women-believers-7-x-men> [ETIV 30] Two or more Believing women may enter into covenant.

<sup>882</sup> Putting away is NOT the same as Divorce. Divorce is where there IS a legal basis for separation in the Court of Heaven, putting away is separation with no legal basis.

13 And the woman which has an husband that believeth not, and if he be pleased to dwell with her, let her not leave him<sup>883</sup>.

14 For the unbelieving husband is set-apart by the wife, and the unbelieving wife is set-apart by the husband: else were your children unclean; but now are they Set-Apart<sup>884</sup>.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but Yah has called us to peace.

16 For what do you know thou, O wife, whether thou shalt save *thy* husband? or how do you know, O man, whether thou shalt save *thy* wife?

17 But as Yah has distributed to every man, as Yah the Eternally Self-Existing has called every one, so let him walk. And so ordain I in all assemblies.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of Yah<sup>885</sup>.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in Yah the Eternally Self-Existing, *being* a servant, is Yah the Eternally Self-Existing's freeman: likewise also he that is called, *being* free, is the Anointed One of Yah's servant.

23 Ye are bought with a price; be not you the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with Yah.

25 Now concerning bethulahs<sup>886</sup> I have no commandment of Yah the Eternally Self-Existing: yet I give my judgment, as one that has obtained mercy of Yah the Eternally Self-Existing to be emunahful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife<sup>887</sup>.

28 But and if thou marry, thou has not sinned; and if a bethulah marry, she has not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

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<sup>883</sup> This is no longer the case, Yah has clearly indicated to me that if the unbelieving spouse has been given reasonable opportunity to Believe then the Believing spouse is entitled to, and is required to, divorce.

<sup>884</sup> This is incorrect, minor children take their spiritual state from the father. If the father is an unbeliever the children are classed as unbelievers if they die before reaching majority and without making their own quality decision to Believe they die as unbelievers.

<sup>885</sup> The Ten Commandments.

<sup>886</sup> Virgins, girls at puberty, about 13 years old.

<sup>887</sup> This teaching is behind a lot of wrong thinking, Yah designed us to have fulfilling and powerful sexual relationships within marriage, NOT to be celibate, albeit in the present age many may find it necessary to be celibate.

29 But this I say, brethren, the time *is* short<sup>888</sup>: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passes away.

32 But I would have you without carefulness. He that is unmarried cares for the things that belong to Yah the Eternally Self-Existing, how he may please Yah the Eternally Self-Existing:

33 But he that is married cares for the things that are of the world, how he may please *his* wife<sup>889</sup>.

34 There is difference *also* between a wife and a bethulah. The unmarried woman cares for the things of Yah the Eternally Self-Existing, that she may be Set-Apart both in body and in spirit: but she that is married cares for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that you may attend upon Yah the Eternally Self-Existing without distraction.

36 But if any man think that he behaveth himself improperly toward his bethulah, if she pass the flower of *her* age, and need so require, let him do what he will, he sins not: let them marry<sup>890</sup>.

37 Nevertheless he that stands stedfast in his heart, having no necessity, but has authority over his own will, and has so decreed in his heart that he will keep his bethulah, doeth well.

38 So then he that gives *her* in marriage doeth well; but he that gives *her* not in marriage doeth better.

39 The wife is bound by the Commandment<sup>891</sup> as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in Yah the Eternally Self-Existing.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of Yah<sup>892</sup>.

## Chapter 8

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<sup>888</sup> Again mistakenly saying that the end is near when it is not.

<sup>889</sup> A man and woman who are one and who have a strong one-flesh bond and who are together intensely serving Yah is the most powerful spiritual entity on Earth.

<sup>890</sup> Marry = consummate their relationship and enter into a lifelong covenant.

<sup>891</sup> Ten Commandments.

<sup>892</sup> Very important to note that Shaul indicates that his views on marriage and sex are NOT necessarily given to him by Yah – there is a lot of wrong teaching triggered by these views.



NOW as touching things offered to idols, we know that we all have knowledge. Knowledge puffeth up, but Chesed edifies.

2 And if any man think that he knows anything, he knows nothing yet as he ought to know.

3 But if any man Chesed Yah, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol *is* nothing in the world, and that *there is* none other Mighty One but one.

5 For though there be that are called mighty ones, whether in Heaven or in Earth, (as there be mighty ones many, and adonay's<sup>893</sup> many,)

6 But to us *there is but* one Mighty One, the Father, of whom *are* all things, and we in him; and one Adonay, Yahooshua the Anointed One of Yah, by whom *are* all things, and we by him.

7 However *there is* not in every man that knowledge: for some with conscience of the idol to this hour eat *it* as a thing offered to an idol; and their conscience being weak is defiled.

8 But food commends us not to Yah: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

10 For if any man see thee which has knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom the Anointed One of Yah died?

12 But when you sin so against the brethren, and wound their weak conscience, you sin against the Anointed One of Yah.

13 Wherefore, if food make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend.

## Chapter 9

AM I not an emissary? am I not free? have I not seen Yahooshua the Anointed One of Yah our Adonay? are not you my work in Yah the Eternally Self-Existing?

2 If I be not an emissary to others, yet doubtless I am to you: for the seal of mine Emissarieship are you in Yah the Eternally Self-Existing.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

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<sup>893</sup> Adonay's other than Yahooshua.



5 Have we not power to lead about a sister, a wife, as well as other Emissaries, and *as* the brethren of Adonay, and Kěpha?

6 Or I only and Barnabas, have we no right to refrain from working?

7 Who goes to warfare any time at his own expense? who plants a vineyard, and eats not of the fruit thereof? or who feeds a flock, and eats not of the milk of the flock?

8 Say I these things as a man? or does not the Torah say the same also?

9 For it is written in the Torah of Moshe, Thou shalt not muzzle the mouth of the ox that treads out the corn. Does Yah take care for oxen?

10 Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plows should plow in hope; and that he that threshes in hope should be partaker of his hope.

11 If we have sown to you spiritual things, *is it* a great thing if we shall reap your material things<sup>894</sup>?

12 If others be partakers of *this* authority over you, *are* not we rather? Nevertheless we have not used this authority; but put up with all things, lest we should hinder the Good News of the Anointed One of Yah.

13 Do you not know that they which minister about Set-Apart things live *off the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so has Yah the Eternally Self-Existing ordained that they which preach the Good News should live off the Good News.

15 But I have used none of these things: neither have I written these things, that it should be so done to me: for *it were* better for me to die, than that any man should make my Kavoding void.

16 For though I preach the Good News, I have nothing to Kavod of: for necessity is laid upon me; yea, woe is to me, if I preach not the Good News!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Good News* is committed to me.

18 What is my reward then? *Verily* that, when I preach the Good News, I may make the Good News of the Anointed One of Yah without charge, that I abuse not my authority in the Good News.

19 For though I be free from all *men*, yet have I made myself servant to all, that I might gain the more.

20 And to the Yahoodi'iy I became as a Yahoodi'iy, that I might gain the Yahoodi'iy; to them that are under the Torah, as under the Torah, that I might gain them that are under the Torah;

21 To them that are without the Torah, as without the Torah, (being not without

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<sup>894</sup> This is an important principle that is largely ignored in this age, if one is fed spiritually by a certain person then that one should contribute financially and in other material ways to that person.

Torah to Yah, but under the Torah to the Anointed One of Yah,) that I might gain them that are without Torah.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the Good News's sake, that I might be partaker thereof with *you*.

24 Know you not that they which run in a race run all, but one receives the prize? So run, that you may obtain<sup>895</sup>.

25 And every man that strives for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beats the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

## Chapter 10

MOREOVER, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all immersed to Moshe in the cloud and in the sea;

3 And did all eat the same spiritual food;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was the Anointing of Yah.

5 But with many of them Yah was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be you idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day twenty three thousand.

9 Neither let us tempt the Anointing of the Spirit of Yah, as some of them also tempted, and were destroyed by serpents.

10 Neither murmur you, as some of them also murmured, and were destroyed by the destroyer.

11 Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he stands take heed lest he fall<sup>896</sup>.

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<sup>895</sup> Such an important principle, we are running in a race for which there IS a prize, live life accordingly.

<sup>896</sup> Critical principle, if you think you are standing, take care that you do NOT fall with pride – see “The Final Quest” by Rick Joyner for clear explanation of this.

13 There has no temptation taken you but such as is common to man: but Yah *is* emunahful, who will not allow you to be tested above that you are able; but will with the temptation also make a way to escape, that you may be able to bear *it*<sup>897</sup>.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge you what I say.

16 The cup of blessing which we bless, is it not the sharing<sup>898</sup> of the blood of the Anointed One of Yah? The bread which we break, is it not the sharing of the body of the Anointed One of Yah?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.<sup>899</sup>

18 Behold Yisra'El after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything?

20 But *I say*, that the things which the Ha-goyim sacrifice, they sacrifice to devils, and not to Yah: and I would not that you should have fellowship with devils.

21 Ye cannot drink the cup of Yah the Eternally Self-Existing, and the cup of devils: you cannot be partakers of Yah's table, and of the table of devils.

22 Do we provoke Yah the Eternally Self-Existing to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but not all things edify.

24 Let no man seek his own, but every man another's *wellbeing*.

25 Whatsoever is sold in the meat market, *that* eat, asking no question for conscience sake:

26 For the Earth *is* Yah the Eternally Self-Existing's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and you be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say to you, This is offered in sacrifice to idols, eat not for his sake that shewed it, and for conscience sake: for the Earth *is* Yah the Eternally Self-Existing's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by Chen be a partaker, why am I evil spoken of for that for which I give

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<sup>897</sup> A critical principle, Yah will NOT suffer one to be tested beyond what one can endure. One may be tested to the limit but Yah will ALWAYS provide a way out for those with eyes to see. I have prayed "*Father judge me severely and correct me harshly that I may serve you more perfectly*" for many years and I have never been judged beyond what I could endure, overcome and learn from.

<sup>898</sup> Sharing – "communion" in the KJV.

<sup>899</sup> Very important principle, Yahooshua is the head of all Believers!

thanks?

31 Whether therefore you eat, or drink, or whatsoever you do, do all to the Kavod of Yah.

32 Give none offence, neither to the Yahoodi'iy, nor to the Ha-goyim, nor to the assembly of Yah<sup>900</sup>:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

## Chapter 11

BE you followers of me, even as I also *am* of the Anointed One of Yah.

2 Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is the Anointed One of Yah; and the head of the woman *is* the man; and the head of the Anointed One of Yah *is* Yah.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prays or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered<sup>901</sup>.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and Kavod of Yah: but the woman is the Kavod of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have authority on *her* head because of the Messengers.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in Yah the Eternally Self-Existing.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of Yah.

13 Judge in yourselves: is it comely that a woman pray to Yah uncovered?

14 does not even nature itself teach you, that, if a man have long hair, it is a shame to him?

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<sup>900</sup> We are called to set an example and live in peace with all, NOT to strive and be controversial.

<sup>901</sup> This is a worldly opinion, in over 30 years of actively serving Yah He has NEVER once told me that my woman should wear a head covering. I prefer long hair on a woman but that is not always possible and I am clear that that is MY preference and NOT Yah's command. I hold that all such teachings that put women in a sub-ordinate position are NOT from Yah. I also hold that the slavish insistence on women wearing a head covering in some quarters is carnal and NOT from Yah.

15 But if a woman have long hair, it is a Kavod to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the assemblies of Yah<sup>902</sup>.

17 Now in this that I declare *to you* I praise *you* not, that you come together not for the better, but for the worse.

18 For first of all, when you come together in the assembly, I hear that there are divisions among you; and I partly believe it.

19 For there must be also factions among you, that they which are approved may be revealed among you<sup>903</sup>.

20 When you come together therefore into one place, *this* is not to eat Adonay's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have you not houses to eat and to drink in? or despise you the assembly of Yah, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of Adonay that which also I delivered to you, That Adonay Yahooshua the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: do this in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new covenant<sup>904</sup> in my blood: do this, as often as you drink *it*, in remembrance of me.

26 For as often as you eat this bread, and drink this cup, you do show Adonay's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of Adonay, unworthily, shall be guilty of the body and blood of Adonay.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning Adonay's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of Yah the Eternally Self-Existing, that we should not be condemned with the world<sup>905</sup>.

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<sup>902</sup> Here Shaul backs off that teaching and that reinforces my earlier point that this is NOT from Yah.

<sup>903</sup> In every group that claims to serve Yah there will be some with relationship with Yah and many with NO relationship with Yah, some who understand His ways and most who do not.

<sup>904</sup> Yahooshua introduced a NEW Covenant NOT a "renewed Covenant" and NOT a "New Testament".

<sup>905</sup> Clearly there IS judgment in THIS life!

33 Wherefore, my brethren, when you come together to eat, wait one for another.

34 And if any man is hungry, let him eat at home; that you come not together to condemnation. And the rest will I set in order when I come.

## Chapter 12

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 You know that you were Ha-goyim, carried away to these dumb idols, even as you were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of Yah calls Yahooshua accursed: and *that* no man can say that Yahooshua is Adonay, but by the Set-Apart Spirit.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Adonay.

6 And there are diversities of operations<sup>906</sup>, but it is the same Yah which works all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another Emunah by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *various* kinds of tongues; to another the interpretation of tongues:

11 But all these works that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also *is* the Anointed One of Yah.

13 For by one Spirit are we all immersed into one body, whether *we be* Yahoodi'iy or Ha-goyim, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

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<sup>906</sup> Vital to understand that there are different roles in the Body of Believers – just because you do NOT understand another person's ministry and calling does NOT make them wrong!

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now has Yah set the members every one of them in the body, as it has pleased him<sup>907</sup>.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be weaker, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but Yah has tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it<sup>908</sup>.

27 Now you are the body of the Anointed One of Yah, and members in particular.

28 And Yah has set some in the assembly, first Emissaries, secondarily Spokesmen of Yah<sup>909</sup>, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all Emissaries? *are* all Spokesmen of Yah? *are* all teachers? *are* all workers of miracles?<sup>910</sup>

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet I show you a more excellent way.

## Chapter 13

THOUGH I speak with the tongues of men and of Messengers, and have not

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<sup>907</sup> This speaks directly to the lies of multiple religions i.e. Christianity, Judaism, Islam, etcetera AND to the multitude of denominations WITHIN each of those religions – to the extent that people ARE at some level Believers they are ALL part of the ONE body and it grieves Yah and Yahooshua the way they fight amongst one another and fail to earnestly seek all truth such that the divisions fall away.

<sup>908</sup> See above re division in the Body of Believers.

<sup>909</sup> Spokesmen = prophets and prophetesses.

<sup>910</sup> The fundamental roles as I have come to understand them are 1) Spokesmen and Spokeswomen {prophets and prophetesses}; 2) Evangelists; 3: Shepherds {Pastors} – all the other roles mentioned here fall under Shepherd. Once one has been saved and made a quality decision and has gone through a solid induction one should immediately start ministry in one of these three roles let by the Spirit of Yah and responsible ONLY to Yah! See “Critical Actions on First Belief” at <https://www.etimin.org/-critical-actions-on-first-belief-> [ETIV 31] in terms of first steps one should take on coming to Belief.

Chesed<sup>911</sup>, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all Emunah, so that I could remove mountains, and have not Chesed, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not Chesed, it profiteth me nothing.

4 Chesed suffers long, *and* is kind; Chesed does not envy; Chesed does not boast, is not puffed up,

5 does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil;

6 Rejoices not in iniquity, but rejoices in the truth;

7 Beares all things, believes all things, hopes all things, endures all things.

8 Chesed never dies<sup>912</sup>: but whether *there* are prophecies, they shall fail; where *there* are tongues, they shall cease; whether *there* is knowledge, it shall vanish away.

9 For we know in part, and we prophesy<sup>913</sup> in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things<sup>914</sup>.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known<sup>915</sup>.

13 And now abides Emunah, hope, Chesed, these three; but the greatest of these *is* Chesed.

## Chapter 14

FOLLOW after Chesed, and desire spiritual *gifts*, but rather that you may prophesy.

2 For he that speaks in an *unknown* tongue speaks not to men, but to Yah: for no man understands *him*; however in the spirit he speaks mysteries.

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<sup>911</sup> Chesed = Covenant Love, Lovingkindness – KJV charity – this is an extremely important passage, verses 1 to 8.

<sup>912</sup> Chesed NEVER dies, it CAN be murdered through treachery, harsh treatment, anger, abuse but apart from that it will never die. We speak of “making love” in the context of sexual love-making – this act brings Chesed into existence and this will never die and will draw the partners back towards one another if separated no matter what happens. This is one of the reasons why frivolous and adulterous sexual intercourse is forbidden.

<sup>913</sup> Prophecy = speak on Yah’s behalf.

<sup>914</sup> Fundamental to growing up in Yah.

<sup>915</sup> Important to recognize that no matter how close one is to Yah one only sees “through a glass darkly” – once one is in Heaven one will see clearly. It is not wise to be adamant about revelation from Yah unless one has gone to great lengths to verify what one claims to be hearing.



3 But he that prophesieth speaks to men for edification, and exhortation, and comfort.

4 He that speaks in an *unknown* tongue edifies himself; but he that prophesies edifies the assembly.

5 I would that you all spoke with tongues, but rather that you prophesy: for greater *is* he that prophesies than he that speaks with tongues, except he interpret, that the assembly may receive edification.

6 Now, brethren, if I come to you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except you utter by the tongue words easy to be understood, how shall it be known what is spoken? for you shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without significance.

11 Therefore if I know not the meaning of the voice, I shall be to him that speaks a foreigner, and he that speaks *shall be* a foreigner to me.

12 Even so you, forasmuch as you are zealous of spiritual *gifts*, seek that you may excel to the edifying of the assembly.

13 Wherefore let him that speaks in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prays, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when you bless with the spirit, how shall he that occupies the place of the unlearned say Amēn at your giving of thanks, seeing he understands not what thou say?

17 For thou verily give thanks well, but the other is not edified.

18 I thank my Mighty One, I speak with tongues more than you all:

19 Yet in the assembly I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be you children, but in understanding be men.

21 In the Torah it is written, With *men of* other tongues and other lips will I speak

to this people; and yet for all that will they not hear me, saith Yah the Eternally Self-Existing.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying<sup>916</sup> *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole assembly is come together in one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that you are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship Yah, and report that Yah is in you of a truth.

26 How is it then, brethren? when you come together, every one of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret<sup>917</sup>.

28 But if there be no interpreter, let him keep silence in the assembly; and let him speak to himself, and to Yah.

29 Let the Spokesmen of Yah speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sits by, let the first hold his peace.

31 For you may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the Spokesmen of Yah are subject to the Spokesmen of Yah.

33 For Yah is not *the author* of confusion, but of peace, as in all assemblies of the Set-Apart Ones.

34 Let your women keep silence in the assemblies: for it is not suffered to them to speak; but *they are commanded* to be under obedience, as also saith the Torah<sup>918</sup>.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the assembly.

36 What? came the word of Yah out from you? or came it to you only?

37 If any man think himself to be a Spokesman of Yah, or spiritual, let him acknowledge that the things that I write to you are the commandments of Yah the Eternally Self-Existing.

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<sup>916</sup> Speaking on Yah's behalf, words given by Yah.

<sup>917</sup> In an Assembly prayer in tongues should be done in an orderly fashion.

<sup>918</sup> This is completely OFF the mark. Women are NOT second class citizens. There are many more Believing women than men in the Body of True Believers refer previous citation. It is entirely acceptable to Yah for women to speak and lead in the assembly. This is one of Shaul's greatest errors that has cause huge suffering, insult and abuse towards women throughout the ages!

38 But if any man be ignorant, let him be ignorant.  
39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.  
40 Let all things be done decently and in order.

## Chapter 15

MOREOVER, brethren, I declare to you the Good News which I preached to you, which also you have received, and wherein you stand;  
2 By which also you are saved, if you keep in memory what I preached to you, unless you have believed in vain.  
3 For I delivered to you first of all that which I also received, how that the Anointed One of Yah died for our sins according to the writings;  
4 And that he was buried, and that he rose again the third day according to the writings:  
5 And that he was seen of Kěpha, then of the twelve:  
6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain to now, but some are fallen asleep.  
7 After that, he was seen of Ya'aqob; then by all the Emissaries.  
8 And last of all he was seen by me also, as one born out of due time.  
9 For I am the least of the Emissaries, that am not meet to be called an emissary, because I persecuted the assembly of Yah.  
10 But by the Chen of Yah I am what I am: and his Chen which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the Chen of Yah which was with me.  
11 Therefore whether *it were* I or they, so we preach, and so you believed.  
12 Now if the Anointed One of Yah be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?  
13 But if there be no resurrection of the dead, then is the Anointed One of Yah not risen:  
14 And if the Anointed One of Yah be not risen, then *is* our preaching vain, and your Emunah *is* also vain.  
15 Yea, and we are found false witnesses of Yah; because we have testified of Yah that he raised up the Anointed One of Yah: whom he raised not up, if so be that the dead rise not.  
16 For if the dead do not rise, then the Anointed One of Yah is not raised:  
17 And if the Anointed One of Yah is not raised, your Emunah *is* vain; you are yet in your sins.  
18 Then they also which are fallen asleep in the Anointed One of Yah are

perished.

19 If in this life only we have hope in the Anointed One of Yah, we are of all men most miserable.

20 But now is the Anointed One of Yah risen from the dead, *and* become the first fruits of them that slept<sup>919</sup>.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in the Anointed One of Yah shall all be made alive.

23 But every man in his own order: the Anointed One of Yah the first fruits; afterward they that are the Anointed One of Yah's at his coming<sup>920</sup>.

24 Then *cometh* the end, when he shall have delivered up the Kingdom to Yah, even the Father; when he shall have put down all rule and all authority and power.

25 For he<sup>921</sup> must reign, till he<sup>922</sup> has put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he has put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that Yah may be all in all.

29 Else what shall they do which are immersed for the dead, if the dead rise not at all? why are they then immersed for the dead?<sup>923</sup>

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in the Anointing of the Spirit of Yah that was upon Yahooshua our Adonay, I die daily.

32 If after the manner of men I have fought with beasts at Ephesos, what advantages it me, if the dead rise not? let us eat and drink; for tomorrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and do not sin<sup>924</sup>; for some have not the knowledge of Yah: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sows is not quickened, unless it dies:

37 And that which thou sow, thou sow not that body that shall be, but bare

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<sup>919</sup> On death we are immediately taken to Heaven and judged, those who do not believe are returned to their corpse as an Ancestor Spirit or Demon, those that believe to Hell for unrepented sin and once cleansed to Heaven and those without sin directly into Heaven with great reward.

<sup>920</sup> Not correct, Believers go immediately to the Judgment Seat on death.

<sup>921</sup> Yahooshua

<sup>922</sup> Yah

<sup>923</sup> This is a controversial subject, I believe it to be true but know little about it, the Church of Jesus Christ of the Latter Day Saints practice this. Speak to them if you are interested in this.

<sup>924</sup> Fundamental requirement for a True Believer is to live FREE of sin!

grain, it may chance of wheat, or of some other *grain*:

38 But Yah gives it a body as it has pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the Kavod of the celestial *is* one, and the *Kavod* of the terrestrial *is* another.

41 *There is* one Kavod of the sun, and another Kavod of the moon, and another Kavod of the stars: for *one* star differs from *another* star in Kavod.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in Kavod: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body<sup>925</sup>.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the Earth, Earthy: the second man *is* Adonay from Heaven.

48 As *is* the Earthy, such *are* they also that are Earthy: and as *is* the Heavenly, such *are* they also that are Heavenly.

49 And as we have borne the image of the Earthy, we shall also bear the image of the Heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of Yah; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trumpet<sup>926</sup>: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to Yah, which gives us the victory through our Adonay

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<sup>925</sup> There is great reward for those who faithfully serve Yah in this life. See "The Final Quest" by Rick Joyner for a description, also see "Where are YOU headed for Eternity?" at <https://www.etimin.org/where-are-you-going> [ETIV 20]

<sup>926</sup> As above, we are instantly taken to the Judgment Seat when we die.

Yahooshua the Anointed One of Yah.

58 Therefore, my beloved brethren, be you steadfast, unmoveable, always abounding in the work of Yah the Eternally Self-Existing, forasmuch as you know that your labour is not in vain in Yah the Eternally Self-Existing.

## Chapter 16

NOW concerning the collection for the Set-Apart Ones, as I have given order to the assemblies of Galatia, even so do you.

2 Upon the first *day* of the week let every one of you lay by him in store, as *Yah* has prospered him, that there be no collections when I come.

3 And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your liberality to Yerushalayim.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come to you, when I shall pass through Makedonia: for I do pass through Makedonia.

6 And it may be that I will abide, yea, and winter with you, that you may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to stay a while with you, if Yah the Eternally Self-Existing suffer<sup>927</sup>.

8 But I will stay at Ephesos until Shavuot.

9 For a great door and effectual is opened to me, and *there are* many adversaries.

10 Now if Timotiyos come, see that he may be with you without fear: for he works the work of Yah the Eternally Self-Existing, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come to you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch you, stand fast in the Emunah, acquit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (you know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have dedicated themselves to the ministry of the Set-Apart Ones,)

16 That you submit yourselves to such, and to everyone that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that

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<sup>927</sup> See earlier note, this is NOT about Yah suffering, it is about Shaul choosing.

which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge you them that are such.

19 The assemblies of Asia salute you. Aquila and Priscilla salute you much in Yah the Eternally Self-Existing, with the assembly that is in their house.

20 All the brethren greet you. Greet you one another with a Set-Apart kiss.

21 The salutation of *me* Sha'ul with mine own hand.

22 If any man Chesed not Adonay Yahooshua the Anointed One of Yah, let him be cursed Maranatha<sup>928</sup>.

23 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you.

24 My Chesed *be* with you all in the Anointing of the Spirit of Yah that was upon Yahooshua. Amën<sup>929</sup>.

## Book 8: The Second Letter of Shaul {Paul} to the Corinthians

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### *Commentary:*

This book provides further teachings to the Corinthian Believers from Shaul {commonly but incorrectly Paul – he was a Hebrew}.

There is a lot of wrong thinking about Shaul so it is vital to note that Rick Joyner reports in “The Final Quest” that Shaul is seated on a high throne in Heaven.

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to 1 Corinthians as well.

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## Chapter 1

<sup>930</sup>SHA'UL, an emissary of Yahooshua the Anointed One of Yah by the will of Yah, and Timothy *our* brother, to the assembly of Yah which is at Corinth, with all the

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<sup>928</sup> Maranatha == “O Adonay come”.

<sup>929</sup> Footnote in the KJV “The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotiyos.”

<sup>930</sup> The Second letter of Shaul to the Corinthians.

Set-Apart Ones which are in all Achaia<sup>931</sup>:

2 Chen *be* to you and peace from Yah our Father, and *from* Adonay Yahooshua the Anointed One of Yah.

3 Blessed *be* Yah, even the Father of our Adonay Yahooshua the Anointed One of Yah, the Father of mercies, and the Mighty One of all comfort;

4 Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of Yah.

5 For as the sufferings of the Anointing of Yah abound in us, so our consolation also abounds by the Anointings of Yah.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your comfort and salvation.

7 And our hope of you *is* steadfast, knowing, that as you are partakers of the sufferings, so *shall you be* also of the comfort.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in Yah which raises the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and sincerity in Yah, not with fleshly wisdom, but by the Chen of Yah, we have had our conversation in the world, and more abundantly toward you.

13 For we write no other things to you, than what you read or acknowledge; and I trust you shall acknowledge even to the end;

14 As also you have acknowledged us in part, that we are your rejoicing, even as you also *are* ours in the day of Adonay Yahooshua.

15 And in this confidence I was minded to come to you before, that you might have a second benefit;

16 And to pass by you into Makedonia, and to come again out of Makedonia to you, and of you to be brought on my way toward Yahooḏah.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea

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<sup>931</sup> This book provides further teachings to the Corinthian Believers from Shaul {commonly but incorrectly Paul – he was a Hebrew}. There is a lot of wrong thinking about Shaul so it is vital to note that Rick Joyner reports in “The Final Quest” that Shaul is seated on a high throne in Heaven. Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to 1 Corinthians as well.



yea, and nay nay?<sup>932</sup>

18 But *as* Yah *is* true, our word toward you was not yea and nay.

19 For the Son of Yah, Yahooshua the Anointed One of Yah, who was preached among you by us, *even* by me and Silvanus and Timotiyos, was not yea and nay, but in him was yea.

20 For all the promises of Yah in him *are* yea, and in him Aměn, to the Kavod of Yah by us.

21 Now he which establishes us with you in the Anointing of the Spirit of Yah, and has anointed us, *is* Yah;

22 Who has also sealed us, and given the pledge of the Spirit in our hearts.

23 Moreover I call Yah for a record upon my soul, that to spare you I came not as yet to Corinth.

24 Not for that we have dominion over your Emunah, but are helpers of your joy: for by Emunah you stand.

## Chapter 2

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same to you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might know the Chesed which I have more abundantly to you.

5 But if any have caused grief, he has not grieved me, but in part: that I may not be too harsh to you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that on the contrary you *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that you would confirm *your* Chesed toward him.

9 For to this end also did I write, that I might know the proof of you, whether you be obedient in all things.

10 To whom you forgive anything, I *forgive* also: for if I forgave anything, to whom I forgave *it*, for your sakes *forgave I it* in the person of the Anointed One

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<sup>932</sup> Again the injunction of Yahooshua, let your yes be yes and your no be no, anything more is from the evil one.

of Yah;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* the Anointing of the Spirit of Yah's Good News, and a door was opened to me of Yah the Eternally Self-Existing,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Makedonia.

14 Now thanks *be* to Yah, which always causes us to triumph in the Anointing of the Spirit of Yah, and makes manifest the savour of his knowledge by us in every place.

15 For we are to Yah a sweet savour of the Anointing of the Spirit of Yah, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death to death; and to the other the savour of life to life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of Yah: but as of sincerity, but as of Yah, in the sight of Yah speak we in the Anointing of the Spirit of Yah.

### Chapter 3

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as you are* manifestly declared to be the epistle of the Anointing of the Spirit of Yah ministered by us, written not with ink, but with the Spirit of the living Yah; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through the Anointing of the Spirit of Yah toward Yah:

5 Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of Yah;

6 Who also has made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter kills, but the spirit gives life.<sup>933</sup>

7 But if the ministration of death, written *and* engraved in stones, was glorious, so that the children of Yisra'El could not steadfastly behold the face of Moshe for the Kavod of his countenance; which *Kavod* was to be done away:

8 How shall not the ministration of the spirit be more esteemed?

9 For if the ministration of condemnation *be* Kavod, much more does the ministration of righteousness exceed in Kavod.

10 For even that which was made glorious had no Kavod in this respect, by

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<sup>933</sup> The typical religious bureaucratic legalistic approach to religion kills and does NOT bring life.

reason of the Kavod that excels.

11 For if that which is done away *was* glorious, much more that which remains *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moshe, *which* put a veil over his face, that the children of Yisra'El could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remains the same veil not taken away in the reading of the old covenant; which *veil* is done away in the Anointing of the Spirit of Yah.

15 But even to this day, when Moshe is read, the veil is upon their heart.

16 Nevertheless when it shall turn to Yah the Eternally Self-Existing, the veil shall be taken away.

17 Now Yah the Eternally Self-Existing is that Spirit: and where the Spirit of Yah the Eternally Self-Existing *is*, there *is* liberty<sup>934</sup>.

18 But we all, with open face beholding as in a glass the Kavod of Yah the Eternally Self-Existing, are changed into the same image from Kavod to Kavod, *even* as by the Spirit of Yah the Eternally Self-Existing.

## Chapter 4

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of Yah deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of Yah.

3 But if our Good News be hid, it is hid to them that are lost:

4 In whom the mighty one of this world has blinded the minds of them which believe not, lest the light of the glorious Good News of the Anointed One of Yah, who is the image of Yah, should shine to them.

5 For we preach not ourselves, but The Anointing of the Spirit of Yah that was upon Yahooshua Adonay; and ourselves your servants for Yahooshua's sake.

6 For Yah, who commanded the light to shine out of darkness, has shined in our hearts, to *give* the light of the knowledge of the Kavod of Yah in the face of Yahooshua the Anointed One of Yah.

7 But we have this treasure in Earthen vessels, that the excellency of the power may be of Yah, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

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<sup>934</sup> An important principle, the Spirit of Yah gives us guidance and liberty.

9 Persecuted, but not forsaken; cast down, but not destroyed;  
 10 Always bearing about in the body the dying of Adonay Yahooshua, that the life also of Yahooshua might be made manifest in our body.  
 11 For we which live are always delivered to death for Yahooshua's sake, that the life also of Yahooshua might be made manifest in our mortal flesh.  
 12 So then death works in us, but life in you.  
 13 We having the same spirit of Emunah, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;  
 14 Knowing that he which raised up Adonay Yahooshua shall raise us up also by Yahooshua, and shall present *us* with you.  
 15 For all things *are* for your sakes, that the abundant Chen might through the thanksgiving of many redound to the Kavod of Yah.  
 16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.  
 17 For our light affliction, which is but for a moment, works for us a far more exceeding *and* eternal weight of Kavod;  
 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

## Chapter 5

FOR we know that if our Earthly house of *this* tabernacle were dissolved, we have a building of Yah, an house not made with hands, eternal in the Heavens.  
 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven<sup>935</sup>:  
 3 If so be that being clothed we shall not be found naked.  
 4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.  
 5 Now he that has wrought us for the self-same thing *is* Yah, who also has given to us the Spirit as a pledge of what is to come.  
 6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from Yah the Eternally Self-Existing:  
 7 (For we walk by Emunah, not by sight:)<sup>936</sup>  
 8 We are confident, *I say*, and willing rather to be absent from the body, and to

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<sup>935</sup> This is the supernatural spiritual body we are given when we arrive in Heaven.

<sup>936</sup> We walk by Emunah {faith} and NOT by sight – a really important principle.

be present with Yah the Eternally Self-Existing.<sup>937</sup>

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of the Anointing of the Spirit of Yah; that every one may receive the things *done* in *his* body, according to that he has done, whether *it be* good or bad.<sup>938</sup>

11 Knowing therefore the fear of Yah the Eternally Self-Existing, we persuade men; but we are made manifest to Yah; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again to you, but give you occasion to Kavod on our behalf, that you may have somewhat to *answer* them which Kavod in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to Yah: or whether we be sober, *it is* for your cause.

14 For the Chesed of the Anointing of the Spirit of Yah constrains us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live to themselves, but to him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known the Anointed One of Yah after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in the Anointing of the Spirit of Yah, *he is* a new creature: old things are passed away; behold, all things are become new.<sup>939</sup>

18 And all things *are* of Yah, who has reconciled us to himself by Yahooshua the Anointed One of Yah, and has given to us the ministry of reconciliation;

19 To wit, that Yah was in the Anointed One of Yah<sup>940</sup>, reconciling the world to himself, not imputing their trespasses to them; and has committed to us the word of reconciliation.

20 Now then we are ambassadors for the Anointing of the Spirit of Yah, as though Yah did beseech *you* by us: we pray *you* in the Anointed One of Yah's stead, be you reconciled to Yah.

21 For he has made him *to be* sin for us, who knew no sin; that we might be made the righteousness of Yah in him.

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<sup>937</sup> The comfort of a truly committed Believer is to desire to be with Yah and have confidence that when they die they WILL be with Yah.

<sup>938</sup> This is so important we will receive what is due to us based on our life on Earth whether good or bad. If good a position of esteem in Heaven, if bad, time in Hell to pay the price for unrepented sin.

<sup>939</sup> This is important, if one is in the Spirit of Yah one is a NEW person!

<sup>940</sup> Important, Yah was IN Yahooshua!

## Chapter 6

WE then, *as* workers together *with him*, beseech *you* also that you receive not the Chen of Yah in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in anything, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of Yah, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long suffering, by kindness, by the Set-Apart Spirit, by Chesed unfeigned,

7 By the word of truth, by the power of Yah, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *you* Corinthians, our mouth is open to you, our heart is enlarged.

12 Ye are not narrow and constrained in us, but you are narrow and constrained by your own affections.

13 Now for a reward in the same, (I speak as to *my* children,) be you also enlarged.

14 Be you not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?<sup>941</sup>

15 And what concord has the Anointing of the Spirit of Yah with Belial? or what part has he that believeth with an infidel?

16 And what agreement has the temple of Yah with idols? for you are the temple of the living Mighty One; as Yah has said, I will dwell in them, and walk in *them*; and I will be their Mighty One, and they shall be my people.

17 Wherefore come out from among them, and be you separate, saith Yah the Eternally Self-Existing, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father to you, and you shall be my sons and daughters, saith Yah the Eternally Self-Existing Almighty.

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<sup>941</sup> An important principle, do NOT go into business or other partnerships with unbelievers or marry them or join yourself sexually.

## Chapter 7

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting Set-Apartness in the fear of Yah.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that you are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my Kavoding of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Makedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless Yah, that comforts those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same letter has made you sorry, though *it were* but for a season.

9 Now I rejoice, not that you were made sorry, but that you sorrowed to repentance: for you were made sorry after a manner in Yah, that you might receive suffering by us in nothing.

10 For Yah'ely sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.

11 For behold this self-same thing, that you sorrowed after a Yah'ely sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yes, *what* indignation, yes, *what* fear, yes, *what* vehement desire, yes, *what* zeal, yes, *what* revenge! In all *things* you have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote to you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of Yah might appear to you.

13 Therefore we were encouraged in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembers

the obedience of you all, how with fear and trembling you received him.  
16 I rejoice therefore that I have confidence in you in all *things*.

## Chapter 8

MOREOVER, brethren, we do you to wit of the Chen of Yah bestowed on the assemblies of Makedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much urgency that we would receive the gift, and *take upon us* the fellowship of the ministering to the Set-Apart Ones.

5 And *this they did*, not as we hoped, but first gave their own selves to Yah the Eternally Self-Existing, and to us by the will of Yah.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same Chen also.

7 Therefore, as you abound in *everything*, *in* Emunah, and utterance, and knowledge, and *in* all diligence, and *in* your Chesed to us, *see* that you abound in this Chen also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your Chesed.

9 For you know the Chen of our Adonay Yahooshua the Anointed One of Yah, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

12 For if there be first a willing mind, *it is* accepted according to that a man has, *and* not according to that he has not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to Yah, which put the same earnest care into the heart of Titus for you.



17 For indeed he accepted the exhortation; but being more forward, of his own accord he went to you.

18 And we have sent with him the brother, whose praise *is* in the Good News throughout all the assemblies;

19 And not *that* only, but who was also chosen of the assemblies to travel with us with this Chen, which is administered by us to the Kavod of the same Adonay, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of Yah the Eternally Self-Existing, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the assemblies, *and* the Kavod of the Anointing of the Spirit of Yah.

24 Wherefore shew you to them, and before the assemblies, the proof of your Chesed, and of our boasting on your behalf.

## Chapter 9

FOR as touching the ministering to the Set-Apart Ones, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Makedonia, that Achaia was ready a year ago; and your zeal has provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, you may be ready:

4 Lest haply if they of Makedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, whereof you had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully<sup>942</sup>.

7 Every man according as he purposeth in his heart, *so let him give*; not

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<sup>942</sup> Important principle.

grudgingly, or of necessity: for Yah Chesedth a cheerful giver.

8 And Yah *is* able to make all Chen abound toward you; that you, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He has dispersed abroad; he has given to the poor: his righteousness remains for ever.

10 Now he that ministers seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in everything to all bountifulness, which causes through us thanksgiving to Yah.

12 For the administration of this service not only supplies the want of the Set-Apart Ones, but is abundant also by many thanksgivings to Yah;

13 Whiles by the proof of this ministration they Kavod Yah for your professed subjection to the Good News of the Anointing of the Spirit of Yah, and for *your* liberal distribution to them, and to all *men*;

14 And by their prayer for you, which long after you for the exceeding Chen of Yah in you.

15 Thanks *be* to Yah for his unspeakable gift.

## Chapter 10

NOW I Sha'ul myself beseech you by the meekness and gentleness of the Anointing of the Spirit of Yah, who in presence *am* lowly among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through Yah to the pulling down of strong holds;)<sup>943</sup>

5 Casting down imaginations, and every high thing that exalts itself against the knowledge of Yah, and bringing into captivity every thought to the obedience of the Anointing of the Spirit of Yah;<sup>944</sup>

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do you look on things after the outward appearance? If any man trust to himself that he is the Anointing of the Spirit of Yah's, let him of himself think this again, that, as he *is* the Anointing of the Spirit of Yah's, even so *are* we the

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<sup>943</sup> Important principle – spiritual instruments for tearing down Principalities, Powers, Thrones and Dominions – prayer, etcetera, see Ephesians 6 the whole armour of Yah.

<sup>944</sup> We are responsible for controlling our thought life.

Anointing of the Spirit of Yah's.

8 For though I should boast somewhat more of our authority, which Yah the Eternally Self-Existing has given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would scare you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which Yah has distributed to us, a measure to reach even to you.

14 For we do not overextend ourselves beyond *our measure*, as though we reached not to you: for we are come as far as to you also in *preaching* the Good News of the Anointing of the Spirit of Yah:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your Emunah is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the Good News in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him Kavod in Yah the Eternally Self-Existing.

18 For not he that commends himself is approved, but whom Yah the Eternally Self-Existing commend.

## Chapter 11

WOULD to Yah you could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with Yah'ely jealousy: for I have espoused you to one husband, that I may present *you as* a chaste bethulah to the Anointing of the Spirit of Yah.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in the Anointing of the Spirit of Yah.

4 For if he that cometh preacheth another Yahooshua, whom we have not preached, or *if* you receive another spirit, which you have not received, or

another Good News, which you have not accepted, you might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest Emissaries.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the Good News of Yah freely?

8 I robbed other assemblies, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Makedonia supplied: and in all *things* I have kept myself from being burdensome to you, and so will I keep *myself*.

10 As the truth of the Anointing of the Spirit of Yah is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I Chesed you not? Yah knows.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they Kavod, they may be found even as we.

13 For such *are* false Emissaries, deceitful workers, transforming themselves into the Emissaries of the Anointing of the Spirit of Yah.

14 And no marvel; for Satan himself is transformed into a messenger of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after Yah the Eternally Self-Existing, but as it were foolishly, in this confidence of boasting.

18 Seeing that many Kavod after the flesh, I will Kavod also.

19 For you suffer fools gladly, seeing you *yourselves* are wise.

20 For you suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Yisra'Elites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of the Anointing of the Spirit of Yah? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Yahoodi'iy five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine* own countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the assemblies.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs Kavod, I will Kavod of the things which concern mine infirmities.

31 The Mighty One and Father of our Adonay Yahooshua the Anointed One of Yah, which is blessed for evermore, knows that I lie not.

32 In Dammeseq the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

## Chapter 12

IT is not expedient for me doubtless to Kavod. I will come to visions and revelations of Yah the Eternally Self-Existing.

2 I know a man in the Anointing of the Spirit of Yah about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: Yah knows;) such a one caught up to the third Heaven.<sup>945</sup>

3 And I know such a man, (whether in the body, or out of the body, I cannot tell: Yah knows;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such a one will I Kavod: yet of myself I will not Kavod, but in mine infirmities.

6 For though I would desire to Kavod, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he sees me *to be*, or *that* he hears of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.<sup>946</sup>

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<sup>945</sup> I understand Shaul to be speaking of himself here.

<sup>946</sup> There is a lot of contradictory teaching about this verse. I understand Shaul to say that there was a messenger {angel} given to him to buffet him – my understanding is that each Believer has at least one Satanic Messenger given to track them in terms of sin and to bring judgment – accordingly I read this passage to suggest that Shaul

8 For this thing I besought Yah the Eternally Self-Existing thrice, that it might depart from me.

9 And he said to me, My Chen is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather Kavod in my infirmities, that the power of the Anointing of the Spirit of Yah may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for the Anointing of Yah's sake: for when I am weak, then am I strong.

11 I am become a fool in Kavoding; you have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest Emissaries, though I be nothing.

12 Truly the signs of an emissary were wrought among you in all patience, in signs, and wonders, and mighty deeds.<sup>947</sup>

13 For what is it wherein you were inferior to other assemblies, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I Chesed you, the less I be Cheseded.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I take advantage of you by any of them whom I sent to you?

18 I desired Titus, and with *him* I sent a brother. Did Titus take advantage of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think you that we excuse ourselves to you? we speak before Yah in the Anointing of the Spirit of Yah: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found to you such as you would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my Mighty One will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

## Chapter 13

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make many mistakes and sinned quite significantly on many occasions thereby bringing judgment on himself as I am well persuaded that the Forces of Darkness CANNOT touch a Believer if they are free of sin.

<sup>947</sup> It is available to all Believers to operate in such power.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established<sup>948</sup>.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since you seek a proof of the Anointing of the Spirit of Yah speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was executed through weakness, yet he lives by the power of Yah. For we also are weak in him, but we shall live with him by the power of Yah toward you.

5 Examine yourselves, whether you be in the Emunah; prove your own selves. Know you not your own selves, how that Yahooshua's Anointing is in you, except you be reprobates?

6 But I trust that you shall know that we are not reprobates.

7 Now I pray to Yah that you do no evil; not that we should appear approved, but that you should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and you are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which Yah the Eternally Self-Existing has given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the Yah of Chesed and peace shall be with you.

12 Greet one another with a Set-Apart kiss.

13 All the Set-Apart Ones salute you.

14 The Chen of Adonay Yahooshua the Anointed One of Yah, and the Chesed of Yah, and the communion of the Set-Apart Spirit, *be* with you all. Aměn.<sup>949</sup>

## Book 9: The Letter of Shaul {Paul} to the Galatians

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<sup>948</sup> On one hand two or three witnesses is important, on the other hand there are so few close to Yah today that it is hard to find even one person speaking truth on any subject.

<sup>949</sup> Footnote in the KJV "The second epistle to the Corinthians was written from Philippi, a city of Makedonia, by Titus and Lucas."

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*Commentary:*

This book provides teachings to the Galatian Believers from Shaul.

It is primarily a rebuke for seeking to live by Torah as opposed to living led by the Spirit of Yah.

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to 1 Corinthians as well.

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## Chapter 1

<sup>950</sup>SHA'UL<sup>951</sup>, an emissary, (not of men, neither by man, but by Yahooshua the Anointed of Yah, and Yah the Father, who raised him from the dead;)

2 And all the brethren which are with me, to the assemblies of Galatia:

3 Chen *be* to you and peace from Yah the Father, and *from* our Adonay Yahooshua the Anointed of Yah,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of our Mighty One and Father:

5 To whom *be* Kavod for ever and ever. Aměn.

6 I marvel that you are so soon removed from him that called you into the Chen of the Anointing of the Spirit of Yah to another Good News:

7 Which is not another; but there be some that trouble you, and would pervert the Good News of the Anointing of the Spirit of Yah.

8 But though we, or a messenger from Heaven, preach any other Good News to you than that which we have preached to you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other Good News to you than that you have received, let him be accursed.

10 For do I now persuade men, or Yah? or do I seek to please men? for if I yet pleased men, I should not be the servant of the Anointing of the Spirit of Yah.

11 But I make known to you, brethren, that the Good News which was preached by me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation

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<sup>950</sup> The letter of Shaul to the Galatians.

<sup>951</sup> Commentary: This book provides teachings to the Galatian Believers from Shaul. It is primarily a rebuke for seeking to live by Torah as opposed to living led by the Spirit of Yah. Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to 1 Corinthians as well.



of Yahooshua the Anointed One of Yah.

13 For you have heard of my conversation in time past in the Yahoodi'iy' religion, how that beyond measure I persecuted the assembly of Yah, and ravaged it:

14 And profited in the Yahoodi'iy' religion above many of my equals in my own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased Yah, who separated me from my mother's womb, and called *me* by his Chen,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Yerushalayim to them which were Emissaries before me; but I went into Arabia, and returned again to Dammeseq<sup>952</sup>.

18 Then after three years I went up to Yerushalayim to see Kepha, and abode with him fifteen days.

19 But other of the Emissaries saw I none, save Ya'aqob Adonay's brother.

20 Now the things which I write to you, behold, before Yah, I lie not.

21 Afterwards I came into the regions of Suria and Kilikia;

22 And was unknown by face to the assemblies of Yahoodah which were in the Anointing of the Spirit of Yah:

23 But they had heard only, That he which persecuted us in times past now preaches the Emunah which once he destroyed.

24 And they Kavod Yah in me.

## Chapter 2

THEN fourteen years after I went up again to Yerushalayim with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated to them that Good News which I preach among the Ha-goyim, but privately to them which were of reputation, lest by any means I should run, or had run, in vain<sup>953</sup>.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren brought in sneakily, who sneaked in to spy out our liberty which we have in The Anointing of the Spirit of Yah that was upon Yahooshua, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the Good News might continue with you.

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<sup>952</sup> This is not made visible in Acts, the reality that Shaul went to Arabia, apparently into the wilderness, and then waited a further three years before travelling to Yerushalayim – this gives a very different context to Shaul's ministry and testimony that he was deeply led by Yah.

<sup>953</sup> Notice that Shaul is cautious with regard to ensuring that his message, given directly by Yah, is accurate.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: Yah shows no partiality:) for they who seemed *to be esteemed* added nothing to me:

7 But contrariwise, when they saw that the Good News of the uncircumcision was committed to me, as *the Good News* of the circumcision *was* to Kepha;

8 (For he that wrought effectually in Kepha to the Emissarieship of the circumcision, the same was mighty in me toward the Ha-goyim:)

9 And when Ya'aqob, Kěpha, and Yahooochanan, who seemed to be pillars, perceived the Chen that was given to me, they gave to me and Barnabas the right hands of fellowship; that we *should go* to the heathen, and they to the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was eager to do.

11 But when Kepha was come to Antioch, I withstood him to his face, because he was to be blamed.

12 For before that certain came from Ya'aqob, he did eat with the Ha-goyim: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Yahoodi'iy dissembled likewise with him; insomuch that Barnabas also was carried away with their hypocrisy.

14 But when I saw that they walked not uprightly according to the truth of the Good News, I said to Kepha before *them* all, If thou, being a Yahoodi'iy, lives after the manner of Ha-goyim, and not as do the Yahoodi'iy, why do you compel the Ha-goyim to live as do the Yahoodi'iy?

15 We *who are* Yahoodi'iy by nature, and not sinners of the Ha-goyim,

16 Knowing that a man is not justified by the works of the Torah, but by the Emunah of Yahooshua the Anointed One of Yah, even we have believed in Yahooshua the Anointed One of Yah, that we might be justified by the Emunah of the Anointing of the Spirit of Yah, and not by the works of the Torah: for by the works of the Torah shall no flesh be justified.

17 But if, while we seek to be justified by the Anointing of the Spirit of Yah, we ourselves also are found sinners, *is* therefore the Anointing of the Spirit of Yah the minister of sin? Yah forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the Commandments am dead to the Torah, that I might live to Yah.

20 I am executed with the Anointed One of Yah: nevertheless I live; yet not I, but the Anointing of the Spirit of Yah lives in me: and the life which I now live in the flesh I live by the Emunah of the Son of Yah, who Cheseded me, and gave himself

for me<sup>954</sup>.

21 I do not frustrate the Chen of Yah: for if righteousness *come* by the Torah, then the Anointed One of Yah is dead in vain.

### Chapter 3

O FOOLISH Galatians, who has bewitched you, that you should not obey the truth, before whose eyes Yahooshua the Anointed One of Yah has been evidently set forth, executed among you?

2 This only would I learn of you, Received you the Spirit by the works of the Torah, or by the hearing of Emunah?

3 Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh?

4 Have you suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministers to you the Spirit, and works miracles among you, *does he* do *it* by the works of the Torah, or by the hearing of Emunah?

6 Even as Abraham believed Yah, and it was accounted to him for righteousness.

7 Know you therefore that they which are of Emunah, the same are the children of Abraham.

8 And the writings, foreseeing that Yah would justify the heathen through Emunah, preached before the Good News to Abraham, *saying*, In you all nations shall be blessed.

9 So then they which be of Emunah are blessed with Emunahful Abraham.

10 For as many as are of the works of the Torah are under the curse: for it is written, Cursed *is* every one that does not continue in all things which are written in the book of the Torah to do them.

11 But that no man is justified by the Torah in the sight of Yah, *it is* evident: for, The just shall live by Emunah<sup>955</sup>.

12 And the Torah is not of Emunah: but, The man that doeth them shall live in them.

13 the Anointed One of Yah has redeemed us from the curse of the Torah, being made a curse for us: for it is written, Cursed *is* every one that hangs on a tree:

14 That the blessing of Abraham might come on the Ha-goyim through Yahooshua the Anointed One of Yah; that we might receive the promise of the Spirit through Emunah.

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<sup>954</sup> This is an extremely important verse, see what Rick Joyner reports in The Final Quest about Galatians 2:20 – a true Believer dies to self and lives to Yah by the Spirit of Yah – at this level of belief one moves away from carnal things – this is a challenging state to reach but is what we are called to.

<sup>955</sup> Believers are NOT justified by books of rules, whether The Torah or any other set of rules, they are justified by being deeply filled with, and led by, the Spirit of Yah.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man sets it aside, or adds to it.

16 Now to Abraham and his seed were the promises made. He does not say, And to seeds, as of many; but as of one, And to thy seed, which is the Anointed One of Yah.

17 And this I say, *that* the covenant, that was confirmed before of Yah in the Anointing of the Spirit of Yah, the Torah, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the Torah, *it is* no more of promise: but Yah gave *it* to Abraham by promise.

19 Wherefore then *serveth* the Torah? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by Messengers in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but Yah is one.

21 Are the Commandments then against the promises of Yah? Yah forbid: for if there had been a Torah given which could have given life, verily righteousness should have been by the Torah.

22 But the writing has concluded all under sin, that the promise by Emunah of Yahooshua the Anointed One of Yah might be given to them that believe.

23 But before Emunah came, we were kept under the Torah, shut up to the Emunah which should afterwards be revealed.

24 Wherefore the Torah was our schoolmaster *to bring us* to the Anointed One of Yah, that we might be justified by Emunah.

25 But after that Emunah is come, we are no longer under a schoolmaster.

26 For you are all the children of Yah by Emunah in The Anointing of the Spirit of Yah that was upon Yahooshua.

27 For as many of you as have been immersed into the Anointed One of Yah have put on the Anointed One of Yah.

28 There is neither Yahoodi'iy nor Greek, there is neither bond nor free, there is neither male nor female<sup>956</sup>: for you are all one in The Anointing of the Spirit of Yah that was upon Yahooshua.

29 And if you *be* the Anointing of the Spirit of Yah's, then are you Abraham's seed, and heirs according to the promise.

## Chapter 4

NOW I say, *That* the heir, as long as he is a child, differs nothing from a servant,

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<sup>956</sup> Important to realize that Yah does NOT differentiate between men and women in service to Him and relationship with Him!

though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, Yah sent forth his Son, made of a woman, made under the Torah,

5 To redeem them that were under the Torah, that we might receive the adoption of sons.

6 And because you are sons, Yah has sent forth the Spirit that was in his Son into your hearts, crying, Abba<sup>957</sup>, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of Yah through the Anointing of the Spirit of Yah.

8 But then, when you did not know Yah, you did service to them which by nature are not mighty ones.

9 But now, after that you have known Yah, or rather are known of Yah, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage?

10 You observe days, and months, and times, and years<sup>958</sup>.

11 I am afraid for you, lest I have laboured in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as you *are*: you have not injured me at all.

13 You know how through infirmity of the flesh I preached the Good News to you at the first.

14 And my temptation which was in my flesh you despised not, nor rejected; but received me as a messenger of Yah, *even* as The Anointing of the Spirit of Yah that was upon Yahooshua.

15 Where is then the blessedness you spoke of? for I bear you record, that, if *it had been* possible, you would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ardent towards you, *but* not for good; but, they would shut you out, that you might be ardent toward them.

18 But *it is* good to be ardent always in what is good, and not only when I am present with you.

19 My little children, of whom I travail in birth again until the Anointing of the Spirit of Yah is formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

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<sup>957</sup> Abba = Daddy.

<sup>958</sup> True Believers should NOT observe Christmas, Easter and the other pagan days in the calendar!

21 Tell me, you that desire to be under the Torah, do you not hear the Torah?  
22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.  
23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.  
24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which brings forth slavery, which is Haḡar.  
25 For this Haḡar is mount Sinai in Arabia, and corresponds to Yerushalayim which now is, and is in slavery with her children.  
26 But Yerushalayim which is above is free, which is the mother of us all.  
27 For it is written, Rejoice, *thou* barren that bear not; break forth and cry, you that do not have birth pains: for the deserted one has many more children than she that has a husband.  
28 Now we, brethren, as Yitshaq was, are the children of promise.  
29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.  
30 Nevertheless what saith the writings? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.  
31 So then, brethren, we are not children of the bondwoman, but of the free.

## Chapter 5

STAND fast therefore in the liberty wherewith the Anointing of the Spirit of Yah has made us free, and be not entangled again with the yoke of bondage.  
2 Behold, I Sha'ul say to you, that if you are circumcised, the Anointing of the Spirit of Yah shall profit you nothing.  
3 For I testify again to every man that is circumcised, that he is a debtor to do the whole Torah.  
4 the Anointing of the Spirit of Yah has become of no effect to you, whosoever of you are justified by the Torah; you are fallen from Chen.  
5 For we through the Spirit wait for the hope of righteousness by Emunah.  
6 For in Yahooshua the Anointed of Yah neither circumcision avails anything, nor uncircumcision; but Emunah which works by Chesed.  
7 Ye did run well; who did hinder you that you should not obey the truth?  
8 This persuasion *comes* not of him that calls you.  
9 A little leaven leavens the whole lump.  
10 I have confidence in you through Yah the Eternally Self-Existing, that you will be no otherwise minded: but he that troubles you shall bear his judgment, whosoever he is.

11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? then is the stumbling-block of the Stake set-aside.

12 I would they were even cut off which trouble you.

13 For, brethren, you have been called to liberty; only *use* not liberty<sup>959</sup> for an occasion to the flesh, but by Chesed serve one another.

14 For all the Commandments are fulfilled in one word, *even* in this; Thou shalt Chesed thy neighbour as thyself.

15 But if you bite and devour one another, take heed that you are not consumed one of another.

16 *This* I say then, Walk in the Spirit, and you shall not fulfil the lust of the flesh.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would.

18 But if you are led of the Spirit, you are not under the Torah.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness<sup>960</sup>,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, wild parties, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the Kingdom of Yah.

22 But the fruit of the Spirit is Chesed, joy, peace, patience, kindness, goodness, Emunah,

23 Meekness, temperance: against such there is no Commandment.

24 And they that are the Anointing of the Spirit of Yah's have executed the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit<sup>961</sup>.

26 Let us not be desirous of vain Kavod, provoking one another, envying one another.

## Chapter 6

BRETHREN, if a man is overtaken in some trespass, you which are spiritual, restore such a one in the spirit of meekness; considering yourself, lest you are also tempted.

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<sup>959</sup> Important to notice that this liberty relates to liberty from the Torah, the Pentateuch, the five books attributed incorrectly to Moshe – all the 613 laws and all that goes with it that Yahooshua taught against – see commentary in the Introduction.

<sup>960</sup> Notice that this relates to breaking the Ten Commandments.

<sup>961</sup> Important goal to work towards – led by the Spirit of Yah.

2 Bear you one another's burdens, and so fulfil the law of the Anointing of the Spirit of Yah.

3 For if a man thinks himself to be something, when he is nothing, he deceives himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the Commandments communicate to him that teaches in all good things.

7 Be not deceived; Yah is not mocked: for whatsoever a man soweth, that shall he also reap<sup>962</sup>.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not<sup>963</sup>.

10 As we have therefore opportunity, let us do good to all, especially to them who are of the household of Emunah<sup>964</sup>.

11 Ye see how large a letter I have written to you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the Stake of the Anointed One of Yah.

13 For neither they themselves who are circumcised keep the Torah; but desire to have you circumcised, that they may Kavod in your flesh.

14 But Yah forbid that I should Kavod, save in the Stake of our Adonay Yahooshua the Anointed of Yah, by whom the world is executed to me, and I to the world.

15 For in The Anointing of the Spirit of Yah that was upon Yahooshua neither circumcision avails anything, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and Chen, and upon the Yisra'El of Yah.

17 From henceforth let no man trouble me: for I bear in my body the marks of Adonay Yahooshua.

18 Brethren, the Chen of our Adonay Yahooshua the Anointed One of Yah *be* with your spirit. Amĕn<sup>965</sup>.

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<sup>962</sup> Really important principle – what you sow you shall reap.

<sup>963</sup> The rewards of serving Yah are in the life to come!

<sup>964</sup> So do good NOT ONLY to Believers but ALSO to unbelievers.

<sup>965</sup> Footnote in the KJV -- Unto the Galatians written from Rome.



## Book 10: The Letter of Shaul {Paul} to the Ephesians

### Chapter 1

<sup>966</sup>SHA'UL, an emissary of Yahooshua the Anointed One of Yah by the will of Yah, to the Set-Apart Ones which are at Ephesos, and to the faithful in The Anointing of the Spirit of Yah that was upon Yahooshua:

2 Chen *be* to you, and peace, from Yah our Father, and *from* Adonay Yahooshua the Anointed One of Yah.

3 Blessed *be* the Mighty One and Father of our Adonay Yahooshua the Anointed One of Yah, who has blessed us with all spiritual blessings in Heavenly *places* in the Anointing of the Spirit of Yah:

4 According as he has chosen us in him before the foundation of the world<sup>967</sup>, that we should be Set-Apart and without blame before him in Chesed:

5 Having predestinated<sup>968</sup> us to the adoption of children by Yahooshua the Anointed One of Yah to himself, according to the good pleasure of his will,

6 To the praise of the Kavod of his Chen, wherein he has made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his Chen;

8 Wherein he has abounded toward us in all wisdom and prudence;

9 Having made known to us the mystery of his will, according to his good pleasure which he has purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in the Anointing of the Spirit of Yah, both which are in Heaven, and which are on Earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will:

12 That we should be to the praise of his Kavod, who first trusted in the

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<sup>966</sup> The letter of Shaul to the Ephesians.

<sup>967</sup> Regarding “before the foundation of the World” there is a widespread belief that we are all living out a plan foreordained by Yah such that we are, effectively, puppets manipulated by Yah and who have NO say in how our lives unfold. This is incorrect, see <https://www.etimin.org/biggest-error-crippling-mature-anointed-believers> [ETIV 02] which states that Yah has said that we are “NOT glove puppets” and He does NOT know what we will do and say in the next breath let alone how our lives will unfold – how else can we qualify for a high throne or be disqualified? The messed up state of the World today is NOT a consequence of some perverse plan of Yah it is a consequence that the process of Creation went HORRIBLY wrong! See <https://www.etimin.org/essence-of-my-message-re-history-our-world-today> [ETIV 09]

<sup>968</sup> See note above, we are NOT predestinated! Yah does NOT know how The Contest will unfold and even whether He will win or lose The Contest because He is dependent on us to determine the outcome. Yah can do NOTHING on Earth EXCEPT through Human Beings.

Anointing of the Spirit of Yah.

13 In whom you also *trusted*, after that you heard the word of truth, the Good News of your salvation: in whom also after that you believed, you were sealed with that Set-Apart Spirit of promise,

14 Which is the pledge of our inheritance until the redemption of the purchased possession, to the praise of his Kavod.

15 Wherefore I also, after I heard of your Emunah in Adonay Yahooshua, and Chesed to all the Set-Apart Ones,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the Mighty One of our Adonay Yahooshua the Anointed One of Yah, the Father of Kavod, may give to you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the Kavod of his inheritance in the Set-Apart Ones,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in the Anointed One of Yah, when he raised him from the dead, and set *him* at his own right hand in the Heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And has put all *things* under his feet, and gave him *to be* the head over all *things* to the assembly,

23 Which is his body, the fulness of him that fills all in all.

## Chapter2

AND you *has he quickened*, who were dead in trespasses and sins;

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But Yah, who is rich in mercy, for his great Chesed wherewith he Cheseded us,  
5 Even when we were dead in sins, has quickened us together with the Anointing of the Spirit of Yah, (by Chen you are saved;)

6 And has raised *us* up together, and made *us* sit together in Heavenly *places* in The Anointing of the Spirit of Yah that was upon Yahooshua:

7 That in the ages to come he might shew the exceeding riches of his Chen in *his* kindness toward us through The Anointing of the Spirit of Yah that was upon Yahooshua.

8 For by Chen are you saved through Emunah; and that not of yourselves: *it is* the gift of Yah:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in The Anointing of the Spirit of Yah that was upon Yahooshua to good works, which Yah has before ordained that we should walk in them.

11 Wherefore remember, that you *being* in time past Ha-goyim in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time you were without the Anointing of the Spirit of Yah, being aliens from the commonwealth of Yisra'El, and strangers from the covenants of promise, having no hope, and without Yah in the world:

13 But now in The Anointing of the Spirit of Yah that was upon Yahooshua you who sometimes were far off are made nigh by the blood of the Anointing of the Spirit of Yah.

14 For he is our peace, who has made both one, and has broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the Torah of commandments *contained* in dogma; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both to Yah in one body by the Stake, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit to the Father.

19 Now therefore you are no more strangers and foreigners, but fellow citizens with the Set-Apart Ones, and of the household of Yah;

20 And are built upon the foundation of the Emissaries and Spokesmen of Yah, Yahooshua the Anointed One of Yah himself being the chief corner *stone*;

21 In whom all the building fitly framed together grows to a Set-Apart temple in Yah the Eternally Self-Existing:

22 In whom you also are built together for an habitation of Yah through the Spirit.

## Chapter 3

FOR this cause I Sha'ul, the prisoner of Yahooshua the Anointed One of Yah for you Ha-goyim,  
 2 If you have heard of the dispensation of the Chen of Yah which is given me to you-ward:  
 3 How that by revelation he made known to me the mystery; (as I wrote afore in few words,  
 4 Whereby, when you read, you may understand my knowledge in the mystery of the Anointing of the Spirit of Yah)  
 5 Which in other ages was not made known to the sons of men, as it is now revealed to his Set-Apart Emissaries and Spokesmen of Yah by the Spirit;  
 6 That the Ha-goyim should be fellow heirs, and of the same body, and partakers of his promise in the Anointing of the Spirit of Yah by the Good News:  
 7 Whereof I was made a minister, according to the gift of the Chen of Yah given to me by the effectual working of his power.  
 8 Unto me, who am less than the least of all Set-Apart Ones, is this Chen given, that I should preach among the Ha-goyim the unsearchable riches of the Anointing of the Spirit of Yah;  
 9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world has been hid in Yah, who created all things by Yahooshua the Anointed One of Yah<sup>969</sup>:  
 10 To the intent that now to the principalities and powers in Heavenly *places* might be known by the assembly the manifold wisdom of Yah,  
 11 According to the eternal purpose which he purposed in The Anointing of the Spirit of Yah that was upon Yahooshua our Adonay:  
 12 In whom we have boldness and access with confidence by the Emunah of him.  
 13 Wherefore I desire that you faint not at my tribulations for you, which is your Kavod.  
 14 For this cause I bow my knees to the Father of our Adonay Yahooshua the Anointed One of Yah,  
 15 Of whom the whole family in Heaven and Earth is named,  
 16 That he would grant you, according to the riches of his Kavod, to be strengthened with might by his Spirit in the inner man;  
 17 That the Anointing of the Spirit of Yah may dwell in your hearts by Emunah; that you, being rooted and grounded in Chesed,  
 18 May be able to comprehend with all Set-Apart Ones what *is* the breadth, and length, and depth, and height;

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<sup>969</sup> The spirit who became Yahooshua was the first spirit being that Yah created during the creative process and served as Yah's "righthand man" / "Second in Command" / "Chief Operating Officer" during the whole of Creation and who then volunteered to come to Earth in the body of Yahooshua in order to regain authority over the Satanic and Demonic Realm by living without sin and dying a terrible death.

19 And to know the Chesed of the Anointing of the Spirit of Yah, which passes knowledge, that you might be filled with all the fulness of Yah.  
20 Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us,  
21 Unto him *be* Kavod in the assembly by The Anointing of the Spirit of Yah that was upon Yahooshua throughout all ages, world without end. Aměn.

## Chapter 4

I THEREFORE, the prisoner of Yah<sup>970</sup> the Eternally Self-Existing, beseech you that you walk worthy of the vocation wherewith you are called,  
2 With all humility<sup>971</sup> and meekness, with patience, bearing one another in Chesed;  
3 Endeavouring to keep the unity of the Spirit in the bond of peace.  
4 *There is* one body, and one Spirit, even as you are called in one hope of your calling;  
5 One Adonay, one Emunah, one immersion<sup>972</sup>,  
6 One Mighty One and Father of all, who *is* above all, and through all, and in you all.  
7 But to every one of us is given Chen according to the measure of the gift of the Anointing of the Spirit of Yah.  
8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts to men.  
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the Earth?  
10 He that descended is the same also that ascended up far above all Heavens, that he might fill all things.)  
11 And he gave some, Emissaries; and some, Spokesmen of Yah; and some, evangelists; and some, pastors and teachers;  
12 For the perfecting of the Set-Apart Ones, for the work of the ministry, for the edifying of the body of the Anointing of the Spirit of Yah:  
13 Till we all come in the unity of the Emunah, and of the knowledge of the Son of Yah, to a perfect man, to the measure of the stature of the fulness of the Anointed One of Yah:  
14 That we *henceforth* be no more children, tossed to and fro, and carried about

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<sup>970</sup> He was NOT the “prisoner of Yah” he was a prisoner as a consequence of sin in his life which meant that Yah could NOT protect him!

<sup>971</sup> Humility is a vital attribute of a true Believer! See The Final Quest.

<sup>972</sup> This refers to the immersion on first Belief, there are three immersions, see <https://www.etimin.org/seven-components-of-drawing-close> [ETIV 33]

with every wind of teaching, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in Chesed, may grow up into him in all things, which is the head, *even* the Anointed One of Yah:

16 From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body to the edifying of itself in Chesed.

17 This I say therefore, and testify in Yah the Eternally Self-Existing, that you henceforth walk not as other Ha-goyim walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of Yah through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness.

20 But you have not so learned the Anointing of the Spirit of Yah;

21 If so be that you have heard him, and have been taught by him, as the truth is in Yahooshua:

22 That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that you put on the new man, which after Yah is created in righteousness and true Set-Apartness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be you angry, and sin not: let not the sun go down upon your wrath<sup>973</sup>:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needs.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister *Chen* to the hearers.

30 And grieve not the Set-Apart Spirit of Yah, whereby you are sealed to the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be you kind one to another, tender hearted, forgiving one another, even as the Mighty One for the Anointed One of Yah's sake has forgiven you<sup>974</sup>.

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<sup>973</sup> Let not the sun go down on your wrath, important principle!

<sup>974</sup> Forgive, very important principle!

## Chapter 5

BE you therefore followers of Yah, as dear children;

2 And walk in Chesed, as the Anointed One of Yah also has Cheseded us, and has given himself for us an offering and a sacrifice to Yah for a sweet smelling fragrance.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as fitting Set-Apart Ones;

4 Neither filthiness, nor foolish talking, nor jesting, which are not fitting: but rather giving of thanks.

5 For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of the Anointed One of Yah and of Yah.

6 Let no man deceive you with vain words: for because of these things comes the wrath of Yah upon the children of disobedience.

7 Be not you therefore partakers with them.

8 For you were sometimes darkness, but now *are you* light in Yah the Eternally Self-Existing: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable to Yah the Eternally Self-Existing.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*<sup>975</sup>.

12 For it is a shame even to speak of those things which are done of them in secret<sup>976</sup>.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleep, and arise from the dead, and the Anointing of the Spirit of Yah shall give thee light.

15 See then that you walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be you not unwise, but understanding what the will of Yah the Eternally Self-Existing *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in Psalms and songs of praise and spiritual songs, singing and making melody in your heart to Yah the Eternally Self-Existing;

20 Giving thanks always for all things to Yah the Father in the name of our

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<sup>975</sup> Important principle – True Believers should NOT get involved in anything that is from the dark side!

<sup>976</sup> There is a tendency for Believers to get upset and offended by sin and then start talking about it, we are commanded NOT to say anything about it. It may be appropriate to register the sin if it is hidden so others can beware but that is ALL. Thereafter, say NOTHING, about it – focus on Yah and His ways and His matters – there is MORE THAN ENOUGH to speak and write off about Yah NOT to speak about the Dark Side!

Adonay Yahooshua the Anointed One of Yah;  
 21 Submitting yourselves one to another in the fear of Yah.  
 22 Wives, submit yourselves to your own husbands, as to Yah the Eternally Self-Existing.  
 23 For the husband is the head of the wife, even as the Anointed One of Yah is the head of the assembly: and he is the saviour of the body.  
 24 Therefore as the assembly is subject to the Anointed One of Yah, so *let* the wives *be* to their own husbands in everything<sup>977</sup>.  
 25 Husbands, Chesed your wives, even as the Anointed One of Yah also Cheseded the assembly, and gave himself for it<sup>978</sup>;  
 26 That he might sanctify and cleanse it with the washing of water by the Commandments<sup>979</sup>,  
 27 That he might present it to himself a glorious assembly, not having spot, or wrinkle, or any such thing; but that it should be Set-Apart and without blemish.  
 28 So ought men to Chesed their wives as their own bodies<sup>980</sup>. He that Chesedth his wife Chesedth himself.  
 29 For no man ever yet hated his own flesh; but nourishes and cherishes it, even as Yah the Eternally Self-Existing the assembly:  
 30 For we are members of his body, of his flesh, and of his bones.  
 31 For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh.  
 32 This is a great mystery: but I speak concerning the Anointing of the Spirit of Yah and the assembly<sup>981</sup>.  
 33 Nevertheless let every one of you in particular so Chesed his wife even as himself; and the wife see that she esteems<sup>982</sup> *her* husband.

## Chapter 6

CHILDREN, obey your parents in Yah the Eternally Self-Existing: for this is right.

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<sup>977</sup> There is a large amount of wrong thinking about “wife submit to your husband” – this is NOT oppressive, it is voluntary and respectful in the way that the second in command of a military regiment submits to the commanding officer. It is a matter of one person must lead and there must be a single direction for the family and in this the wife or wives voluntarily defer to and submit to their husband as leader, this is NOT a master -- servant relationship!

<sup>978</sup> This is a critical counterpoint to the previous verse, the husband must be willing to give his life for his wife, he must be willing to be beaten and tortured to protect her just as Yahooshua was beaten and tortured.

<sup>979</sup> KJV “word” commonly taken as the Bible, this refers to compliance with the Ten Words (in Hebrew) that is the Ten Commandments.

<sup>980</sup> Vital principle, men love your women as you love yourself and treat equally well!

<sup>981</sup> This is a very important principle, the Spirit of Yah enters a Believer in a comparable manner to the Spirit of the man enters his woman in sexual intercourse so that they become one. Every person who is filled with the Spirit of Yah is ONE with Yah!

<sup>982</sup> KJV has “reverence” which has a connotation of fear that is NOT appropriate!



- 2 Honour your father and mother<sup>983</sup>; (which is the first commandment with promise;)
- 3 That it may be well with thee, and thou mayest live long on the Earth<sup>984</sup>.
- 4 And, you fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of Yah the Eternally Self-Existing.
- 5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as to the Anointed One of Yah;
- 6 Not with eye service, as men pleasers; but as the servants of the Anointing of the Spirit of Yah, doing the will of Yah from the heart;
- 7 With good will doing service, as to Yah the Eternally Self-Existing, and not to men:
- 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of Yah the Eternally Self-Existing<sup>985</sup>, whether *he be* bond or free.
- 9 And, you masters, do the same things to them, refraining from threatening: knowing that your Master also is in Heaven; neither is there respect of persons with him.
- 10 Finally, my brethren, be strong in Yah the Eternally Self-Existing, and in the power of his might.
- 11 Put on the whole armour of Yah, that you may be able to stand against the wiles of the devil.
- 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.<sup>986</sup>
- 13 Wherefore take to you the whole armour of Yah, that you may be able to withstand in the evil day, and having done all, to stand.
- 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- 15 And your feet shod with the preparation of the Good News of peace;
- 16 Above all, taking the shield of Emunah, wherewith you shall be able to quench all the fiery darts of the wicked.
- 17 And take the helmet of salvation, and the sword of the Spirit, which is the Commandments<sup>987</sup> of Yah:
- 18 Praying always with all prayer and supplication in the Spirit, and watching

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<sup>983</sup> Important Commandment that is widely broken in these days, honour father and mother, treat them with respect, esteem them, care for them, look after them in the bosom of your family, do NOT farm them off to a “retirement village” or similar.

<sup>984</sup> If one curses mother or father the guilty person will die early!

<sup>985</sup> As we sow, so shall we reap!

<sup>986</sup> The hierarchy of the evil kingdom is Principalities, Powers, Thrones and Dominions.

<sup>987</sup> The KJV renders “word” but the words in question are the Ten Commandments, referred to in Hebrew as “the Ten Words”.

thereunto with all perseverance and supplication for all Set-Apart Ones<sup>988</sup>;  
 19 And for me, that utterance may be given to me, that I may open my mouth boldly, to make known the mystery of the Good News,  
 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.  
 21 But that you also may know my affairs, *and* how I do, Tuchikos, a beloved brother and emunahful minister in Yah the Eternally Self-Existing, shall make known to you all things:  
 22 Whom I have sent to you for the same purpose, that you might know our affairs, and *that* he might comfort your hearts.  
 23 Peace *be* to the brethren, and Chesed with Emunah, from Yah the Father and Adonay Yahooshua the Anointed One of Yah.  
 24 Chen *be* with all them that Chesed our Adonay Yahooshua the Anointed One of Yah in sincerity. Amën.<sup>989</sup>

## Book 11: The Letter of Shaul {Paul} to the Philippians

### Chapter 1

<sup>990</sup>SHA'UL and Timotiyos, the servants of Yahooshua the Anointed of Yah, to all the Set-Apart Ones in The Anointing of the Spirit of Yah that was upon Yahooshua which are at Philippi, with the Overseers<sup>991</sup> and Attendants<sup>992</sup>:  
 2 Chen *be* to you, and peace, from Yah our Father, and *from* Adonay Yahooshua the Anointed of Yah.  
 3 I thank my Mighty One upon every remembrance of you,  
 4 Always in every prayer of mine for you all making request with joy,

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<sup>988</sup> Regarding the Armour of Yah following is a refined version of the above that we pray daily:

“Father Yah, in the name of Yahooshua I ask you to help me to put on your whole armour:

The Belt of Truth

The sure footed shoes of the Good News of Peace

The Helmet of Salvation

The Breastplate of Righteousness

The Shield of Emunah with which we quench the fiery darts of the wicked one

The Mantle of humility

Help us to wield your Commandments as a sharp two edged Sword dividing between truth and error and tearing down principalities, powers, thrones and dominions

And help us to pray in the Spirit at all times without ceasing”

Note that the “mantle of humility” is a vital piece of the Armour that is missing in the Ephesians 6 text, refer to the book “The Final Quest” by Rick Joyner to understand the mantle of humility.

<sup>989</sup> KJV has footnote “Written from Rome to the Ephesians by Tuchikos.”

<sup>990</sup> The letter of Shaul to the Philippians.

<sup>991</sup> Overseers are Bishops in the KJV.

<sup>992</sup> Attendants are Deacons in the KJV.

5 For your fellowship in the Good News from the first day until now;  
6 Being confident of this very thing, that he which has begun a good work in you will perform *it* until the day of Yahooshua the Anointed of Yah:  
7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my chains, and in the defence and confirmation of the Good News, you all are partakers of my Chen.  
8 For Yah is my record, how greatly I long after you all in the affection of Yahooshua the Anointed of Yah.  
9 And this I pray, that your Chesed may abound yet more and more in knowledge and *in* all judgment;  
10 That you may approve things that are excellent; that you may be sincere and without offence till the day of the Anointed One of Yah;  
11 Being filled with the fruits of righteousness, which are by Yahooshua the Anointed One of Yah, to the Kavod and praise of Yah.  
12 But I would you should understand, brethren, that the things *which happened* to me have fallen out rather to the furtherance of the Good News;  
13 So that my bonds in the Anointing of the Spirit of Yah are manifest in all the palace, and in all other *places*;  
14 And many of the brethren in Yah the Eternally Self-Existing, waxing confident by my bonds, are much more bold to speak the word without fear.  
15 Some indeed preach the Anointing of the Spirit of Yah even of envy and strife; and some also of good will:  
16 The one preach the Anointing of the Spirit of Yah out of contention, not sincerely, supposing to add affliction to my bonds:  
17 But the other of Chesed, knowing that I am set for the defence of the Good News.  
18 What then? notwithstanding, every way, whether in pretence, or in truth, the Anointing of the Spirit of Yah is preached; and I therein do rejoice, yea, and will rejoice.  
19 For I know that this shall turn to my deliverance through your prayer, and the supply of the Spirit *that was upon* Yahooshua the Anointed One of Yah,  
20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also the Anointing of the Spirit of Yah shall be magnified in my body, whether *it be* by life, or by death.  
21 For to me to live *is* the Anointing of the Spirit of Yah, and to die *is* gain.  
22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I do not know.  
23 For I am in a pressed down by the two, having a desire to depart, and to be

with the Anointed One of Yah<sup>993</sup>; which is far better:

24 Nevertheless to abide in the flesh *is* more necessary for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of Emunah;

26 That your rejoicing may be more abundant in Yahooshua the Anointed One of Yah for me by my coming to you again.

27 Only let your conversation be as it fitting the Good News of the Anointing of the Spirit of Yah: that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the Emunah of the Good News;

28 And in nothing frightened by your adversaries: which is to them an evident token of destruction, but to you of deliverance, and that of Yah.

29 For to you it is given in the behalf of the Anointed One of Yah, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which you saw in me, and now hear *to be* in me.

## Chapter 2

IF *there be* therefore any consolation in the Anointing of the Spirit of Yah, if any comfort of Chesed, if any fellowship of the Spirit, if any affection and compassion,

2 Fulfil you my joy, that you be likeminded, having the same Chesed, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or self-conceit; but in lowliness of mind let each esteem the other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in the Anointing of the Spirit of Yah that was upon Yahooshua:

6 Who, being in the form of Yah, did not regard equality with Yah a matter to be grasped<sup>994</sup>:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the Stake.

9 Wherefore Yah also has highly exalted him, and given him a name which is

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<sup>993</sup> Any True Believer who has a deep revelation of Heaven and Eternity and who is in right standing will deeply desire to be in Heaven and only remain on Earth because they have a calling to fulfil and because they desire greater reward in Heaven.

<sup>994</sup> Some translations indicate that Yahooshua DID seek equality with Yah, this is incorrect.

above every name:

10 That at the name of Yahooshua<sup>995</sup> every knee should bow, of *things* in Heaven, and *things* in Earth, and *things* under the Earth;

11 And *that* every tongue should confess that Yahooshua the Anointed One of Yah is Adonay, to the Kavod of Yah the Father.

12 Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling<sup>996</sup>.

13 For it is Yah which works in you both to will and to do of *his* good pleasure.

14 Do all things without grumbling and disputing:

15 That you may be blameless and harmless, the sons of Yah, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of the Anointed One of Yah, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your Emunah, I joy, and rejoice with you all.

18 For the same cause also do you joy, and rejoice with me.

19 But I trust in Adonay Yahooshua to send Timotiyos shortly to you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Yahooshua the Anointed One of Yah's.

22 But you know the proof of him, that, as a son with his father, he has served with me in the Good News.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in Yah the Eternally Self-Existing that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that you had heard that he had been sick.

27 For indeed he was sick nigh to death: but Yah had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more eagerly, that, when you see him again, you may rejoice, and that I may be the less sorrowful.

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<sup>995</sup> Yahooshua means "Yah is Salvation", there is nothing higher than the Salvation of Yah.

<sup>996</sup> Important principle, we must WORK out our Salvation – it does NOT just happen without our effort!

29 Receive him therefore in Yah the Eternally Self-Existing with all gladness; and hold such in reputation:

30 Because for the work of the Anointing of the Spirit of Yah he was nigh to death, not regarding his life, to supply your lack of service toward me.

### Chapter 3

FINALLY, my brethren, rejoice in Yah the Eternally Self-Existing. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the mutilation.

3 For we are the circumcision, which worship Yah in the spirit, and rejoice in The Anointing of the Spirit of Yah that was upon Yahooshua, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he has whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Yisra'El, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Torah, a Pharisee;

6 Concerning zeal, persecuting the assembly; touching the righteousness which is in the Torah, blameless.

7 But what things were gain to me, those I counted loss for the Anointing of the Spirit of Yah.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of The Anointing of the Spirit of Yah that was upon Yahooshua my Adonay: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win the Anointed One of Yah,

9 And be found in him, not having mine own righteousness, which is of the Torah, but that which is through the Emunah of the Anointing of the Spirit of Yah, the righteousness which is of Yah by Emunah:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death;

11 If by any means I might attain to the resurrection of the dead.

12 Not as though I had already received, either were already perfect: but I press on, to lay hold of that for which also I am laid hold of The Anointing of the Spirit of Yah that was upon Yahooshua.

13 Brethren, I count not myself to have laid hold: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth to those things which are before,

14 I press toward the mark for the prize of the high calling of Yah in The Anointing of the Spirit of Yah that was upon Yahooshua.

15 Let us therefore, as many as be perfect, be thus minded: and if in anything you be otherwise minded, Yah shall reveal even this to you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as you have us for an example.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the Stake of the Anointed One of Yah:

19 Whose end *is* destruction<sup>997</sup>, whose mighty one *is their* belly, and *whose* Kavod *is* in their shame, who mind Earthly things.)

20 For our conversation is in Heaven; from whence also we look for the Saviour, Adonay Yahooshua the Anointed One of Yah:

21 Who shall change our vile body, that it may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things to himself.

## Chapter 4

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in Yah the Eternally Self-Existing, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in Yah the Eternally Self-Existing.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the Good News, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

4 Rejoice in Yah the Eternally Self-Existing always: *and* again I say, Rejoice.

5 Let your gentleness be known to all men. Yah the Eternally Self-Existing *is* at hand.

6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to Yah.

7 And the peace of Yah, which passes all understanding, shall keep your hearts and minds through The Anointing of the Spirit of Yah that was upon Yahooshua.<sup>998</sup>

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

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<sup>997</sup> Important to note that Believers who fall away may end up being destroyed.

<sup>998</sup> The Peace of Yah that passes all understanding is available to all Believers who are filled with the Spirit of Yah.

9 Those things, which you have both learned, and received, and heard, and seen in me, do: and the Mighty One of peace shall be with you.

10 But I rejoiced in Yah the Eternally Self-Existing greatly, that now at the last your care of me has flourished again; wherein you were also concerned, but you lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need<sup>999</sup>.

13 I can do all things through the Anointing of the Spirit of Yah which strengthens me.<sup>1000</sup>

14 Notwithstanding you have done well, that you did share with my affliction.

15 Now you Philippians know also, that in the beginning of the Good News, when I departed from Makedonia, no assembly communicated with me as concerning giving and receiving, but you only.

16 For even in Thessalonike you sent once and again to my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account<sup>1001</sup>.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to Yah.

19 But my Mighty One shall supply all your need according to his riches in Kavod by The Anointing of the Spirit of Yah that was upon Yahooshua.<sup>1002</sup>

20 Now to Yah and our Father *be* Kavod for ever and ever. Amĕn.

21 Salute every saint in The Anointing of the Spirit of Yah that was upon Yahooshua. The brethren which are with me greet you.

22 All the Set-Apart Ones salute you, chiefly they that are of Cæsar's household.

23 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you all. Amĕn.<sup>1003</sup>

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<sup>999</sup> If one is truly filled with the Spirit of Yah AND is truly following the way of Yahooshua, one's physical circumstances will be of secondary consideration relative to one's service to Yah!

<sup>1000</sup> If one is truly filled with the Spirit of Yah one will be greatly strengthened relative to when one is not filled, requiring little sleep, full of energy, etcetera.

<sup>1001</sup> If one gives material things to fellow Believers one will receive blessings from Yah.

<sup>1002</sup> Important principle – note that the provision is by the Spirit of Yah NOT by Yahooshua as widely taught, note also that the Spirit of Yah gives the Believer wisdom to get wealth through hard work and industry NOT through sitting back and receiving miraculous provision.

<sup>1003</sup> Footnote in the KJV “ It was written to the Philippians from Rome by Epaphroditus.”



## Book 12: The Letter of Shaul {Paul} to the Colossians

### Chapter 1

<sup>1004</sup>SHA'UL, an emissary of Yahooshua the Anointed One of Yah by the will of Yah, and Timotiyos *our* brother,

2 To the Set-Apart Ones and emunahful brethren in the Anointing of the Spirit of Yah which are at Colosse: Chen *be* to you, and peace, from Yah our Father and Adonay Yahooshua the Anointed One of Yah.

3 We give thanks to Yah and the Father of our Adonay Yahooshua the Anointed One of Yah, praying always for you,

4 Since we heard of your Emunah in The Anointing of the Spirit of Yah that was upon Yahooshua, and of the Chesed *which you have* to all the Set-Apart Ones,

5 For the hope which is laid up for you in Heaven, whereof you heard before in the word of the truth of the Good News;

6 Which is come to you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day you heard *of it*, and knew the Chen of Yah in truth:

7 As you also learned of Epaphras our dear fellowservant, who is for you a emunahful minister of the Anointing of the Spirit of Yah;

8 Who also declared to us your Chesed in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that you might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That you might walk worthy of Yah the Eternally Self-Existing to all pleasing, being fruitful in every good work, and increasing in the knowledge of Yah;

11 Strengthened with all might, according to his glorious power, to all patience and longsuffering with joyfulness;

12 Giving thanks to the Father, which has made us meet to be partakers of the inheritance of the Set-Apart Ones in light:

13 Who has delivered us from the power of darkness, and has translated *us* into the Kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible Yah, the firstborn of every creature:

16 For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

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<sup>1004</sup> The letter of Shaul to the Colossians.

18 And he is the head of the body, the assembly: who is the beginning, the firstborn from the dead; that in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his Stake, by him to reconcile all things to himself; by him, *I say*, whether *they be* things in Earth, or things in Heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now has he reconciled

22 In the body of his flesh through death, to present you Set-Apart and unblameable and unproveable in his sight:

23 If you continue in the Emunah grounded and settled, and *be* not moved away from the hope of the Good News, which you have heard, *and* which was preached to every creature which is under Heaven; whereof I Sha'ul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of the Anointing of the Spirit of Yah in my flesh for his body's sake, which is the assembly:

25 Whereof I am made a minister, according to the dispensation of Yah which is given to me for you, to fulfil the word of Yah;

26 *Even* the mystery which has been hid from ages and from generations, but now is made manifest to his Set-Apart Ones:

27 To whom Yah would make known what *is* the riches of the Kavod of this mystery among the Ha-goyim; which is the Anointing of the Spirit of Yah in you, the hope of Kavod:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in The Anointing of the Spirit of Yah that was upon Yahooshua:

29 Whereunto I also labour, striving according to his working, which works in me mightily.

## Chapter 2

FOR I would that you knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in Chesed, and to all riches of the full assurance of understanding, to the acknowledgement of the mystery of Yah, and of the Father, and of the Anointing of the Spirit of Yah;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and

beholding your order, and the steadfastness of your Emunah in the Anointing of the Spirit of Yah.

6 As you have therefore received The Anointing of the Spirit of Yah that was upon Adonay Yahooshua, so walk you in him:

7 Rooted and built up in him<sup>1005</sup>, and stablished in the Emunah, as you have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after the Anointing of the Spirit of Yah.

9 For in him dwelleth all the fulness of the Mighty One bodily.

10 And you are complete in him, which is the head of all principality and power:

11 In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of the Anointing of the Spirit of Yah:

12 Buried with him in immersion, wherein also you are risen with *him* through the Emunah of the operation of Yah, who has raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, has he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Stake;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an Set-Apart day, or of the new moon, or of the Sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of the Anointing of the Spirit of Yah.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of Messengers, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of Yah.

20 Wherefore if you be dead with the Anointed One of Yah from the rudiments of the world, why, as though living in the world, are you subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and teachings of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

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<sup>1005</sup> The Set-Apart Spirit of Yah that is in every Believer.

## Chapter 3

IF you then be risen with the Anointing of the Spirit of Yah, seek those things which are above, where the Anointed One of Yah sitteth on the right hand of Yah.

2 Set your affection on things above, not on things on the Earth.

3 For you are dead, and your life is hid with the Anointed One of Yah in Yah.

4 When the Anointed One of Yah, *who is* our life, shall appear, then shall you also appear with him in Kavod.

5 Mortify therefore your members which are upon the Earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of Yah cometh on the children of disobedience:

7 In the which you also walked some time, when you lived in them.

8 But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that you have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Yahoody'iy, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but the Anointing of the Spirit of Yah *is* all, and in all.

12 Put on therefore, as the elect of Yah, Set-Apart and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as the Yahooshua forgave you, so also *do* you.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of Yah rule in your hearts, to the which also you are called in one body; and be you thankful.

16 Let the word of the Anointing of the Spirit of Yah dwell in you richly in all wisdom; teaching and admonishing one another in Tehillim<sup>1006</sup> and hymns and spiritual songs, singing with Chen in your hearts to Yah the Eternally Self-Existing.

17 And whatsoever you do in word or deed, *do* all in the name of Adonay Yahooshua, giving thanks to Yah and the Father by him.

18 Wives, submit yourselves to your own husbands, as it is fit in Yah the Eternally Self-Existing.

19 Husbands, Chesed *your* wives, and be not bitter against them.

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<sup>1006</sup> Psalms.

20 Children, obey *your* parents in all things: for this is well pleasing to Yah the Eternally Self-Existing.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as men pleasers; but in singleness of heart, fearing Yah:

23 And whatsoever you do, do *it* heartily, as to Yah the Eternally Self-Existing, and not to men;

24 Knowing that of Yah the Eternally Self-Existing you shall receive the reward of the inheritance: for you serve Yah the Eternally Self-Existing the Anointing of the Spirit of Yah.

25 But he that doeth wrong shall receive for the wrong which he has done: and there is no respect of persons.

## Chapter 4

MASTERS, give to *your* servants that which is just and equal; knowing that you also have a Master in Heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that Yah would open to us a door of utterance, to speak the mystery of the Anointing of the Spirit of Yah, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with Chen, seasoned with salt, that you may know how you ought to answer every man.

7 All my state shall Tuchikos declare to you, *who is* a beloved brother, and a emunahful minister and fellow servant in Yah the Eternally Self-Existing:

8 Whom I have sent to you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, an emunahful and beloved brother, who is *one* of you. They shall make known to you all things which *are done* here.

10 Aristarchos my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom you received commandments: if he come to you, receive him;)

11 And Yahooshua, which is called Justus, who are of the circumcision. These only *are my* fellow workers to the Kingdom of Yah, which have been a comfort to me.

12 Epaphras, who is *one* of you, a servant of the Anointing of the Spirit of Yah, saluteth you, always labouring fervently for you in prayers, that you may stand

perfect and complete in all the will of Yah.

13 For I bear him record, that he has a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the assembly which is in his house.

16 And when this epistle is read among you, cause that it be read also in the assembly of the Laodiceans; and that you likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou has received in Yah the Eternally Self-Existing, that thou fulfil it.

18 The salutation by the hand of me Sha'ul. Remember my bonds. Chen *be* with you. Aměn.<sup>1007</sup>

## Book 13: The First Letter of Shaul {~~Paul~~} to the Thessalonians

### Chapter 1

<sup>1008</sup>SHA'UL, and Silvanus, and Timotiyos, to the assembly of Thessalonians *which is* in Yah the Father and *in* Adonay Yahooshua the Anointed One of Yah: Chen *be* to you, and peace, from Yah our Father, and Adonay Yahooshua the Anointed One of Yah.

2 We give thanks to Yah always for you all, making mention of you in our prayers;  
3 Remembering without ceasing your work of Emunah, and labour of Chesed, and patience of hope in our Adonay Yahooshua the Anointed One of Yah, in the sight of Yah and our Father;

4 Knowing, brethren beloved, your election of Yah.

5 For our Good News came not to you in word only, but also in power, and in the Set-Apart Spirit, and in much assurance; as you know what manner of men we were among you for your sake.

6 And you became followers of us, and of Yah the Eternally Self-Existing, having received the word in much affliction, with joy of the Set-Apart Spirit:

7 So that you were ensamples to all that believe in Makedonia and Achaia.

8 For from you sounded out the word of Yah the Eternally Self-Existing not only in Makedonia and Achaia, but also in every place your Emunah to Yah-ward is spread abroad; so that we need not to speak any thing.

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<sup>1007</sup> Footnote in the KJV "Written from Rome to the Colossians by Tuchikos and Onesimus."

<sup>1008</sup> The first letter of Shaul to the Thessalonians.

9 For they themselves shew of us what manner of entering in we had to you, and how you turned to Yah from idols to serve the living and true Mighty One;  
10 And to wait for his Son from Heaven, whom he raised from the dead, *even* Yahooshua, which delivered us from the wrath to come.

## Chapter 2

FOR yourselves, brethren, know our entrance in to you, that it was not in vain:  
2 But even after that we had suffered before, and were shamefully entreated, as you know, at Philippi, we were bold in our Mighty One to speak to you the Good News of Yah with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of Yah to be put in trust with the Good News, even so we speak; not as pleasing men, but Yah, which trieth our hearts.

5 For neither at any time used we flattering words, as you know, nor a cloke of covetousness; Yah *is* witness:

6 Nor of men sought we Kavod, neither of you, nor *yet* of others, when we might have been burdensome, as the Emissaries of the Anointing of the Spirit of Yah.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted to you, not the Good News of Yah only, but also our own souls, because you were dear to us.

9 For you remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable to any of you, we preached to you the Good News of Yah.

10 Ye *are* witnesses, and Yah *also*, how set-apartly and justly and unblameably we behaved ourselves among you that believe:

11 As you know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That you would walk worthy of Yah, who has called you to his Kingdom and Kavod.

13 For this cause also thank we Yah without ceasing, because, when you received the word of Yah which you heard of us, you received *it* not *as* the word of men, but as it is in truth, the word of Yah, which effectually works also in you that believe.

14 For you, brethren, became followers of the assemblies of Yah which in Yahoodah are in The Anointing of the Spirit of Yah that was upon Yahooshua: for you also have suffered like things of your own countrymen, even as they *have* of the Yahoodi'iy:



15 Who both killed Adonay Yahooshua, and their own Spokesmen of Yah, and have persecuted us; and they please not Yah, and are contrary to all men:  
16 Forbidding us to speak to the Ha-goyim that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.  
17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.  
18 Wherefore we would have come to you, even I Sha'ul, once and again; but Satan hindered us.  
19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even you in the presence of our Adonay Yahooshua the Anointed One of Yah at his coming?  
20 For you are our Kavod and joy.

### Chapter 3

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;  
2 And sent Timotiyos, our brother, and minister of Yah, and our fellow labourer in the Good News of the Anointing of the Spirit of Yah, to establish you, and to comfort you concerning your Emunah:  
3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.  
4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and you know.  
5 For this cause, when I could no longer forbear, I sent to know your Emunah, lest by some means the tempter have tempted you, and our labour be in vain.  
6 But now when Timotiyos came from you to us, and brought us good tidings of your Emunah and charity, and that you have good remembrance of us always, desiring greatly to see us, as we also *to see* you:  
7 Therefore, brethren, we were comforted over you in all our affliction and distress by your Emunah:  
8 For now we live, if you stand fast in Yah the Eternally Self-Existing.  
9 For what thanks can we render to Yah again for you, for all the joy wherewith we joy for your sakes before our Mighty One;  
10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your Emunah?  
11 Now Yah himself and our Father, and our Adonay Yahooshua the Anointed One of Yah, direct our way to you.  
12 And Yah the Eternally Self-Existing make you to increase and abound in Chesed one toward another, and toward all *men*, even as we *do* toward you:



13 To the end he may stablish your hearts unblameable in Set-Apartness before Yah, even our Father, at the coming of our Adonay Yahooshua the Anointed One of Yah with all his Set-Apart Ones.

## Chapter 4

FURTHERMORE then we beseech you, brethren, and exhort *you* by Adonay Yahooshua, that as you have received of us how you ought to walk and to please Yah, so you would abound more and more.

2 For you know what commandments we gave you by Adonay Yahooshua.

3 For this is the will of Yah, *even* your sanctification, that you should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Ha-goyim which know not Yah:

6 That no *man* go beyond and defraud his brother in *any* matter: because that Yah the Eternally Self-Existing *is* the avenger of all such, as we also have forewarned you and testified.

7 For Yah has not called us to uncleanness, but to Set-Apartness.

8 He therefore that despiseth, despiseth not man, but Yah, who has also given to us his Set-Apart Spirit.

9 But as touching brotherly Chesed you need not that I write to you: for you yourselves are taught of Yah to Chesed one another.

10 And indeed you do it toward all the brethren which are in all Makedonia: but we beseech you, brethren, that you increase more and more;

11 And that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That you may walk honestly toward them that are without, and *that* you may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

14 For if we believe that Yahooshua died and rose again, even so them also which sleep in Yahooshua will Yah bring with him.

15 For this we say to you by the word of Yah the Eternally Self-Existing, that we which are alive *and* remain to the coming of Adonay shall not prevent them which are asleep.

16 For Adonay himself shall descend from Heaven with a shout, with the voice of the archmessenger, and with the trump of Yah: and the dead in the Anointing of the Spirit of Yah shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet Adonay in the air: and so shall we ever be with Adonay.  
18 Wherefore comfort one another with these words.

## Chapter 5

BUT of the times and the seasons, brethren, you have no need that I write to you.

2 For yourselves know perfectly that the day of Adonay so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of Emunah and Chesed; and for an helmet, the hope of salvation.

9 For Yah has not appointed us to wrath, but to obtain salvation by our Adonay Yahooshua the Anointed One of Yah,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also you do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in Yah the Eternally Self-Existing, and admonish you;

13 And to esteem them very highly in Chesed for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil to any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of Yah in the Anointing of the Spirit of Yah that was upon Yahooshua concerning you.

19 Quench not the Spirit.  
 20 Despise not prophesyings.  
 21 Prove all things; hold fast that which is good.  
 22 Abstain from all appearance of evil.  
 23 And the very Yah of peace sanctify you wholly; and *I pray Yah* your whole spirit and soul and body be preserved blameless to the coming of our Adonay Yahooshua the Anointed One of Yah.  
 24 Emunahful *is* he that calls you, who also will do *it*.  
 25 Brethren, pray for us.  
 26 Greet all the brethren with an Set-Apart kiss.  
 27 I charge you by Yah the Eternally Self-Existing that this epistle be read to all the Set-Apart brethren.  
 28 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you. Amĕn.<sup>1009</sup>

## Book 14: The Second Letter of Shaul {Paul} to the Thessalonians

### Chapter 1

<sup>1010</sup>SHA'UL, and Silvanus, and Timotiyos, to the assembly of thessalonians in Yah our Father and Adonay Yahooshua the Anointed One of Yah:  
 2 Chen to you, and peace, from Yah our Father and Adonay Yahooshua the Anointed One of Yah.  
 3 We are bound to thank Yah always for you, brethren, as it is meet, because that your Emunah groweth exceedingly, and the charity of every one of you all toward each other aboundeth;  
 4 So that we ourselves Kavod in you in the assemblies of Yah for your patience and Emunah in all your persecutions and tribulations that you endure:  
 5 *Which is* a manifest token of the righteous judgment of Yah, that you may be counted worthy of the Kingdom of Yah, for which you also suffer:  
 6 Seeing *it is* a righteous thing with Yah to recompense tribulation to them that trouble you;  
 7 And to you who are troubled rest with us, when Adonay Yahooshua shall be revealed from Heaven with his mighty Messengers,  
 8 In flaming fire taking vengeance on them that know not Yah, and that obey not

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<sup>1009</sup> Footnote in the KJV "The first epistle to the Thessalonians was written from Athens."

<sup>1010</sup> The second letter of Shaul to the Thessalonians

the Good News of our Adonay Yahooshua the Anointed One of Yah:

9 Who shall be punished with everlasting destruction from the presence of Yah the Eternally Self-Existing, and from the Kavod of his power;

10 When he shall come to be Kavod in his Set-Apart Ones, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our Mighty One would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of Emunah with power:

12 That the name of our Adonay Yahooshua the Anointed One of Yah may be Kavod in you, and you in him, according to the Chen of our Mighty One and Adonay Yahooshua the Anointed One of Yah.

## Chapter 2

NOW we beseech you, brethren, by the coming of our Adonay Yahooshua the Anointed One of Yah, and *by* our gathering together to him,

2 That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Anointing of the Spirit of Yah is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called Yah, or that is bowed down; so that he as Yah sitteth in the temple of Yah, shewing himself that he is Yah.

5 Remember you not, that, when I was yet with you, I told you these things?

6 And now you know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom Adonay shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the Chesed of the truth, that they might be saved.

11 And for this cause Yah shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure

in unrighteousness.

13 But we are bound to give thanks always to Yah for you, brethren beloved of Yah the Eternally Self-Existing, because Yah has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our Good News, to the obtaining of the Kavod of our Adonay Yahooshua the Anointed One of Yah.

15 Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word, or our epistle.

16 Now our Adonay Yahooshua the Anointed One of Yah himself, and Yah, even our Father, which has Cheseded us, and has given *us* everlasting consolation and good hope through Chen,

17 Comfort your hearts, and stablish you in every good word and work.

### Chapter 3

FINALLY, brethren, pray for us, that the word of Yah the Eternally Self-Existing may have *free* course, and be Kavod, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not Emunah.

3 But Yah the Eternally Self-Existing is faithful, who shall establish you, and keep *you* from evil.

4 And we have confidence in Yah the Eternally Self-Existing touching you, that you both do and will do the things which we command you.

5 And Yah the Eternally Self-Existing direct your hearts into the Chesed of Yah, and into the patient waiting for the Anointed One of Yah.

6 Now we command you, brethren, in the name of our Adonay Yahooshua the Anointed One of Yah, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how you ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample to you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Adonay Yahooshua

the Anointed One of Yah, that with quietness they work, and eat their own bread.

13 But you, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now Yah the Eternally Self-Existing of peace himself give you peace always by all means. Yah the Eternally Self-Existing *be* with you all.

17 The salutation of Sha'ul with mine own hand, which is the token in every epistle: so I write.

18 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you all. Aměn.<sup>1011</sup>

## Book 15: The First Letter of Shaul {Paul} to Timothy

### Chapter 1

<sup>1012</sup>SHA'UL, an emissary of Yahooshua the Anointed One of Yah by the commandment of Yah our Saviour, and Adonay Yahooshua the Anointed One of Yah, *which is* our hope;

2 Unto Timothy, *my* own son in the Emunah: Chen, mercy, *and* peace, from Yah our Father and Yahooshua the Anointed One of Yah our Adonay.

3 As I besought thee to abide still at Ephesos, when I went into Makedonia, that thou mightest charge some that they teach no other teaching,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than mightily onely edifying which is in Emunah: *so do*.

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* Emunah unfeigned:

6 From which some having swerved have turned aside to vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the unmighty onely and for sinners, for unSet-Apart and profane, for murderers of fathers and murderers of mothers, for manslayers,

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<sup>1011</sup> Footnote in the KJV “ The second epistle to thessalonians was written from Athens.”

<sup>1012</sup> The first letter of Shaul to Timothy.

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound teaching;

11 According to the glorious Good News of the blessed Mighty One, which was committed to my trust.

12 And I thank The Anointing of the Spirit of Yah that was upon Yahooshua our Adonay, who has enabled me, for that he counted me emunahful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the Chen of our Adonay was exceeding abundant with Emunah and Chesed which is in The Anointing of the Spirit of Yah that was upon Yahooshua.

15 This *is* a emunahful saying, and worthy of all acceptation, that The Anointing of the Spirit of Yah that was upon Yahooshua came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Yahooshua the Anointed One of Yah might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now to the King eternal, immortal, invisible, the only wise Yah, *be* honour and Kavod for ever and ever. Aměn.

18 This charge I commit to thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding Emunah, and a good conscience; which some having put away concerning Emunah have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.

## CHAPTER 2

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all mighty oneliness and honesty.

3 For this *is* good and acceptable in the sight of Yah our Saviour;

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For *there is* one Mighty One, and one mediator between Yah and men, the man The Anointing of the Spirit of Yah that was upon Yahooshua;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an emissary, (I speak the truth in the Anointed One of Yah, *and* lie not;) a teacher of the Ha-goyim in Emunah and verity.

8 I will therefore that men pray every where, lifting up Set-Apart hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which fitting women professing mighty oneliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in Emunah and charity and Set-Apartness with sobriety.

### CHAPTER 3

THIS *is* a true saying, If a man desire the office of a Overseer, he desireth a good work.

2 A Overseer then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the assembly of Yah?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the Attendants *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the Emunah in a pure conscience.

10 And let these also first be proved; then let them use the office of a Attendant, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, emunahful in all things.

12 Let the Attendants be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a Attendant well purchase to themselves



a good degree, and great boldness in the Emunah which is in The Anointing of the Spirit of Yah that was upon Yahooshua.

14 These things write I to thee, hoping to come to thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of Yah, which is the assembly of the living Mighty One, the pillar and ground of the truth.

16 And without controversy great is the mystery of mighty oneliness: Yah was manifest in the flesh, justified in the Spirit, seen of Messengers, preached to the Ha-goyim, believed on in the world, received up into Kavod.

#### CHAPTER 4

NOW the Spirit speaks expressly, that in the latter times some shall depart from the Emunah, giving heed to seducing spirits, and teachings of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which Yah has created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of Yah *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of Yah and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Yahooshua the Anointed One of Yah, nourished up in the words of Emunah and of good teaching, whereunto thou has attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* to mighty oneliness.

8 For bodily exercise profiteth little: but mighty oneliness is profitable to all things, having promise of the life that now is, and of that which is to come.

9 This *is* a emunahful saying and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living Yah, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in Emunah, in purity.

13 Till I come, give attendance to reading, to exhortation, to teaching.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed to thyself, and to the teaching; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

## CHAPTER 5

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before Yah.

5 Now she that is a widow indeed, and desolate, trusteth in Yah, and continueth in supplications and prayers night and day.

6 But she that lives in pleasure is dead while she lives.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he has denied the Emunah, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the Set-Apart Ones' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against the Anointing of the Spirit of Yah, they will marry;

12 Having damnation, because they have cast off their first Emunah.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the assembly be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and teaching.

18 For the scripture saith, Thou shalt not muzzle the ox that treads out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before Yah, and Adonay Yahooshua the Anointed One of Yah, and the elect Messengers, that thou observe these things without preferring

one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

## CHAPTER 6

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of Yah and *his* teaching be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are emunahful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Adonay Yahooshua the Anointed One of Yah, and to the teaching which is according to mighty oneliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is mighty oneliness: from such withdraw thyself.

6 But mighty oneliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the Chessed of money is the root of all evil: which while some coveted after, they have erred from the Emunah, and pierced themselves through with many sorrows.

11 But thou, O man of Yah, flee these things; and follow after righteousness, mighty oneliness, Emunah, Chessed, patience, meekness.

12 Fight the good fight of Emunah, lay hold on eternal life, whereunto thou art also called, and has professed a good profession before many witnesses.

13 I give thee charge in the sight of Yah, who quickeneth all things, and *before* The Anointing of the Spirit of Yah that was upon Yahooshua, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the

appearing of our Adonay Yahooshua the Anointed One of Yah:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Adonay of lords;

16 Who only has immortality, dwelling in the light which no man can approach to; whom no man has seen, nor can see: to whom *be* honour and power everlasting. Aměn.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living Yah, who gives us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distax, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the Emunah. Chen *be* with thee. Aměn.<sup>1013</sup>

## Book 16: The Second Letter of Shaul {Paul} to Timothy

### Chapter 1

<sup>1014</sup>SHA'UL, an emissary of Yahooshua the Anointed One of Yah by the will of Yah, according to the promise of life which is in The Anointing of the Spirit of Yah that was upon Yahooshua,

2 To Timothy, *my* dearly beloved son: Chen, mercy, *and* peace, from Yah the Father and The Anointing of the Spirit of Yah that was upon Yahooshua our Adonay.

3 I thank Yah, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned Emunah that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

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<sup>1013</sup> Footnote in the KJV "The first letter to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana."

<sup>1014</sup> The second letter of Shaul to Timothy.

6 Wherefore I put thee in remembrance that thou stir up the gift of Yah, which is in thee by the putting on of my hands.

7 For Yah has not given us the spirit of fear; but of power, and of Chesed, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Adonay, nor of me his prisoner: but be thou partaker of the afflictions of the Good News according to the power of Yah;

9 Who has saved us, and called *us* with an Set-Apart calling, not according to our works, but according to his own purpose and Chen, which was given us in The Anointing of the Spirit of Yah that was upon Yahooshua before the world began,

10 But is now made manifest by the appearing of our Saviour Yahooshua the Anointed One of Yah, who has abolished death, and has brought life and immortality to light through the Good News:

11 Whereunto I am appointed a preacher, and an emissary, and a teacher of the Ha-goyim.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.

13 Hold fast the form of sound words, which thou has heard of me, in Emunah and Chesed which is in The Anointing of the Spirit of Yah that was upon Yahooshua.

14 That good thing which was committed to thee keep by the Set-Apart Spirit which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 Yah the Eternally Self-Existing give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 Yah the Eternally Self-Existing grant to him that he may find mercy of Yah the Eternally Self-Existing in that day: and in how many things he ministered to me at Ephesos, thou knowest very well.

## CHAPTER 2

THOU therefore, my son, be strong in the Chen that is in The Anointing of the Spirit of Yah that was upon Yahooshua.

2 And the things that thou has heard of me among many witnesses, the same commit thou to emunahful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Yahooshua the Anointed One of Yah.

4 No man that warreth entangleth himself with the affairs of *this* life; that he

may please him who has chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and Yah the Eternally Self-Existing give thee understanding in all things.

8 Remember that Yahooshua the Anointed One of Yah of the seed of Dawid was raised from the dead according to my Good News:

9 Wherein I suffer trouble, as an evil doer, *even* to bonds; but the word of Yah is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in The Anointing of the Spirit of Yah that was upon Yahooshua with eternal Kavod.

11 *It is* a emunahful saying: For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth emunahful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before Yah the Eternally Self-Existing that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved to Yah, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase to more unmighty oneliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the Emunah of some.

19 Nevertheless the foundation of Yah stands sure, having this seal, Yah the Eternally Self-Existing knows them that are his. And, Let every one that nameth the name of the Anointed One of Yah depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of Earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel to honour, sanctified, and meet for the master's use, *and* prepared to every good work.

22 Flee also youthful lusts: but follow righteousness, Emunah, charity, peace, with them that call on Yah the Eternally Self-Existing out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of Yah the Eternally Self-Existing must not strive; but be gentle to all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if Yah peradventure will give them repentance to the acknowledging of the truth;  
26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

### CHAPTER 3

THIS know also, that in the last days perilous times shall come.

2 For men shall be Chesedrs of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unSet-Apart,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, Chesedrs of pleasures more than Chesedrs of Yah;

5 Having a form of mighty oneliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moshe, so do these also resist the truth: men of corrupt minds, reprobate concerning the Emunah.

9 But they shall proceed no further: for their folly shall be manifest to all *men*, as theirs also was.

10 But thou has fully known my teaching, manner of life, purpose, Emunah, longsuffering, charity, patience,

11 Persecutions, afflictions, which came to me at Antioch, at Ikonion, at Lustra; what persecutions I endured: but out of *them* all Yah the Eternally Self-Existing delivered me.

12 Yea, and all that will live mighty onely in The Anointing of the Spirit of Yah that was upon Yahooshua shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou has learned and has been assured of, knowing of whom thou has learned *them*;

15 And that from a child thou has known the Set-Apart writings, which are able to make thee wise to salvation through Emunah which is in The Anointing of the Spirit of Yah that was upon Yahooshua.

16 All scripture *is* given by inspiration of Yah, and *is* profitable for teaching, for reproof, for correction, for instruction in righteousness:

17 That the man of Yah may be perfect, thoroughly furnished to all good works.

## CHAPTER 4

I CHARGE *thee* therefore before Yah, and Adonay Yahooshua the Anointed One of Yah, who shall judge the quick and the dead at his appearing and his Kingdom;  
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching.

3 For the time will come when they will not endure sound teaching; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned to fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the Emunah:

8 Henceforth there is laid up for me a crown of righteousness, which Yah the Eternally Self-Existing, the righteous judge, shall give me at that day: and not to me only, but to all them also that Chesed his appearing.

9 Do thy diligence to come shortly to me:

10 For Demas has forsaken me, having Cheseded this present world, and is departed to Thessalonike; Crescens to Galatia, Titus to Dalmatia.

11 Only Luke is with me. Take Marqos, and bring him with thee: for he is profitable to me for the ministry.

12 And Tuchikos have I sent to Ephesos.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: Yah the Eternally Self-Existing reward him according to his works:

15 Of whom be thou ware also; for he has greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray Yah* that it may not be laid to their charge.

17 Notwithstanding Yah the Eternally Self-Existing stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Ha-goyim might hear: and I was delivered out of the mouth of the lion.

18 And Yah the Eternally Self-Existing shall deliver me from every evil work, and will preserve *me* to his Heavenly Kingdom: to whom *be* Kavod for ever and ever. Aměn.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 Adonay Yahooshua the Anointed One of Yah *be* with thy spirit. Chen *be* with



you. Aměn.<sup>1015</sup>

## Book 17: The Letter of Shaul {Paul} to Titus

### Chapter 1

<sup>1016</sup>SHA'UL, a servant of Yah, and an emissary of Yahooshua the Anointed One of Yah, according to the Emunah of Yah's elect, and the acknowledging of the truth which is after mighty oneliness;

2 In hope of eternal life, which Yah, that cannot lie, promised before the world began;

3 But has in due times manifested his word through preaching, which is committed to me according to the commandment of Yah our Saviour;

4 To Titus, *mine* own son after the common Emunah: Chen, mercy, *and* peace, from Yah the Father and Adonay Yahooshua the Anointed One of Yah our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having emunahful children not accused of riot or unruly.

7 For a Overseer must be blameless, as the steward of Yah; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a Chesedr of hospitality, a Chesedr of good men, sober, just, Set-Apart, temperate;

9 Holding fast the emunahful word as he has been taught, that he may be able by sound teaching both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a Spokesman of Yah of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the Emunah;

14 Not giving heed to Yahoodi'yish fables, and commandments of men, that

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<sup>1015</sup> Footnote in the KJV "The second epistle to Timotiyos, ordained the first Overseer of the assembly of the Ephesians, was written from Rome, when Sha'ul was brought before Nero the second time."

<sup>1016</sup> The letter of Shaul to Titus.

turn from the truth.

15 Unto the pure all things *are* pure: but to them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know Yah; but in works they deny *him*, being abominable, and disobedient, and to every good work reprobate.

## CHAPTER 2

BUT speak thou the things which become sound teaching:

2 That the aged men be sober, grave, temperate, sound in Emunah, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as fitting Set-Apartness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to Chesed their husbands, to Chesed their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of Yah be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in teaching *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient to their own masters, *and* to please *them* well in all *things*; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the teaching of Yah our Saviour in all things.

11 For the Chen of Yah that bringeth salvation has appeared to all men,

12 Teaching us that, denying unmighty oneliness and worldly lusts, we should live soberly, righteously, and mighty onely, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great Yah and our Saviour Yahooshua the Anointed One of Yah;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

## CHAPTER 3

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness to all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and Chesed of Yah our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Set-Apart Spirit;

6 Which he shed on us abundantly through Yahooshua the Anointed One of Yah our Saviour;

7 That being justified by his Chen, we should be made heirs according to the hope of eternal life.

8 *This is* a emunahful saying, and these things I will that thou affirm constantly, that they which have believed in Yah might be careful to maintain good works. These things are good and profitable to men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sins, being condemned of himself.

12 When I shall send Artemas to thee, or Tuchikos, be diligent to come to me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting to them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that Chesed us in the Emunah. Chen *be* with you all. Aměn.<sup>1017</sup>

## Book 18: The Letter of Shaul {~~Paul~~} to Philemon

### Chapter 1

<sup>1018</sup>SHA'UL, a prisoner of Yahooshua the Anointed One of Yah, and Timothy *our* brother, to Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the

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<sup>1017</sup> Footnote in the KJV "It was written to Titus, ordained the first Overseer of the assembly of the Cretians, from Nicopolis of Makedonia."

<sup>1018</sup> The letter of Shaul to Philemon.

assembly in thy house:

3 Chen to you, and peace, from Yah our Father and Adonay Yahooshua the Anointed One of Yah.

4 I thank my Yah, making mention of thee always in my prayers,

5 Hearing of thy Chesed and Emunah, which thou has toward Adonay Yahooshua, and toward all Set-Apart Ones;

6 That the communication of thy Emunah may become effectual by the acknowledging of every good thing which is in you in The Anointing of the Spirit of Yah that was upon Yahooshua.

7 For we have great joy and consolation in thy Chesed, because the bowels of the Set-Apart Ones are refreshed by thee, brother.

8 Wherefore, though I might be much bold in the Anointed One of Yah to enjoin thee that which is convenient,

9 Yet for Chesed's sake I rather beseech *thee*, being such an one as Sha'ul the aged, and now also a prisoner of Yahooshua the Anointed One of Yah.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered to me in the bonds of the Good News:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in Yah the Eternally Self-Existing?

17 If thou count me therefore a partner, receive him as myself.

18 If he has wronged thee, or oweth *thee* ought, put that on mine account;

19 I Sha'ul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest to me even thine own self besides.

20 Yea, brother, let me have joy of thee in Yah the Eternally Self-Existing: refresh my bowels in Yah the Eternally Self-Existing.

21 Having confidence in thy obedience I wrote to thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given to you.

23 There salute thee Epaphras, my fellowprisoner in The Anointing of the Spirit

of Yah that was upon Yahooshua;

24 Marcus, Aristarchos, Demas, Lucas, my fellowlabourers.

25 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with your spirit. Aměn.<sup>1019</sup>

## Book 19: The Letter of Shaul {Paul} to the Ibrim {Hebrews}

### Chapter 1

<sup>1020</sup>THE ALMIGHTY, who at sundry times and in divers manners spake in time past to the fathers by the Spokesmen of Yah,

2 Hath in these last days spoken to us by *his* Son, whom he has appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* Kavod, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the Messengers, as he has by inheritance obtained a more excellent name than they.

5 For to which of the Messengers said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the Messengers of Yah worship him.

7 And of the Messengers he saith, Who maketh his Messengers spirits, and his ministers a flame of fire.

8 But to the Son *he saith*, Thy throne, O Yah, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy Kingdom.

9 Thou has Cheseded righteousness, and hated iniquity; therefore Yah, *even* thy Yah, has anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Adonay, in the beginning has laid the foundation of the Earth; and the Heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the Messengers said he at any time, Sit on my right hand,

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<sup>1019</sup> Footnote in the KJV "Written from Rome to Philemon, by Onesimus a servant."

<sup>1020</sup> The letter of Shaul to the Hebrews.

until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

## CHAPTER 2

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by Messengers was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by Yah the Eternally Self-Existing, and was confirmed to us by them that heard *him*;

4 Yah also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Set-Apart Spirit, according to his own will?

5 For to the Messengers has he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the Messengers; thou crownedst him with Kavod and honour, and didst set him over the works of thy hands:

8 Thou has put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Yahooshua, who was made a little lower than the Messengers for the suffering of death, crowned with Kavod and honour; that he by the Chen of Yah should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons to Kavod, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name to my brethren, in the midst of the assembly will I sing praise to thee.

13 And again, I will put my trust in him. And again, Behold I and the children which Yah has given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* Messengers; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like to *his* brethren, that he might be a merciful and emunahful High Priest in things *pertaining* to Yah, to make reconciliation for the sins of the people.

18 For in that he himself has suffered being tempted, he is able to succour them that are tempted.

### CHAPTER 3

WHEREFORE, Set-Apart brethren, partakers of the Heavenly calling, consider the Emissary and High Priest of our profession, The Anointing of the Spirit of Yah that was upon Yahooshua;

2 Who was emunahful to him that appointed him, as also Moshe *was emunahful* in all his house.

3 For this *man* was counted worthy of more Kavod than Moshe, inasmuch as he who has builded the house has more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* Yah.

5 And Moshe verily *was* emunahful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But the Anointing of the Spirit of Yah as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end.

7 Wherefore (as the Set-Apart Spirit saith, To day if you will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I swore in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living Yah.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of the Anointing of the Spirit of Yah, if we hold the beginning of our confidence stedfast to the end;

15 While it is said, To day if you will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Mitsrayim by Moshe.

17 But with whom was he grieved forty years? *was it* not with them that had

sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

#### CHAPTER 4

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For to us was the Good News preached, as well as to them: but the word preached did not profit them, not being mixed with Emunah in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And Yah did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in Dawid, To day, after so long a time; as it is said, To day if you will hear his voice, harden not your hearts.

8 For if Yahooshua had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of Yah.

10 For he that is entered into his rest, he also has ceased from his own works, as Yah *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of Yah *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened to the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the Heavens, Yahooshua the Son of Yah, let us hold fast *our* profession.

15 For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly to the throne of Chen, that we may obtain mercy, and find Chen to help in time of need.



## CHAPTER 5

FOR every High Priest taken from among men is ordained for men in things *pertaining* to Yah, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour to himself, but he that is called of Yah, as *was* Aaron.

5 So also the Anointed One of Yah Kavod not himself to be made an High Priest; but he that said to him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation to all them that obey him;

10 Called of Yah an High Priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.

12 For when for the time you ought to be teachers, you have need that one teach you again which *be* the first principles of the oracles of Yah; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

## CHAPTER 6

THEREFORE leaving the principles of the teaching of the Anointing of the Spirit of Yah, let us go on to perfection; not laying again the foundation of repentance from dead works, and of Emunah toward Yah,

2 Of the teaching of immersions, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if Yah suffer.

4 For *it is* impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Set-Apart Spirit,

5 And have tasted the good word of Yah, and the powers of the world to come,  
 6 If they shall fall away, to renew them again to repentance; seeing they execute  
 to themselves the Son of Yah afresh, and put *him* to an open shame.  
 7 For the Earth which drinks in the rain that cometh oft upon it, and bringeth  
 forth herbs meet for them by whom it is dressed, receives blessing from Yah:  
 8 But that which beareth thorns and briers *is* rejected, and *is* nigh to cursing;  
 whose end *is* to be burned.  
 9 But, beloved, we are persuaded better things of you, and things that  
 accompany salvation, though we thus speak.  
 10 For Yah *is* not unrighteous to forget your work and labour of Chesed, which  
 you have shewed toward his name, in that you have ministered to the Set-Apart  
 Ones, and do minister.  
 11 And we desire that every one of you do shew the same diligence to the full  
 assurance of hope to the end:  
 12 That you be not slothful, but followers of them who through Emunah and  
 patience inherit the promises.  
 13 For when Yah made promise to Abraham, because he could swear by no  
 greater, he swore by himself,  
 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.  
 15 And so, after he had patiently endured, he obtained the promise.  
 16 For men verily swear by the greater: and an oath for confirmation *is* to them  
 an end of all strife.  
 17 Wherein Yah, willing more abundantly to shew to the heirs of promise the  
 immutability of his counsel, confirmed *it* by an oath:  
 18 That by two immutable things, in which *it was* impossible for Yah to lie, we  
 might have a strong consolation, who have fled for refuge to lay hold upon the  
 hope set before us:  
 19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and  
 which entereth into that within the veil;  
 20 Whither the forerunner is for us entered, *even* Yahooshua, made an High  
 Priest for ever after the order of Melchisedec.

## CHAPTER 7

FOR this Melchisedec, king of Salem, priest of the most high Yah, who met  
 Abraham returning from the slaughter of the kings, and blessed him;  
 2 To whom also Abraham gave a tenth part of all; first being by interpretation  
 King of righteousness, and after that also King of Salem, which is, King of peace;  
 3 Without father, without mother, without descent, having neither beginning of  
 days, nor end of life; but made like to the Son of Yah; abideth a priest continually.  
 4 Now consider how great this man *was*, to whom even the patriarch Abraham

gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receives them*, of whom it is witnessed that he lives.

9 And as I may so say, Levi also, who receives tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Adonay sprang out of Juda; of which tribe Moshe spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh to Yah.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said to him, Yah the Eternally Self-Existing sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Yahooshua made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, has an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come to Yah by him, seeing he ever lives to make intercession for them.

26 For such an High Priest became us, *who is* Set-Apart, harmless, undefiled, separate from sinners, and made higher than the Heavens;

27 Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

## CHAPTER 8

NOW of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens;  
2 A minister of the sanctuary, and of the true tabernacle, which Yah the Eternally Self-Existing pitched, and not man.

3 For every High Priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on Earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve to the example and shadow of Heavenly things, as Moshe was admonished of Yah when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith Yah the Eternally Self-Existing, when I will make a new covenant with the house of Yisra'El and with the house of Yahoowdah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim; because they continued not in my covenant, and I regarded them not, saith Yah the Eternally Self-Existing.

10 For this *is* the covenant that I will make with the house of Yisra'El after those days, saith Yah the Eternally Self-Existing; I will put my laws into their mind, and write them in their hearts: and I will be to them a Yah, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know Yah the Eternally Self-Existing: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he has made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

## CHAPTER 9

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of Kavod shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of Yah*.

7 But into the second *went* the High Priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Set-Apart Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But the Anointed One of Yah being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the Set-Apart place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of the Anointed One of Yah, who through the eternal Spirit offered himself without spot to Yah, purge your conscience from dead works to serve the living Yah?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal

inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator lives.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moshe had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which Yah has enjoined to you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the Heavens should be purified with these; but the Heavenly things themselves with better sacrifices than these.

24 For the Anointed One of Yah is not entered into the Set-Apart places made with hands, *which are* the figures of the true; but into Heaven itself, now to appear in the presence of Yah for us:

25 Nor yet that he should offer himself often, as the High Priest entereth into the Set-Apart place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world has he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed to men once to die, but after this the judgment:

28 So the Anointed One of Yah was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin to salvation.

## CHAPTER 10

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body has thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou has had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O Yah.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O Yah. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Yahooshua the Anointed One of Yah once *for all*.

11 And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of Yah;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he has perfected for ever them that are sanctified.

15 *Whereof* the Set-Apart Spirit also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith Yah the Eternally Self-Existing, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Yahooshua,

20 By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an High Priest over the house of Yah;

22 Let us draw near with a true heart in full assurance of Emunah, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* Emunah without wavering; (for he *is* emunahful that promised;)

24 And let us consider one another to provoke to Chesed and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as you see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall

devour the adversaries.

28 He that despised Moshe' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of Yah, and has counted the blood of the covenant, wherewith he was sanctified, an unSet-Apart thing, and has done despite to the Spirit of Chen?

30 For we know him that has said, Vengeance *belongeth* to me, I will recompense, saith Yah the Eternally Self-Existing. And again, Yah the Eternally Self-Existing shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living Yah.

32 But call to remembrance the former days, in which, after you were illuminated, you endured a great fight of afflictions;

33 Partly, whilst you were made a gazingstock both by reproaches and afflictions; and partly, whilst you became companions of them that were so used.

34 For you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in Heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which has great recomdenarii of reward.

36 For you have need of patience, that, after you have done the will of Yah, you might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by Emunah: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back to perdition; but of them that believe to the saving of the soul.

## CHAPTER 11

NOW Emunah is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through Emunah we understand that the worlds were framed by the word of Yah, so that things which are seen were not made of things which do appear.

4 By Emunah Hebel offered to Yah a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, Yah testifying of his gifts: and by it he being dead yet speaks.

5 By Emunah Enoch was translated that he should not see death; and was not found, because Yah had translated him: for before his translation he had this



testimony, that he pleased Yah.

6 But without Emunah *it is* impossible to please *him*: for he that cometh to Yah must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By Emunah Noah, being warned of Yah of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by Emunah.

8 By Emunah Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By Emunah he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Yitshaq and Ya'aqob, the heirs with him of the same promise:

10 For he looked for a city which has foundations, whose builder and maker *is* Yah.

11 Through Emunah also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him emunahful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in Emunah, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the Earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an Heavenly: wherefore Yah is not ashamed to be called their Mighty One: for he has prepared for them a city.

17 By Emunah Abraham, when he was tried, offered up Yitshaq: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Yitshaq shall thy seed be called:

19 Accounting that Yah *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By Emunah Yitshaq blessed Ya'aqob and Esau concerning things to come.

21 By Emunah Ya'aqob, when he was a dying, blessed both the sons of Yoseph; and bowed down, *leaning* upon the top of his staff.

22 By Emunah Yoseph, when he died, made mention of the departing of the children of Yisra'El; and gave commandment concerning his bones.

23 By Emunah Moshe, when he was born, was hid three months of his parents,

because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By Emunah Moshe, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of Yah, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of the Anointed One of Yah greater riches than the treasures in Mitsrayim: for he had respect to the recomdenarii of the reward.

27 By Emunah he forsook Mitsrayim, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through Emunah he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By Emunah they passed through the Red sea as by dry *land*: which the Mitsrites assaying to do were drowned.

30 By Emunah the walls of Yeriho fell down, after they were compassed about seven days.

31 By Emunah the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of Dawid also, and Samuel, and of the Spokesmen of Yah:

33 Who through Emunah subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the Earth.

39 And these all, having obtained a good report through Emunah, received not the promise:

40 Yah having provided some better thing for us, that they without us should not be made perfect.

## CHAPTER 12

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking to Yahooshua the author and finisher of *our* Emunah; who for the joy that was set before him endured the Stake, despising the shame, and is set down at the right hand of the throne of Yah.

3 For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.

4 Ye have not yet resisted to blood, striving against sin.

5 And you have forgotten the exhortation which speaks to you as to children, My son, despise not thou the chastening of Yah the Eternally Self-Existing, nor faint when thou art rebuked of him:

6 For whom Yah the Eternally Self-Existing Chesedth he chasteneth, and scourgeth every son whom he receives.

7 If you endure chastening, Yah dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if you be without chastisement, whereof all are partakers, then are you bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection to the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his Set-Apartness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and Set-Apartness, without which no man shall see Yah the Eternally Self-Existing:

15 Looking diligently lest any man fail of the Chen of Yah; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For you are not come to the mount that might be touched, and that burned

with fire, nor to blackness, and darkness, and tempest,  
 19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:  
 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:  
 21 And so terrible was the sight, *that* Moshe said, I exceedingly fear and quake:)  
 22 But you are come to mount sion, and to the city of the living Mighty One, the Heavenly Yerushalayim, and to an innumerable company of Messengers,  
 23 To the general assembly and assembly of the firstborn, which are written in Heaven, and to Yah the Judge of all, and to the spirits of just men made perfect,  
 24 And to Yahooshua the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than *that of* Hebel.  
 25 See that you refuse not him that speaks. For if they escaped not who refused him that spake on Earth, much more *shall not we escape*, if we turn away from him that *speaks* from Heaven:  
 26 Whose voice then shook the Earth: but now he has promised, saying, Yet once more I shake not the Earth only, but also Heaven.  
 27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.  
 28 Wherefore we receiving a Kingdom which cannot be moved, let us have *Chen*, whereby we may serve Yah acceptably with reverence and mighty onely fear:  
 29 For our Mighty One *is* a consuming fire.

### CHAPTER 13

LET brotherly Chesed continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained Messengers unawares.  
 3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.  
 4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers Yah will judge.  
 5 *Let your* conversation *be* without covetousness; *and be* content with such things as you have: for he has said, I will never leave thee, nor forsake thee.  
 6 So that we may boldly say, Yah the Eternally Self-Existing *is* my helper, and I will not fear what man shall do to me.  
 7 Remember them which have the rule over you, who have spoken to you the word of Yah: whose Emunah follow, considering the end of *their* conversation.  
 8 Yahooshua the Anointed One of Yah the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange teachings. For *it is* a good thing that the heart be established with Chen; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp.

12 Wherefore Yahooshua also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore to him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to Yah continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices Yah is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the Mighty One of peace, that brought again from the dead our Adonay Yahooshua, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Yahooshua the Anointed One of Yah; to whom *be* Kavod for ever and ever. Amě.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter to you in few words.

23 Know you that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the Set-Apart Ones. They of Italy salute you.

25 Chen *be* with you all. Amě.<sup>1021</sup>

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<sup>1021</sup> Footnote in the KJV "Written to the Hebrews from Italy by Timothy."

## Book 20: The General Letter of Ya'aqob {James}

### Chapter 1

<sup>1022</sup>YA'AQOB, a servant of Yah and of Adonay Yahooshua the Anointed One of Yah, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when you fall into divers temptations;

3 Knowing *this*, that the trying of your Emunah works patience.

4 But let patience have *her* perfect work, that you may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of Yah, that gives to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in Emunah, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of Yah the Eternally Self-Existing.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the Chen of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which Yah the Eternally Self-Existing has promised to them that Chesed him.

13 Let no man say when he is tempted, I am tempted of Yah: for Yah cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust has conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to

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<sup>1022</sup> The general letter of Ya'aqob, incorrectly James.

speaking, slow to wrath:

20 For the wrath of man works not the righteousness of Yah.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be you doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like to a man beholding his natural face in a glass:

24 For he beholdeth himself, and goes his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before Yah and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

## CHAPTER 2

MY brethren, have not the Emunah of our Adonay Yahooshua the Anointed One of Yah, *Adonay* of Kavod, with respect of persons.

2 For if there come to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And you have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are you not then partial in yourselves, and are become judges of evil thoughts?

5 Harken, my beloved brethren, Hath not Yah chosen the poor of this world rich in Emunah, and heirs of the Kingdom which he has promised to them that Chesed him?

6 But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which you are called?

8 If you fulfil the royal law according to the scripture, Thou shalt Chesed thy neighbour as thyself, you do well:

9 But if you have respect to persons, you commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.  
 12 So speak you, and so do, as they that shall be judged by the law of liberty.  
 13 For he shall have judgment without mercy, that has shewed no mercy; and mercy rejoice against judgment.  
 14 What *doth it* profit, my brethren, though a man say he has Emunah, and have not works? can Emunah save him?  
 15 If a brother or sister be naked, and destitute of daily food,  
 16 And one of you say to them, Depart in peace, be *you* warmed and filled; notwithstanding you give them not those things which are needful to the body; what *doth it* profit?  
 17 Even so Emunah, if it has not works, is dead, being alone.  
 18 Yea, a man may say, Thou has Emunah, and I have works: shew me thy Emunah without thy works, and I will shew thee my Emunah by my works.  
 19 Thou believest that there is one Mighty One; thou doest well: the devils also believe, and tremble.  
 20 But wilt thou know, O vain man, that Emunah without works is dead?  
 21 Was not Abraham our father justified by works, when he had offered Yitshaq his son upon the altar?  
 22 Seest thou how Emunah wrought with his works, and by works was Emunah made perfect?  
 23 And the scripture was fulfilled which saith, Abraham believed Yah, and it was imputed to him for righteousness: and he was called the Friend of Yah.  
 24 Ye see then how that by works a man is justified, and not by Emunah only.  
 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?  
 26 For as the body without the spirit is dead, so Emunah without works is dead also.

### CHAPTER 3

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.  
 2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.  
 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.  
 4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.  
 5 Even so the tongue is a little member, and boasteth great things. Behold, how



great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of Hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and has been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we Yah, even the Father; and therewith curse we men, which are made after the similitude of Yah.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 does a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if you have bitter envying and strife in your hearts, Kavod not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* Earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

#### CHAPTER 4

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: you kill, and desire to have, and cannot obtain: you fight and war, yet you have not, because you ask not.

3 Ye ask, and receive not, because you ask amiss, that you may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know you not that the friendship of the world is enmity with Yah? whosoever therefore will be a friend of the world is the enemy of Yah.

5 Do you think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he gives more Chen. Wherefore he saith, Yah resisteth the proud, but gives Chen to the humble.

7 Submit yourselves therefore to Yah. Resist the devil, and he will flee from you.

8 Draw nigh to Yah, and he will draw nigh to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of Yah the Eternally Self-Existing, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaks evil of *his* brother, and judges his brother, speaks evil of the law, and judges the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, you that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas you know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that you *ought* to say, If Yah the Eternally Self-Existing will, we shall live, and do this, or that.

16 But now you rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knows to do good, and doeth *it* not, to him it is sin.

## CHAPTER 5

GO to now, *you* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of Yah the Eternally Self-Existing of sabaoth.

5 Ye have lived in pleasure on the Earth, and been wanton; you have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, to the coming of Yah the Eternally Self-Existing. Behold, the husbandman waiteth for the precious fruit of the Earth, and has long patience for it, until he receive the early and latter rain.

8 Be you also patient; stablish your hearts: for the coming of Adonay draweth nigh.

9 Grudge not one against another, brethren, lest you be condemned: behold, the judge stands before the door.

10 Take, my brethren, the Spokesmen of Yah, who have spoken in the name of Yah the Eternally Self-Existing, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of Yah the Eternally Self-Existing; that Yah the Eternally Self-Existing is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by Heaven, neither by the Earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest you fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing Tehillim deeds.

14 Is any sick among you? let him call for the elders of the assembly; and let them pray over him, anointing him with oil in the name of Yah the Eternally Self-Existing:

15 And the prayer of Emunah shall save the sick, and Yah the Eternally Self-Existing shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much.

17 EliYahoo was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the Earth by the space of three years and six months.

18 And he prayed again, and the Heaven gave rain, and the Earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## Book 21: The First General Letter of Kěpha {Peter}

### Chapter 1

<sup>1023</sup>KĚPHA, an emissary of Yahooshua the Anointed One of Yah, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of Yah the Father, through sanctification of the Spirit, to obedience and sprinkling of the blood of Yahooshua the Anointed One of Yah: Chen to you, and peace, be multiplied.

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<sup>1023</sup> The first general letter of Kepha, incorrectly Peter.

3 Blessed *be* the Yah and Father of our Adonay Yahooshua the Anointed One of Yah, which according to his abundant mercy has begotten us again to a lively hope by the resurrection of Yahooshua the Anointed One of Yah from the dead,  
4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you,  
5 Who are kept by the power of Yah through Emunah to salvation ready to be revealed in the last time.  
6 Wherein you greatly rejoice, though now for a season, if need be, you are in heaviness through manifold temptations:  
7 That the trial of your Emunah, being much more precious than of gold that perisheth, though it be tried with fire, might be found to praise and honour and Kavod at the appearing of Yahooshua the Anointed One of Yah:  
8 Whom having not seen, you Chesed; in whom, though now you see *him* not, yet believing, you rejoice with joy unspeakable and full of Kavod:  
9 Receiving the end of your Emunah, *even* the salvation of *your* souls.  
10 Of which salvation the Spokesmen of Yah have inquired and searched diligently, who prophesied of the Chen *that should come* to you:  
11 Searching what, or what manner of time the Spirit of the Anointed One of Yah which was in them did signify, when it testified beforehand the sufferings of the Anointed One of Yah, and the Kavod that should follow.  
12 Unto whom it was revealed, that not to themselves, but to us they did minister the things, which are now reported to you by them that have preached the Good News to you with the Set-Apart Spirit sent down from Heaven; which things the Messengers desire to look into.  
13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the Chen that is to be brought to you at the revelation of Yahooshua the Anointed One of Yah;  
14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:  
15 But as he which has called you is Set-Apart, so be you Set-Apart in all manner of conversation;  
16 Because it is written, Be you Set-Apart; for I am Set-Apart.  
17 And if you call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning *here* in fear:  
18 Forasmuch as you know that you were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;  
19 But with the precious blood of the Anointed One of Yah, as of a lamb without blemish and without spot:  
20 Who verily was foreordained before the foundation of the world, but was

manifest in these last times for you,

21 Who by him do believe in Yah, that raised him up from the dead, and gave him Kavod; that your Emunah and hope might be in Yah.

22 Seeing you have purified your souls in obeying the truth through the Spirit to unfeigned Chesed of the brethren, *see that you* Chesed one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of Yah, which lives and abideth for ever.

24 For all flesh *is* as grass, and all the Kavod of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of Yah the Eternally Self-Existing endureth for ever. And this is the word which by the Good News is preached to you.

## CHAPTER 2

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that you may grow thereby:

3 If so be you have tasted that Yah the Eternally Self-Existing *is* gracious.

4 To whom coming, *as to* a living stone, disallowed indeed of men, but chosen of Yah, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an Set-Apart priesthood, to offer up spiritual sacrifices, acceptable to Yah by Yahooshua the Anointed One of Yah.

6 Wherefore also it is contained in the scripture, Behold, I lay in sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But you *are* a chosen generation, a royal priesthood, an Set-Apart nation, a peculiar people; that you should shew forth the praises of him who has called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of Yah: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Ha-goyim: that, whereas they

12 speak against you as evildoers, they may by *your* good works, which they shall behold, Kavod Yah in the day of visitation.

13 Submit yourselves to every ordinance of man for Yah the Eternally Self-Existing's sake: whether it be to the king, as supreme;

14 Or to governors, as to them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of Yah, that with well doing you may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of Yah.

17 Honour all *men*. Love the brotherhood. Fear Yah. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward Yah endure grief, suffering wrongfully.

20 For what Kavod *is it*, if, when you be buffeted for your faults, you shall take it patiently? but if, when you do well, and suffer *for it*, you take it patiently, this *is* acceptable with Yah.

21 For even hereunto were you called: because the Anointed One of Yah also suffered for us, leaving us an example, that you should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judges righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live to righteousness: by whose stripes you were healed.

25 For you were as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.

### CHAPTER 3

1 LIKEWISE, you wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of Yah of great price.

5 For after this manner in the old time the Set-Apart women also, who trusted in Yah, adorned themselves, being in subjection to their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters you are, as long as you do well, and are not afraid with any amazement.

7 Likewise, you husbands, dwell with *them* according to knowledge, giving honour to the wife, as to the weaker vessel, and as being heirs together of the Chen of life; that your prayers be not hindered.

8 Finally, *be you* all of one mind, having compassion one of another, Chesed as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that you are thereunto called, that you should inherit a blessing.

10 For he that will Chesed life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of Yah the Eternally Self-Existing *are* over the righteous, and his ears *are open* to their prayers: but the face of Yah the Eternally Self-Existing *is* against them that do evil.

13 And who *is* he that will harm you, if you be followers of that which is good?

14 But and if you suffer for righteousness' sake, happy *are you*: and be not afraid of their terror, neither be troubled;

15 But sanctify Yah the Eternally Self-Existing Mighty One in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in the Anointing of the Spirit of Yah.

17 For *it is* better, if the will of Yah be so, that you suffer for well doing, than for evil doing.

18 For the Anointed One of Yah also has once suffered for sins, the just for the unjust, that he might bring us to Yah, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached to the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of Yah waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* immersion doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward Yah,) by the resurrection of Yahooshua the Anointed One of Yah:

22 Who is gone into Heaven, and is on the right hand of Yah; Messengers and authorities and powers being made subject to him.

## CHAPTER 4

FORASMUCH then as the Anointed One of Yah has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh has ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of Yah.

3 For the time past of *our* life may suffice us to have wrought the will of the Hagoyim, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that you run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the Good News preached also to them that are dead, that they might be judged according to men in the flesh, but live according to Yah in the spirit.

7 But the end of all things is at hand: be you therefore sober, and watch to prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man has received the gift, *even so* minister the same one to another, as good stewards of the manifold Chen of Yah.

11 If any man speak, *let him speak* as the oracles of Yah; if any man minister, *let him do it* as of the ability which Yah gives: that Yah in all things may be Kavod through Yahooshua the Anointed One of Yah, to whom be praise and dominion for ever and ever. Aměn.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you:

13 But rejoice, inasmuch as you are partakers of the Anointed One of Yah's sufferings; that, when his Kavod shall be revealed, you may be glad also with exceeding joy.

14 If you be reproached for the name of the Anointed One of Yah, happy *are you*; for the spirit of Kavod and of Yah resteth upon you: on their part he is evil spoken of, but on your part he is Kavod.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as an Anointed one of Yah, let him not be ashamed; but let him Kavod Yah on this behalf.

17 For the time *is come* that judgment must begin at the house of Yah: and if *it* first *begin* at us, what shall the end *be* of them that obey not the Good News of Yah?



18 And if the righteous scarcely be saved, where shall the unmighty onely and the sinner appear?

19 Wherefore let them that suffer according to the will of Yah commit the keeping of their souls *to him* in well doing, as to a emunahful Creator.

## CHAPTER 5

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of the Anointed One of Yah, and also a partaker of the Kavod that shall be revealed:

2 Feed the flock of Yah which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *Yah's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, you shall receive a crown of Kavod that fadeth not away.

5 Likewise, you younger, submit yourselves to the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for Yah resisteth the proud, and gives Chen to the humble.

6 Humble yourselves therefore under the mighty hand of Yah, that he may exalt you in due time:

7 Casting all your care upon him; for he cares for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the Emunah, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the Mighty One of all Chen, who has called us to his eternal Kavod by The Anointing of the Spirit of Yah that was upon Yahooshua, after that you have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* Kavod and dominion for ever and ever. Aměn.

12 By Silvanus, a emunahful brother to you, as I suppose, I have written briefly, exhorting, and testifying that this is the true Chen of Yah wherein you stand.

13 The *assembly that is* at Babel, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet you one another with a kiss of charity. Peace *be* with you all that are in The Anointing of the Spirit of Yah that was upon Yahooshua. Aměn.

## Book 22: The Second General Letter of Kěpha {Peter}

### Chapter 1

<sup>1024</sup>SIMON Kepha, a servant and an emissary of Yahooshua the Anointed One of Yah, to them that have obtained like precious Emunah with us through the righteousness of Yah and our Saviour Yahooshua the Anointed One of Yah:

2 Chen and peace be multiplied to you through the knowledge of Yah, and of Yahooshua our Adonay,

3 According as his divine power has given to us all things that *pertain* to life and mighty oneliness, through the knowledge of him that has called us to Kavod and virtue:

4 Whereby are given to us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your Emunah virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience mighty oneliness;

7 And to mighty oneliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that you shall* neither be barren nor unfruitful in the knowledge of our Adonay Yahooshua the Anointed One of Yah.

9 But he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall:

11 For so an entrance shall be ministered to you abundantly into the everlasting Kingdom of our Adonay and Saviour Yahooshua the Anointed One of Yah.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though you know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Adonay Yahooshua the Anointed One of Yah has shewed me.

15 Moreover I will endeavour that you may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known to you the power and coming of our Adonay Yahooshua the Anointed One of Yah, but were eyewitnesses of his majesty.

17 For he received from Yah the Father honour and Kavod, when there came such a voice to him from the excellent Kavod, This is my beloved Son, in whom I am well pleased.

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<sup>1024</sup> The second general letter of Kepha.

18 And this voice which came from Heaven we heard, when we were with him in the Set-Apart mount.

19 We have also a more sure word of prophecy; whereunto you do well that you take heed, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but Set-Apart men of Yah spake *as they were* moved by the Set-Apart Spirit.

## CHAPTER 2

BUT there were false Spokesmen of Yah also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying Yah the Eternally Self-Existing that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if Yah spared not the Messengers that sinned, but cast *them* down to Hell, and delivered *them* into chains of darkness, to be reserved to judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the unmighty onely;

6 And turning the cities of Sedom and Amorah into ashes condemned *them* with an overthrow, making *them* an ensample to those that after should live unmighty onely;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 Yah the Eternally Self-Existing knows how to deliver the mighty onely out of temptations, and to reserve the unjust to the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas Messengers, which are greater in power and might, bring not railing accusation against them before Yah the Eternally Self-Existing.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who Cheseded the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the Spokesman of Yah.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of Adonay and Saviour Yahooshua the Anointed One of Yah, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the Set-Apart commandment delivered to them.

22 But it is happened to them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

### CHAPTER 3

THIS second epistle, beloved, I now write to you; in *both* which I stir up your pure minds by way of remembrance:

2 That you may be mindful of the words which were spoken before by the Set-Apart Spokesmen of Yah, and of the commandment of us the Emissaries of Adonay and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of Yah the Heavens

were of old, and the Earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the Heavens and the Earth, which are now, by the same word are kept in store, reserved to fire against the day of judgment and perdition of unrighteous men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with Yah the Eternally Self-Existing as a thousand years, and a thousand years as one day.

9 Yah the Eternally Self-Existing is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of Yah the Eternally Self-Existing will come as a thief in the night; in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the Earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought you to be in *all* Set-Apart conversation and mighty oneliness,

12 Looking for and hasting to the coming of the day of Yah, wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new Heavens and a new Earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Adonay *is* salvation; even as our beloved brother Sha'ul also according to the wisdom given to him has written to you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other writings, to their own destruction.

17 Ye therefore, beloved, seeing you know *these things* before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in *Chen*, and *in* the knowledge of our Adonay and Saviour Yahooshua the Anointed One of Yah. To him *be* Kavod both now and for ever. Amēn.

## Book 23: The First General Letter of Yahoochanan {~~John~~}

### Chapter 1

<sup>1025</sup>THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew to you that eternal life, which was with the Father, and was manifested to us;)

3 That which we have seen and heard declare we to you, that you also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Yahooshua the Anointed One of Yah.

4 And these things write we to you, that your joy may be full.

5 This then is the message which we have heard of him, and declare to you, that Yah is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yahooshua the Anointed One of Yah his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is emunahful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

## CHAPTER 2

MY little children, these things write I to you, that you sin not. And if any man sin, we have an advocate with the Father, Yahooshua the Anointed One of Yah the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the Chesed of Yah perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning.

8 Again, a new commandment I write to you, which thing is true in him and in

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<sup>1025</sup> The first general letter of Yahooochanan, incorrectly John.

you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that Chesedth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knows not whither he goes, because that darkness has blinded his eyes.

12 I write to you, little children, because your sins are forgiven you for his name's sake.

13 I write to you, fathers, because you have known him *that is* from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.

14 I have written to you, fathers, because you have known him *that is* from the beginning. I have written to you, young men, because you are strong, and the word of Yah abideth in you, and you have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man Chesed the world, the Chesed of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passes away, and the lust thereof: but he that doeth the will of Yah abideth for ever.

18 Little children, it is the last time: and as you have heard that anti the Anointing of the Spirit of Yah shall come, even now are there many anti the Anointing of the Spirit of Yah<sup>1026</sup>; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But you have an unction from the Set-Apart One, and you know all things.

21 I have not written to you because you know not the truth, but because you know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Yahooshua is the Anointed One of Yah? He is anti the Anointing of the Spirit of Yah, that denies the Father and the Son.

23 Whosoever denieth the Son, the same has not the Father: [*but*] *he that acknowledgeth the Son has the Father also.*

24 Let that therefore abide in you, which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, you also shall continue in the Son, and in the Father.

25 And this is the promise that he has promised us, *even* eternal life.

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<sup>1026</sup> In theKJV and commonly this is "antichrist" which is taken to be against Yahooshua. The Anti Anointing is a Demonic presence that opposes the Anointing of the Spirit of Yah on Believers and this has been active since early on in the time after the death of Yahooshua.

26 These *things* have I written to you concerning them that seduce you.  
27 But the anointing which you have received of him abideth in you, and you need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him.  
28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.  
29 If you know that he is righteous, you know that every one that doeth righteousness is born of him.

### CHAPTER 3

BEHOLD, what manner of Chesed the Father has bestowed upon us, that we should be called the sons of Yah: therefore the world knows us not, because it knew him not.

2 Beloved, now are we the sons of Yah, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that has this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And you know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sins not: whosoever sins has not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sins from the beginning. For this purpose the Son of Yah was manifested, that he might destroy the works of the devil.

9 Whosoever is born of Yah doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of Yah.

10 In this the children of Yah are manifest, and the children of the devil: whosoever doeth not righteousness is not of Yah, neither he that Chesedth not his brother.

11 For this is the message that you heard from the beginning, that we should Chesed one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death to life, because we Chesed the



brethren. He that Chesedth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and you know that no murderer has eternal life abiding in him.

16 Hereby perceive we the Chesed *of Yah*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso has this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the Chesed of Yah in him?

18 My little children, let us not Chesed in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, Yah is greater than our heart, and knows all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward Yah.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Yahooshua the Anointed One of Yah, and Chesed one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us.

#### CHAPTER 4

BELOVED, believe not every spirit, but try the spirits whether they are of Yah: because many false Spokesmen of Yah are gone out into the world.

2 Hereby know you the Spirit of Yah: Every spirit that confesseth that Yahooshua the Anointed One of Yah is come in the flesh is of Yah:

3 And every spirit that confesseth not that Yahooshua the Anointed One of Yah is come in the flesh is not of Yah: and this is that *spirit* of anti the Anointing of the Spirit of Yah, whereof you have heard that it should come; and even now already is it in the world.

4 Ye are of Yah, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of Yah: he that knows Yah heareth us; he that is not of Yah heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us Chesed one another: for Chesed is of Yah; and every one that Chesedth is born of Yah, and knows Yah.

8 He that Chesedth not knows not Yah; for Yah is Chesed.  
 9 In this was manifested the Chesed of Yah toward us, because that Yah sent his only begotten Son into the world, that we might live through him.  
 10 Herein is Chesed, not that we Cheseded Yah, but that he Cheseded us, and sent his Son *to be* the propitiation for our sins.  
 11 Beloved, if Yah so Cheseded us, we ought also to Chesed one another.  
 12 No man has seen Yah at any time. If we Chesed one another, Yah dwelleth in us, and his Chesed is perfected in us.  
 13 Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit.  
 14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.  
 15 Whosoever shall confess that Yahooshua is the Son of Yah, Yah dwelleth in him, and he in Yah.  
 16 And we have known and believed the Chesed that Yah has to us. Yah is Chesed; and he that dwelleth in Chesed dwelleth in Yah, and Yah in him.  
 17 Herein is our Chesed made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.  
 18 There is no fear in Chesed; but perfect Chesed casteth out fear: because fear has torment. He that feareth is not made perfect in Chesed.  
 19 We Chesed him, because he first Cheseded us.  
 20 If a man say, I Chesed Yah, and hateth his brother, he is a liar: for he that Chesedth not his brother whom he has seen, how can he Chesed Yah whom he has not seen?  
 21 And this commandment have we from him, That he who Chesedth Yah Chesed his brother also.

## CHAPTER 5

WHOSOEVER believeth that Yahooshua is the Anointed One of Yah is born of Yah: and every one that Chesedth him that begat Chesedth him also that is begotten of him.  
 2 By this we know that we Chesed the children of Yah, when we Chesed Yah, and keep his commandments.  
 3 For this is the Chesed of Yah, that we keep his commandments: and his commandments are not grievous.  
 4 For whatsoever is born of Yah overcometh the world: and this is the victory that overcometh the world, *even* our Emunah.  
 5 Who is he that overcometh the world, but he that believeth that Yahooshua is the Son of Yah?  
 6 This is he that came by water and blood, *even* Yahooshua the Anointed One of

Yah; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in Heaven, the Father, the Word, and the Set-Apart Spirit: and these three are one.

8 And there are three that bear witness in Earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of Yah is greater: for this is the witness of Yah which he has testified of his Son.

10 He that believeth on the Son of Yah has the witness in himself: he that believeth not Yah has made him a liar; because he believeth not the record that Yah gave of his Son.

11 And this is the record, that Yah has given to us eternal life, and this life is in his Son.

12 He that has the Son has life; *and* he that has not the Son of Yah has not life.

13 These things have I written to you that believe on the name of the Son of Yah; that you may know that you have eternal life, and that you may believe on the name of the Son of Yah.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not to death, he shall ask, and he shall give him life for them that sin not to death. There is a sin to death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not to death.

18 We know that whosoever is born of Yah sins not; but he that is begotten of Yah keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of Yah, and the whole world lieth in wickedness.

20 And we know that the Son of Yah is come, and has given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Yahooshua the Anointed One of Yah. This is the true Yah, and eternal life.

21 Little children, keep yourselves from idols. Aměn.

## Book 24: The Second Letter of Yahoochanan {~~John~~}

### Chapter 1

<sup>1027</sup>THE elder to the elect lady and her children, whom I Chesed in the truth; and not I only, but also all they that have known the truth;  
 2 For the truth's sake, which dwelleth in us, and shall be with us for ever.  
 3 Chen be with you, mercy, *and* peace, from Yah the Father, and from Adonay Yahooshua the Anointed One of Yah, the Son of the Father, in truth and Chesed.  
 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.  
 5 And now I beseech thee, lady, not as though I wrote a new commandment to thee, but that which we had from the beginning, that we Chesed one another.  
 6 And this is Chesed, that we walk after his commandments. This is the commandment, That, as you have heard from the beginning, you should walk in it.  
 7 For many deceivers are entered into the world, who confess not that Yahooshua the Anointed One of Yah is come in the flesh. This is a deceiver and an anti the Anointing of the Spirit of Yah.  
 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.  
 9 Whosoever transgresseth, and abideth not in the teaching of the Anointing of the Spirit of Yah, has not Yah. He that abideth in the teaching of the Anointing of the Spirit of Yah, he has both the Father and the Son.  
 10 If there come any to you, and bring not this teaching, receive him not into *your* house, neither bid him Yah speed:  
 11 For he that biddeth him Yah speed is partaker of his evil deeds.  
 12 Having many things to write to you, I would not *write* with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full.  
 13 The children of thy elect sister greet thee. Aměn.

## Book 25: The Third Letter of Yahoochanan {~~John~~}

### Chapter 1

<sup>1028</sup>THE elder to the wellbeloved Gaios, whom I Chesed in the truth.  
 2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.  
 3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

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<sup>1027</sup> The second letter of Yahoochanan.

<sup>1028</sup> The third letter of Yahoochanan.

4 I have no greater joy than to hear that my children walk in truth.  
 5 Beloved, thou doest emunahfully whatsoever thou doest to the brethren, and to strangers;  
 6 Which have borne witness of thy charity before the assembly: whom if thou bring forward on their journey after a mighty onely sort, thou shalt do well:  
 7 Because that for his name's sake they went forth, taking nothing of the Hagoyim.  
 8 We therefore ought to receive such, that we might be fellowhelpers to the truth.  
 9 I wrote to the assembly: but Diotrephes, who Chesedth to have the preeminence among them, receives us not.  
 10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the assembly.  
 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of Yah: but he that doeth evil has not seen Yah.  
 12 Demetrios has good report of all *men*, and of the truth itself: yea, and we *also* bear record; and you know that our record is true.  
 13 I had many things to write, but I will not with ink and pen write to thee:  
 14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

## Book 26: The General Letter of Yahoowdah {~~Jude~~}

### Chapter 1

<sup>1029</sup>JUDE, the servant of Yahooshua the Anointed One of Yah, and brother of Ya'aqob, to them that are sanctified by Yah the Father, and preserved in Yahooshua the Anointed One of Yah, *and* called:

2 Mercy to you, and peace, and Chesed, be multiplied.  
 3 Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you, and exhort *you* that you should earnestly contend for the Emunah which was once delivered to the Set-Apart Ones.  
 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, unmighty onely men, turning the Chen of our Yah into

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<sup>1029</sup> The general letter of Yahoowdah, incorrectly Jude.

lasciviousness, and denying the only Adonay Yah, and our Adonay Yahooshua the Anointed One of Yah.

5 I will therefore put you in remembrance, though you once knew this, how that Yah the Eternally Self-Existing, having saved the people out of the land of Mitsrayim, afterward destroyed them that believed not.

6 And the Messengers which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness to the judgment of the great day.

7 Even as Sedom and Amarah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archmessenger, when contending with the devil he disputed about the body of Moshe, durst not bring against him a railing accusation, but said, Yah the Eternally Self-Existing rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe to them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, Yah the Eternally Self-Existing cometh with ten thousands of his Set-Apart Ones,

15 To execute judgment upon all, and to convince all that are unmighty onely among them of all their unmighty onely deeds which they have unmighty onely committed, and of all their hard *speeches* which unmighty onely sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaks great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember you the words which were spoken before of the Emissaries of our Adonay Yahooshua the Anointed One of Yah;

18 How that they told you there should be mockers in the last time, who should walk after their own unmighty onely lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But you, beloved, building up yourselves on your most Set-Apart Emunah,

praying in the Set-Apart Spirit,

21 Keep yourselves in the Chesed of Yah, looking for the mercy of our Adonay Yahooshua the Anointed One of Yah to eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now to him that is able to keep you from falling, and to present *you* faultless before the presence of his Kavod with exceeding joy,

25 To the only wise Yah our Saviour, *be* Kavod and majesty, dominion and power, both now and ever. Aměn.

## Book 27: The Revelation of Yahoochanan {~~John~~}

### Chapter 1

<sup>1030</sup>THE Revelation of Yahooshua the Anointed One of Yah, which Yah gave to him, to shew to his servants things which must shortly come to pass; and he sent and signified *it* by his messenger to his servant Yahoochanan :

2 Who bare record of the word of Yah, and of the testimony of Yahooshua the Anointed One of Yah, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 YAHOOCHANAN to the seven assemblies which are in Asia: Chen *be* to you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Yahooshua the Anointed One of Yah, *who is* the emunahful witness, *and* the first begotten of the dead, and the prince of the kings of the Earth. Unto him that Cheseded us, and washed us from our sins in his own blood,

6 And has made us kings and priests to Yah and his Father; to him *be* Kavod and dominion for ever and ever. Aměn.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the Earth shall wail because of him. Even so, Aměn.

8 I am Alpha and Omega, the beginning and the ending, saith Yah the Eternally Self-Existing, which is, and which was, and which is to come, Yah.

9 I Yahoochanan, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Yahooshua the Anointed One of Yah, was in the

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<sup>1030</sup> The Revelation of Yahoochanan, incorrectly John.

isle that is called Patmos, for the word of Yah, and for the testimony of Yahooshua the Anointed One of Yah.

10 I was in the Spirit on Yah the Eternally Self-Existing's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* to the seven assemblies which are in Asia; to Ephesos, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like to the Son of Adam, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not; I am the first and the last:

18 I *am* he that lives, and was dead; and, behold, I am alive for evermore, Amē; and have the keys of Hell and of death.

19 Write the things which thou has seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the Messengers of the seven assemblies: and the seven candlesticks which thou sawest are the seven assemblies.

## CHAPTER 2

UNTO the messenger of the assembly of Ephesos write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou has tried them which say they are Emissaries, and are not, and has found them liars:

3 And has borne, and has patience, and for my name's sake has laboured, and has not fainted.

4 Nevertheless I have *somewhat* against thee, because thou has left thy first



Chesed.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come to thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou has, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that has an ear, let him hear what the Spirit saith to the assemblies; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of Yah.

8 And to the messenger of the assembly in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Yahoodi'iy, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that you may be tried; and you shall have tribulation ten days: be thou emunahful to death, and I will give thee a crown of life.

11 He that has an ear, let him hear what the Spirit saith to the assemblies; He that overcometh shall not be hurt of the second death.

12 And to the messenger of the assembly in Pergamos write; These things saith he which has the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and has not denied my Emunah, even in those days wherein Antipas *was* my emunahful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou has there them that hold the teaching of Balaam, who taught Balac to cast a stumblingblock before the children of Yisra'El, to eat things sacrificed to idols, and to commit fornication.

15 So has thou also them that hold the teaching of the Nicolaitans, which thing I hate.

16 Repent; or else I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He that has an ear, let him hear what the Spirit saith to the assemblies; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives *it*.

18 And to the messenger of the assembly in Thyatira write; These things saith the Son of Yah, who has his eyes like to a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and Emunah, and thy patience,

and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calls herself a Spokesman of Yahess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the assemblies shall know that I am he which searcheth the reins and hearts: and I will give to every one of you according to your works.

24 But to you I say, and to the rest in Thyatira, as many as have not this teaching, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which you have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works to the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that has an ear, let him hear what the Spirit saith to the assemblies.

### CHAPTER 3

AND to the messenger of the assembly in Sardis write; These things saith he that has the seven Spirits of Yah, and the seven stars; I know thy works, that thou has a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before Yah.

3 Remember therefore how thou has received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou has a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his Messengers.

6 He that has an ear, let him hear what the Spirit saith to the assemblies.

7 And to the messenger of the assembly in Philadelphia write; These things saith he that is Set-Apart, he that is true, he that has the key of Dawid, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man

can shut it: for thou has a little strength, and has kept my word, and has not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Yahoodi'iy, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have Cheseded thee.

10 Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the Earth.

11 Behold, I come quickly: hold that fast which thou has, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my Mighty One, and he shall go no more out: and I will write upon him the name of my Mighty One, and the name of the city of my Mighty One, *which is* new Yerushalayim, which cometh down out of Heaven from my Mighty One: and *I will write upon him* my new name.

13 He that has an ear, let him hear what the Spirit saith to the assemblies.

14 And to the messenger of the assembly of the Laodiceans write; These things saith the Aměn, the emunahful and true witness, the beginning of the creation of Yah;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I Chesed, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that has an ear, let him hear what the Spirit saith to the assemblies.

#### CHAPTER 4

AFTER this I looked, and, behold, a door *was* opened in Heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said,

Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in Heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like to an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of Yah.

6 And before the throne *there was* a sea of glass like to crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Set-Apart, Set-Apart, Set-Apart, Adonay Yah Almighty, which was, and is, and is to come.

9 And when those beasts give Kavod and honour and thanks to him that sat on the throne, who lives for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that lives for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Adonay, to receive Kavod and honour and power: for thou has created all things, and for thy pleasure they are and were created.

## CHAPTER 5

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong messenger proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in Heaven, nor in Earth, neither under the Earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Juda, the Root of Dawid, has prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in

the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Yah sent forth into all the Earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Set-Apart Ones.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to Yah by thy blood out of every kindred, and tongue, and people, and nation;

10 And has made us to our Yah kings and priests: and we shall reign on the Earth.

11 And I beheld, and I heard the voice of many Messengers round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and Kavod, and blessing.

13 And every creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and Kavod, and power, *be* to him that sitteth upon the throne, and to the Lamb for ever and ever.

14 And the four beasts said, Aměn. And the four *and* twenty elders fell down and bowed down him that lives for ever and ever.

## CHAPTER 6

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the Earth, and that they should kill one another: and there was given to him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a denarius, and three measures of barley for a denarius; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast

say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the Earth, to kill with sword, and with hunger, and with death, and with the beasts of the Earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of Yah, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Adonay, Set-Apart and true, dost thou not judge and avenge our blood on them that dwell on the Earth?

11 And white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great Earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of Heaven fell to the Earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the Heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the Earth, and the great men, and the rich men, and the Commanders, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

## CHAPTER 7

AND after these things I saw four Messengers standing on the four corners of the Earth, holding the four winds of the Earth, that the wind should not blow on the Earth, nor on the sea, nor on any tree.

2 And I saw another messenger ascending from the east, having the seal of the living Yah: and he cried with a loud voice to the four Messengers, to whom it was given to hurt the Earth and the sea,

3 Saying, Hurt not the Earth, neither the sea, nor the trees, till we have sealed the servants of our Yah in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Yisra'El.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtalim

were sealed twelve thousand. Of the tribe of Menashsheh were sealed twelve thousand.

7 Of the tribe of Shim'on were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Yoseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and pkind deeds in their hands;

10 And cried with a loud voice, saying, Salvation to our Mighty One which sitteth upon the throne, and to the Lamb.

11 And all the Messengers stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and bowed down Yah,

12 Saying, Aměn: Blessing, and Kavod, and wisdom, and thanksgiving, and honour, and power, and might, *be* to our Mighty One for ever and ever. Aměn.

13 And one of the elders answered, saying to me, What are these which are arrayed in white robes? and whence came they?

14 And I said to him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of Yah, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and Yah shall wipe away all tears from their eyes.

## CHAPTER 8

AND when he had opened the seventh seal, there was silence in Heaven about the space of half an hour.

2 And I saw the seven Messengers which stood before Yah; and to them were given seven trumpets.

3 And another messenger came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer *it* with the prayers of all Set-Apart Ones upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the Set-Apart Ones, ascended up before Yah out of the messenger's hand.

5 And the messenger took the censer, and filled it with fire of the altar, and cast *it* into the Earth: and there were voices, and thunders, and lightnings, and an Earthquake.

6 And the seven Messengers which had the seven trumpets prepared themselves to sound.

7 The first messenger sounded, and there followed hail and fire mingled with blood, and they were cast upon the Earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second messenger sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third messenger sounded, and there fell a great star from Heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth messenger sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an messenger flying through the midst of Heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the Earth by reason of the other voices of the trumpet of the three Messengers, which are yet to sound!

## CHAPTER 9

AND the fifth messenger sounded, and I saw a star fall from Heaven to the Earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the Earth: and to them was given power, as the scorpions of the Earth have power.

4 And it was commanded them that they should not hurt the grass of the Earth, neither any green thing, neither any tree; but only those men which have not the seal of Yah in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion,



when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like to horses prepared to battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like to scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the messenger of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue has *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth messenger sounded, and I heard a voice from the four horns of the golden altar which is before Yah,

14 Saying to the sixth messenger which had the trumpet, Loose the four Messengers which are bound in the great river Euphrates.

15 And the four Messengers were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like to serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## CHAPTER 10

AND I saw another mighty messenger come down from Heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the Earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from Heaven saying to me, Seal up those things which the seven thunders uttered, and write them not.

5 And the messenger which I saw stand upon the sea and upon the Earth lifted up his hand to Heaven,

6 And swore by him that lives for ever and ever, who created Heaven, and the things that therein are, and the Earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh messenger, when he shall begin to sound, the mystery of Yah should be finished, as he has declared to his servants the Spokesmen of Yah.

8 And the voice which I heard from Heaven spake to me again, and said, Go *and* take the little book which is open in the hand of the messenger which stands upon the sea and upon the Earth.

9 And I went to the messenger, and said to him, Give me the little book. And he said to me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the messenger's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said to me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

## CHAPTER 11

AND there was given me a reed like to a rod: and the messenger stood, saying, Rise, and measure the temple of Yah, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given to the Ha-goyim: and the Set-Apart city shall they tread under foot forty *and* two months.

3 And I will give *power* to my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the

Yah of the Earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut Heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the Earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Mitsrayim, where also our Adonay was executed.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the Earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two Spokesmen of Yah tormented them that dwelt on the Earth.

11 And after three days and an half the Spirit of life from Yah entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from Heaven saying to them, Come up hither. And they ascended up to Heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great Earthquake, and the tenth part of the city fell, and in the Earthquake were slain of men seven thousand: and the remnant were affrighted, and gave Kavod to the Mighty One of Heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh messenger sounded; and there were great voices in Heaven, saying, The Kingdoms of this world are become *the Kingdoms* of our Adonay, and of his Anointed One; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before Yah on their seats, fell upon their faces, and bowed down Yah,

17 Saying, We give thee thanks, O Adonay Yah Almighty, which art, and wast, and art to come; because thou has taken to thee thy great power, and has reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the Spokesmen of Yah, and to the Set-Apart Ones, and them that fear thy name, small and great; and shouldest destroy them which destroy the Earth.

19 And the temple of Yah was opened in Heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and

thunderings, and an Earthquake, and great hail.

## CHAPTER 12

AND there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in Heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of Heaven, and did cast them to the Earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to Yah, and *to* his throne.

6 And the woman fled into the wilderness, where she has a place prepared of Yah, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in Heaven: Michael and his Messengers fought against the dragon; and the dragon fought and his Messengers,

8 And prevailed not; neither was their place found any more in Heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the Earth, and his Messengers were cast out with him.

10 And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the Kingdom of our Mighty One, and the power of his Anointed One: for the accuser of our brethren is cast down, which accused them before our Yah day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they Cheseded not their lives to the death.

12 Therefore rejoice, *you* Heavens, and you that dwell in them. Woe to the inhabitants of the Earth and of the sea! for the devil is come down to you, having great wrath, because he knows that he has but a short time.

13 And when the dragon saw that he was cast to the Earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the Earth helped the woman, and the Earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of Yah, and have the testimony of Yahooshua the Anointed One of Yah.

### CHAPTER 13

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like to a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they bowed down the dragon which gave power to the beast: and they bowed down the beast, saying, Who *is* like to the beast? who is able to make war with him?

5 And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against Yah, to blaspheme his name, and his tabernacle, and them that dwell in Heaven.

7 And it was given to him to make war with the Set-Apart Ones, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the Earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the Emunah of the Set-Apart Ones.

11 And I beheld another beast coming up out of the Earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the Earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from Heaven on the Earth in the sight of men,

14 And deceiveth them that dwell on the Earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the Earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life to the image of the beast, that the image of the

beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

#### CHAPTER 14

AND I looked, and, lo, a Lamb stood on the mount sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the Earth.

4 These are they which were not defiled with women; for they are bethulahs. These are they which follow the Lamb whithersoever he goes. These were redeemed from among men, *being* the firstfruits to Yah and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of Yah.

6 And I saw another messenger fly in the midst of Heaven, having the everlasting Good News to preach to them that dwell on the Earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear Yah, and give Kavod to him; for the hour of his judgment is come: and worship him that made Heaven, and Earth, and the sea, and the fountains of waters.

8 And there followed another messenger, saying, Babel is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third messenger followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of Yah, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Set-Apart Messengers, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they

have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

12 Here is the patience of the Set-Apart Ones: here *are* they that keep the commandments of Yah, and the Emunah of Yahooshua.

13 And I heard a voice from Heaven saying to me, Write, Blessed *are* the dead which die in Yah the Eternally Self-Existing from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like to the Son of Adam, having on his head a golden crown, and in his hand a sharp sickle.

15 And another messenger came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the Earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the Earth; and the Earth was reaped.

17 And another messenger came out of the temple which is in Heaven, he also having a sharp sickle.

18 And another messenger came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the Earth; for her grapes are fully ripe.

19 And the messenger thrust in his sickle into the Earth, and gathered the vine of the Earth, and cast *it* into the great winepress of the wrath of Yah.

20 And the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand *and* six hundred furlongs.

## CHAPTER 15

AND I saw another sign in Heaven, great and marvellous, seven Messengers having the seven last plagues; for in them is filled up the wrath of Yah.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of Yah.

3 And they sing the song of Moshe the servant of Yah, and the song of the Lamb, saying, Great and marvellous *are* thy works, Adonay Mighty One Almighty; just and true *are* thy ways, thou King of Set-Apart Ones.

4 Who shall not fear thee, O Adonay, and Kavod thy name? for *thou* only *art* Set-Apart: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the

testimony in Heaven was opened:

6 And the seven Messengers came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave to the seven Messengers seven golden vials full of the wrath of Yah, who lives for ever and ever.

8 And the temple was filled with smoke from the Kavod of Yah, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven Messengers were fulfilled.

## CHAPTER 16

AND I heard a great voice out of the temple saying to the seven Messengers, Go your ways, and pour out the vials of the wrath of Yah upon the Earth.

2 And the first went, and poured out his vial upon the Earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which bowed down his image.

3 And the second messenger poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

4 And the third messenger poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the messenger of the waters say, Thou art righteous, O Adonay, which art, and wast, and shalt be, because thou has judged thus.

6 For they have shed the blood of Set-Apart Ones and Spokesmen of Yah, and thou has given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Adonay Yah Almighty, true and righteous *are* thy judgments.

8 And the fourth messenger poured out his vial upon the sun; and power was given to him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of Yah, which has power over these plagues: and they repented not to give him Kavod.

10 And the fifth messenger poured out his vial upon the seat of the beast; and his Kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the Mighty One of Heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth messenger poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Spokesman of Yah.



14 For they are the spirits of devils, working miracles, *which* go forth to the kings of the Earth and of the whole world, to gather them to the battle of that great day of Yah Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh messenger poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babel came in remembrance before Yah, to give to her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of Heaven, *every stone* about the weight of a talent: and men blasphemed Yah because of the plague of the hail; for the plague thereof was exceeding great.

## CHAPTER 17

AND there came one of the seven Messengers which had the seven vials, and talked with me, saying to me, Come hither; I will shew to thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the Earth have committed fornication, and the inhabitants of the Earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABEL THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the Set-Apart Ones, and with the blood of the martyrs of Yahooshua: and when I saw her, I wondered with great admiration.

7 And the messenger said to me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which has the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the Earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which has wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no Kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength to the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Adonay of lords, and King of kings: and they that are with him *are* called, and chosen, and emunahful.

15 And he saith to me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For Yah has put in their hearts to fulfil his will, and to agree, and give their Kingdom to the beast, until the words of Yah shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the Earth.

## CHAPTER 18

AND after these things I saw another messenger come down from Heaven, having great power; and the Earth was lightened with his Kavod.

2 And he cried mightily with a strong voice, saying, Babel the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the Earth have committed fornication with her, and the merchants of the Earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from Heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached to Heaven, and Yah has remembered her iniquities.

6 Reward her even as she rewarded you, and double to her double according to her works: in the cup which she has filled fill to her double.

7 How much she has Kavod herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* Yah the Eternally Self-Existing Mighty One who judges her.

9 And the kings of the Earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babel, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the Earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like to this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* Heaven, and *you* Set-Apart Emissaries and Spokesmen of Yah; for Yah has avenged you on her.

21 And a mighty messenger took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babel be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumKěphas, shall

be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the Earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of Spokesmen of Yah, and of Set-Apart Ones, and of all that were slain upon the Earth.

## CHAPTER 19

AND after these things I heard a great voice of much people in Heaven, saying, Alleluia; Salvation, and Kavod, and honour, and power, to Yah the Eternally Self-Existing our Mighty One:

2 For true and righteous *are* his judgments: for he has judged the great whore, which did corrupt the Earth with her fornication, and has avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and bowed down Yah that sat on the throne, saying, Aměn; Alleluia.

5 And a voice came out of the throne, saying, Praise our Mighty One, all you his servants, and you that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for Yah the Eternally Self-Existing Yah omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife has made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Set-Apart Ones.

9 And he saith to me, Write, Blessed *are* they which are called to the marriage supper of the Lamb. And he saith to me, These are the true sayings of Yah.

10 And I fell at his feet to worship him. And he said to me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Yahooshua: worship Yah: for the testimony of Yahooshua is the spirit of prophecy.

11 And I saw Heaven opened, and behold a white horse; and he that sat upon him *was* called Emunahful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of Yah.

14 And the armies *which were* in Heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty Yah.

16 And he has on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an messenger standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of Heaven, Come and gather yourselves together to the supper of the great Mighty One;

18 That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19 And I saw the beast, and the kings of the Earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false Spokesman of Yah that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that bowed down his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

## CHAPTER 20

AND I saw an messenger come down from Heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season<sup>1031</sup>.

4 And I saw thrones, and they sat upon them, and judgment was given to them: and *I saw* the souls of them that were beheaded for the witness of Yahooshua,

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<sup>1031</sup> It is vital to understand that before the End can come, in other words, BEFORE Yahooshua can return, Satan must spend 1,000 years in the Pit. Satan was brought to trial on 3 May 2003 and sentenced to 1,000 years in the Pit and was locked up at that time – see “2021.07.04 The Essence of my message re the Satanic and Demonic” at <https://www.etimin.org/essence-of-message-re-satanic-and-demonic> [ETIV 34] and also “2010.09.07b - Satan sentenced to one thousand years in the Pit on 3 May 2003” at <https://www.etimin.org/satan-to-pit-2003> [ETIV 05]

Accordingly, Yahooshua can only return some time after 3 May 3003, about 980 years from now (August 2023)

and for the word of Yah, and which had not bowed down the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with the Anointing of the Spirit of Yah<sup>1032</sup> a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and Set-Apart *is* he that has part in the first resurrection: on such the second death has no power, but they shall be priests of Yah and of the Anointing of the Spirit of Yah, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the Earth, and compassed the camp of the Set-Apart Ones about, and the beloved city: and fire came down from Yah out of Heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false Spokesman of Yah *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the Earth and the Heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before Yah; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and Hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and Hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

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<sup>1032</sup> This is generally translated “Christ” or “Messiah” and is then associated with Jesus [Yahooshua] – this is incorrect – “Christ” refers to “the Anointing of the Spirit of Yah” – in other words, this verse relates to Anointed Believers ruling with the Spirit of Yah to guide them for a thousand years. So it is up to the Believers to take authority over the Satanic and Demonic Realm so that Yahooshua can return IF the Believers have subdued the Satanic and Demonic Realm, at the very least at the level of ONE Believer being free of sin, in right standing with Yah AND with the knowledge of their authority to call down final judgment on Satan and his hordes AND to request Yahooshua to return.

Note that in MattihYahoo 28 verses 18 and 19 Yahooshua declared that ALL authority in Heaven and Earth had been given to him and he then proceeded to delegate this authority to those who Believe – thus neither Yah nor Yahooshua can do anything on Earth except through human beings, Sons of Adam, who are in right standing with Yah and free of sin, currently a very few people.

## CHAPTER 21

AND I saw a new Heaven and a new Earth: for the first Heaven and the first Earth were passed away; and there was no more sea.

2 And I Yahooochanan saw the Set-Apart city, new Yerushalayim, coming down from Yah out of Heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of Heaven saying, Behold, the tabernacle of Yah *is* with men, and he will dwell with them, and they shall be his people, and Yah himself shall be with them, *and be* their Mighty One.

4 And Yah shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said to me, Write: for these words are true and faithful.

6 And he said to me, It is done. I am Alpha and Omega, the beginning and the end. I will give to him that is athirst of the fountain of the water of life freely.

7 He that overcometh<sup>1033</sup> shall inherit all things; and I will be his Mighty One, and he shall be my son.

8 But the fearful, and unbelieving<sup>1034</sup>, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part<sup>1035</sup> in the lake which burneth with fire and brimstone: which is the second death.

9 And there came to me one of the seven Messengers which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Set-Apart Yerushalayim, descending out of Heaven from Yah,

11 Having the Kavod of Yah: and her light *was* like to a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve Messengers, and names written thereon, which are *the names* of the twelve tribes of the children of Yisra'El:

13 On the east three gates; on the north three gates; on the south three gates;

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<sup>1033</sup> This is an important point that is not well understood – a person who overcomes sin and the challenges of life and serves Father Yah faithfully to the end of their life will be granted great prestige and to sit on a Throne for eternity.

<sup>1034</sup> It is important to note that the “unbelieving” are referenced first, accordingly all the remaining points relate to Believers who will be judged in Hell for a period of time commensurate with their sin – note that they will have “a part”.

<sup>1035</sup> Note that they will have a “part”, in other words NOT for Eternity. Once they have paid the price for their unrepented sin they will be admitted to Heaven. Very few people understand this. See also Luke 16:22-26

and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve Emissaries of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the messenger.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like to clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for Yah the Eternally Self-Existing Yah Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the Kavod of Yah did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the Earth do bring their Kavod and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the Kavod and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* works abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

## CHAPTER 22

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of Yah and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of Yah and of the Lamb shall



be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for Yah the Eternally Self-Existing Mighty One gives them light: and they shall reign for ever and ever.

6 And he said to me, These sayings *are* faithful and true: and Yah the Eternally Self-Existing Yah of the Set-Apart Spokesmen of Yah sent his messenger to shew to his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I Yahooochanan saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the messenger which shewed me these things.

9 Then saith he to me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the Spokesmen of Yah, and of them which keep the sayings of this book: worship Yah.

10 And he saith to me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is Set-Apart, let him be Set-Apart still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever Chesedth and maketh a lie.

16 I Yahooshua have sent mine messenger to testify to you these things in the assemblies. I am the root and the offspring of Dawid, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify to every man that heareth the words of the prophecy of this book, If any man shall add to these things, Yah shall add to him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, Yah shall take away his part out of the book of life, and out of the Set-Apart city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Aměn. Even so, come, Adonay Yahooshua.

21 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you all. Aměn.