

3. Mark

Version 6.1: 1-29-17

Chapter 1

1:1 The beginning of the good news of **YAHUSHUA**,
The Messiah, The Son of **YAHWEH**,

YAHUSHUA is the proper personal name of The Messiah. It is **not** 'Jesus'. 'Jesus' is a transliteration of the Greek **iesous**. This is a corruption of "Yehoshua", 'Joshua', which more properly should be Yahoshua. YAHUSHUA is slightly different to distinguish The Messiah from all of the other 'Joshua's' of that day. It's a Hebrew name for a Hebrew Messiah. YAHWEH would **never** give a Greek name to His promised Messiah.

1:2 as it is written in The Prophets,

"Behold!

*I send My messenger before Your face,
who will prepare Your way before You.*

(Mal 3.1)

1:3 *The voice of one crying in the wilderness,
'Prepare the way of **YAHWEH!**
Make His paths straight.'* "

(Is. 40.3)

1:4 Yahnathan came baptizing in the wilderness
and proclaiming a baptism of reconsideration
for the **pardon of offenses**.

baptisma - baptism; to immerse or submerge
metanoia - reversal of decision; to think differently;
reconsider.

aphesis - freedom; (figuratively) pardon.

hamartia - a offend; to miss the mark, to err.

In Hebrew thought to "offend" was to fail to stay on the path YAHWEH had told you to follow. By wandering from the path you end up "missing the mark" - the end goal or target. Ultimately however, every offense is selfishness - putting your desires before YAHWEH's desires. It is an offense against YAHWEH because you have rejected His instructions in order to follow our own.

1:5 And the whole region of Yahudah and Yerushalaim
went out to him.

And they were all baptized by him in The Yarden River,
acknowledging their offenses.

Yerushalaim means complete teaching of well being.
Yarden means descending.

1:6 Now Yahnathan was clothed with camel's hair
and with a leather belt around his waist.

And he ate locusts and wild honey.

The clothing is indicative of a prophet.
His food was from pods of the locust tree, not bugs. The
locust tree is the source for carob.

1:7 And he was proclaiming saying,
"One who is mightier than I is coming after me,
the strap of whose sandal

I am not fit to bend forward and loosen.

1:8 I indeed baptized you with water,
but He will baptize you
with The Set Apart Divine Nature of **YAHWEH**."

hagio - a sacred or set apart thing. Typically given as "holy".
To be holy is to be set apart. In the context of Scripture it
means set apart for YAHWEH's purposes.

pneumati - from *pneuma*: a current of air, i.e. breath or a
breeze; vital principle, mental disposition, etc.
(Strong's also identifies this as "an angel, demon, or (divine)
God, Christ's spirit, the Holy Spirit.)

However, if you do a thorough study of this term in Scripture
you will in fact discover there is no "Holy Spirit" as a

"person".
This is very difficult for most to comprehend since "tradition" has taught there is a "person" called "The Holy Spirit". How can a breath or a breeze be a "person"? It cannot. To interpret this as such is to cause confusion.
Simply consider the multiple definitions Strong's gives to the term and you'll understand there's a problem here.
In Hebrew thought the breath was considered to be connected to the character of the person, It represents their "nature" as a person. It is this concept that will replace "spirit" in this work.
The term "spirit" has never existed in the Hebrew language. it's a Greek creation that did not exist until the Greek philosophers created the term. Thus, throughout the Old Covenant there is NO "spirit!"
There was, however, the Divine Nature, the character, of YAHWEH. And it is His divine nature that is identified wherever "The Holy Spirit" is noted. It is His Divine Nature, set apart for His purposes.
This is VERY IMPORTANT to understand!

1:9 And it happened in those days *that* YAHUSHUA came from Nazareth of The Galil and was baptized by Yahonathan in The Yarden River.

Nazareth means a branch; preservation.
Galil means a circuit.

1:10 And immediately walking up from the water, he (Yahonathan) saw The Heavens splitting and The Divine Nature of YAHWEH descending upon Him as if it were a dove.

anabaino – means to go up. It is translated as arise, ascend, climb, go up, rise up, spring up or come up. The root words mean up, and, a pace, to walk. Properly, it means to walk up.

1:11 And a voice came out of The Heavens, "You are My beloved Son in whom I am well pleased."

The Heavens denotes the dwelling place of YAHWEH as separate from "the skies".

1:12 And immediately The Divine Nature of YAHWEH brought Him out into the wilderness.

1:13 And He was there in the wilderness forty days, being tested by The Adversary.
And He was with the dangerous animals.
And the YAH-messengers ministered to Him.

Satan means opponent or adversary. It is a title, not a name. His name is Lucifer. This name is avoided in Scripture because it is not to be our focus.
aggelos means messenger. It's normally translated as "angel", but this comes from the pronunciation (an-geh-los) of the Greek word. In Hebrew there is no such term. The Hebrew term is **mal'ak**. It means messenger or deputy - one sent on behalf of another.
YAH-messenger will be used to designate those sent by YAHWEH. There are others sent by another being.

1:14 Now after Yahanathan had been put in prison YAHUSHUA came to The Galil proclaiming the good news of The Kingdom of YAHWEH,

1:15 and saying,
"The time is fulfilled and The Kingdom of YAHWEH is at hand.
Reconsider!
And trust in the good news!"

metanoeo – to think differently, or afterwards, i.e. reconsider.
Faith and belief are virtually identical. Their definitions make them interchangeable. The essence of each is trust. Only context gives us the proper sense.

1:16 Now as He was walking beside The Sea of The Galil
He saw Shim'on and Andrew, his brother,
throwing a net into the sea because they were fishermen.

Shim'on is Hebrew for Simeon. It means he hears.
Andrew means manly.

1:17 And YAHUSHUA said to them,
"Come here behind Me!

And I will cause you to become fishers of human beings."

anthropos – man-faced, i.e. a human being – often translated as man, or men in the plural.
There's a separate term for a male, **aner**, so this traditional usage is misleading. Generically this means a human being.

1:18 And immediately they left their nets
and accompanied Him.

aphiemi – to send forth. Translated as - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up. One might add abandoned or left.
akoloutheo – to be in the same way with, i.e. to accompany (specially, as a student).
To accompany is to walk beside as an equal. Those whom YAHUSHUA called did not "follow behind Him".
The distinction is important.

1:19 Having gone a little farther from there,
He saw Ya'akob, the son of Zabdiy,
and Yahanathan, his brother,
who also were in the boat repairing their nets.

Ya'akob means heel catcher. It is "James".
Zabdiy means giving. It is "Zebedee".

1:20 And immediately He called them.
And they left their father Zabdiy
in the boat with the hired servants.
And they went off after Him.

1:21 Then they entered into Kafar'nahum.
And at once on The Sabbath
He entered into the assembly to teach.

Kafar'nahum means village of comfort.
sunagoge – an assemblage of persons – assembly, congregation, synagogue.
This is a very important term. The people of YAHWEH have always been identified as an assembly. While the Yisra'elites refer to their assemblies as synagogues, this work will refer to them as assemblies because even the "churches" of The New Covenant are actually assemblies also. The term, church, is misleading. It is only a very recent concept and never existed in either Hebrew or Greek.

1:22 And they were astonished at His instruction
because He taught them as one having authority,
and not as the scribes.

1:23 Now there was in their synagogue
a person with an unclean nature.
And he shouted

anakrazo – to scream up (aloud) – cry out.

1:24 saying, "Let us alone!
What have we to do with You, YAHUSHUA of Nazareth?
Have You come to completely destroy us?
I recognize who You are, The Set Apart One of YAHWEH!"

1:25 And YAHUSHUA admonished him saying,
"Be quiet and depart from him!"

1:26 And the unclean nature, having mangled him,
and screaming with a loud voice, went out of him.

An unclean nature is traditionally translated as a demon or unclean spirit, etc. The most important concept associated with this is that of a "defiled nature". To the Hebrews the

concepts of clean and unclean are tied directly to defilement. A defiled one was not permitted to enter the Temple since that would contaminate it. YAHWEH was seen as One Who would not tolerate defilement in any form.

1:27 And everyone was astounded,
so much so that they discussed it among themselves saying,
"What is this?"

What new instruction *is* this, because with authority
He directs even the unclean natures
and they listen attentively to Him."

hupakouo – to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority. - obey
Other terms are also translated as "obey" and they also have to do with "listening".

1:28 Now immediately the reports of Him
went out into the whole region around The Galil.

1:29 And at once, having come out of the assembly,
they entered into the house of Shim'on and Andrew
with Ya'akob and Yahanathan.

1:30 Now Shim'on's mother-in-law was lying down with a fever.
And immediately they spoke to Him concerning her.

1:31 And He approached.

And He grabbed her by the hand.

And He awakened her.

And immediately the fever left her.

And she ministered to them.

There's a characteristic of Scripture that needs to be clearly identified. YAHWEH does not do anything without a purpose. The steps described in this verse reveal more fully the details of this event as they are separated into distinct statements. This adds emphasis to the text. "Tradition" has replaced this with run-on sentences filled with commas, etc. This removes the emphatic nature of the text.

1:32 Now evening having come when the sun had gone down,
they brought to Him all who were sick
and those who were controlled by an unclean nature.

daimonizomai - to be exercised by a demon.
This term is from ***daimon*** - a demon or supernatural spirit of a bad nature.
As already noted above an unclean "spirit" is an unclean nature, a defiled nature. In Hebrew thought this made the nature "bad".
Because of our lack of proper understanding of these matters we've perpetuated the concept of a "demon". It truth these are little else than a corrupted nature, a "bad human nature". In Scripture this is placed in direct contrast to "The Divine Nature", especially as it relates to the "new nature" that comes to reside in the inner being of one who trusts fully in YAHWEH.

1:33 And the whole town was gathered together
at the entrance.

1:34 Then He healed many
who were sick with various afflictions.

And He ejected many unclean natures.

And He did not let the unclean natures speak
because they recognized Him.

1:35 And at dawn, having gotten up much before daylight,
He went out.

And He went off into a solitary place.

And there He prayed.

1:36 And Shim'on and those with Him searched for Him.

1:37 And having found Him they said to Him,
"Everyone is seeking for You."

1:38 Then He said to them,

"Let us go into the next towns
in order that I might proclaim *good news* there also.
Indeed for this purpose I have come forth!"

kerusso – to herald, as a public announcer. Scripturally it is normally associated with the good news. – preach, proclaim, publish. "Preaching" has some negative connotations attached to it. It also misses the concept of announcing good news.

1:39 And He was proclaiming *good news* in their assemblies throughout all The Galil and ejecting unclean natures.

1:40 And a leper came to Him, imploring Him, kneeling down to Him and saying to Him,
"If You desire You are able To cleanse me."

1:41 Then **YAHUSHUA**, moved with compassion, extended the hand, touched him, and said to him,
"I desire. Be cleansed!"

No religious Yisra'elite would touch one who was a leper because they were considered "unclean". To be unclean was to be defiled, and therefore excluded from YAHWEH's presence.

1:42 And having spoken to him,
immediately the leprosy departed from him.
And he was cleansed.

1:43 And He sternly warned him
immediately sending him away.

1:44 And He said to him,
"See that you say not even one thing to anyone!
But go your way!
Show yourself to the priest!
And bring for your cleansing what Moshe instructed
as a testimony to them."

1:45 But he went out and began to proclaim it abundantly
and to spread the matter so that **YAHUSHUA**
was no longer able to publicly enter the town
but instead was outside in deserted places
And they came to Him from every direction.

Chapter 2

2:1 And once more He entered Kafar'nahum after some days.
And it was heard that He was in the house.

2:2 And Immediately many gathered together
so that there was no longer room to hold them,
not even near the entrance.
And He spoke the word to them.

logos – something said, a topic, reasoning, motive, etc.
Normally translated as "word", it also means a message, or speech of some sort.

2:3 And they came to Him bringing a paralytic carried by four.
2:4 And not being able to come near Him
because of the crowd, they uncovered the roof where He was.
And having removed it they lowered the bed
on which the paralytic was lying.

2:5 Then **YAHUSHUA**, having seen their faith,
said to the paralytic,
"Child, your offenses are forgiven you."

2:6 Now there were some scribes sitting there
and deliberating in their hearts,

kardia – the heart, i.e. figuratively the thoughts of feelings;
also, the middle.
Metaphorically it's the "center" of one's being.

2:7 "Why does this one speak blasphemies like this?
Who can forgive offenses except **YAHWEH** alone?"

Blasphemy means speaking bad things about another, thereby dishonoring them.

2:8 And immediately **YAHUSHUA**, having perceived in His Divine Nature that they deliberated thus within themselves, said to them, "Why do you deliberate about these things in your hearts?"
2:9 Which is easier to say to the paralytic, "Your offenses are forgiven you," or to say, "Get up! And pick up your bed and walk about!"?

2:10 Now in order that you may understand that The Son of Man has authority upon the earth to forgive offenses..."
(He said to the paralytic)

In Hebrew literature unfinished statements are common. They're a form of "you fill in the blank". They serve as a means of calling attention to the issue at hand.

2:11 I say to you, Get up! Pick up your bed and go to your house!"
2:12 And immediately he got up, picked up the bed, and went out in the presence of them all so that everyone was astounded. And they honored **YAHWEH** saying, "Not at any time have we ever seen such as this!"

2:13 Then He went out again beside the sea. And the whole crowd came to Him. And He was teaching them.
2:14 And as He went along He saw Levi, the *son* of Alphaeus, sitting at the tax office. And He said to him, "Accompany Me!" And he got up. And he accompanied Him.

Levi means attached.
Alphaeus means produce; gain.

2:15 And it happened as He was dining in his house (Levi's) *that* many tax collectors and offenders also dined together with **YAHUSHUA** and His students. Indeed there were many. And they accompanied Him.

mathetes – a learner, i.e. pupil – usually translated disciple. Student is used to reflect the truth that one who accompanies **YAHUSHUA** is a learner. They are no different than any "disciple", which has become a "religious" term. Student is used intentionally to remind you that you are as much a 'disciple' as were "the twelve". Indeed, you have more material to learn from than they did.

2:16 Then the scribes and the Pharisees, having seen Him eating with the tax collectors and offenders, said to His students, "Why *is it* that He eats and drinks with tax collectors and offenders?"
2:17 And **YAHUSHUA**, having heard it, said to them, "The healthy have no need of a physician, but rather those who are sick. I did not come to call *the* innocent, but rather offenders into reconsideration."

2:18 Then the students of Yahanathan and of the Pharisees were fasting. And they came. And they said to Him, "Why do the students of Yahanathan and of the Pharisees fast but Your students do not fast?"

Pharisee means the separated.

2:19 And **YAHUSHUA** said to them,
“Are the friends of the bridegroom able to fast
while the bridegroom is with them?
As long as they have the bridegroom with them
they are not able to fast.
2:20 But the days will come when the bridegroom
will be lifted off away from them.
And then they will fast in those very days.

apairo – to lift off, i.e. remove – take (away).

2:21 Also, no one sews a piece of unshrunk cloth
onto an old garment.
Otherwise the new piece that filled it up pulls away from the old
and the gap is made worse.

2:22 And no one pours new wine into old wineskins.
Otherwise the new wine bursts the wineskins,
the wine is spilled, and the wineskins are ruined.
But new wine must be put into new wineskins.”

2:23 And it happened that He traveled
through the planted fields on The Sabbath.
And as they went His students began to pull off
the heads of grain.

2:24 And the Pharisees said to Him,
“Behold!

Why do they do what is not right on The Sabbath?”

Idé, or idou – Lo! – behold, see. It is always imperative. It means, Pay attention!
exesti – it is right. – to be lawful, let, may (permit).
The term is often used to express the idea of a thing being “lawful” by The Pharisees. Following The Torah was considered to be doing what is “right”. But it did not necessarily have to involve a “lawful” act.

2:25 And He said to them,
“Have you never read what David did
when he was in need and hungry, he and those with him,
2:26 how he entered into The House of **YAHWEH**
at the time of Ebyathar, the high priest,
and ate the Bread of The Presence
which it is not right to eat except for the priests?
And he also gave some to those who were with him.”

Ebyathar means father of abundance.

2:27 Then He said to them,
“The Sabbath was made for human beings,
and not human beings for The Sabbath.

2:28 Therefore The Son of Man is also
Master of The Sabbath.”

Chapter 3

3:1 And He entered into the assembly again.
And there was a person there who had a withered hand.

3:2 And they were watching Him closely,
whether He would heal him on The Sabbath,
in order that they might charge Him with an offense.

The issue here is that of a legal offense, not a “sin”. If they could trap Him with such an act it would give them a legal basis for putting Him to death.

3:3 And He said to the man who had the withered hand,
“Rise up into the middle.”

3:4 Then He said to them,
“Is it right on The Sabbath to be a doer of good
or to be a doer of harm, to save life or to kill?”
But they did not speak.

psuche is used for life. It means breath, i.e. spirit. It’s translated as – heart, life, mind, ~~sou~~.

However, a person does not have a soul. That's a Greek concept that came long after Adam and Eve, Noah, Abraham, and Moshe. This refers to the breath of life that was breathed into Adam by The Elohim (God). It refers to the very essence of human existence.

kakopoieo - to be a bad-doer, i.e. to injure, or to sin. This term is traditionally "translated" as "evil". However, that misses the Hebrew concept that is being expressed here. For the Hebrew things were either good or bad. And these were seen on a continuum from the modest to the severe. They did not conceive of "evil" as we do today - as something extremely awful. Bad was bad. It was generally something that caused harm to another.

3:5 And having looked all around at them with wrath,
being grieved because of the hardness of their hearts,
He said to the man,
"Extend your hand!"
And he extended it.

And his hand was restored, healthy like the other one.

3:6 Then the Pharisees went out.

And they immediately consulted with the Herodians
against Him, how they might destroy Him.

3:7 But YAHUSHUA turned aside
with His students toward the sea.

And a great number from The Galil accompanied Him.

Also from Yahudah,

3:8 and Yerushalaim, and Idumea, and beyond The Yarden,
and around Tzor and Tzidon.

A great number having heard as much as He was doing
came to Him.

Idumea is Edom.
Tzor means to distress.
Tzidon means fishery.

3:9 And He told His students that a small boat
should be kept ready for Him because of the crowd,
lest they might crowd Him.

3:10 Indeed He healed many, so much so that
as many as had afflictions grabbed Him in order to touch Him.

3:11 And the unclean natures, whenever they observed Him,
fell down before Him and shouted saying,

"You are The Son of **YAHWEH!**"

3:12 But He strongly admonished them
that they should not make Him apparent.

3:13 Then He went up onto the mountain.

And He called to Himself those He desired.

And they came to Him.

3:14 And He appointed twelve

in order that they might be with Him,

and in order that He might set them apart

to proclaim *the good news*,

kerusso – to herald (as a public crier), especially divine truth
(the gospel, or good news/message) – preach, proclaim,
publish.

3:15 and to have authority to heal afflictions
and to eject unclean natures.

3:16 Shim'on, to whom He gave the name Peter,

3:17 Ya'akob, the *son* of Zabdiy, and Yathonathan,
the brother of Ya'akob, to whom He gave the title Boanerges,
that is, "Sons of Thunder",

3:18 Andrew, Philip, Bar Talmay, Mattiyah, To'am,

Ya'akob, the *son* of Alphaeus, Thaddaeus,

Shim'on the Canaanite,

3:19 and Yahudah of Iscariot, who also betrayed Him.

Then they went into a house.

Peter means a stone.
Philip means lover of horses.
Bar Talmai means son of my ridges.
Mattiyah means gift of YAHWEH.
To'am means a twin. (Thomas)
Thaddaeus means sucking plenty.
Yahudah means he shall be praised. (Judas)
Iscaiot means he will be hired.

3:20 And the crowd assembled again
so that they were not able to even eat bread.

3:21 And those around Him having heard it
went out to seize Him because they said
that He was out of His mind.

3:22 And the scribes who came down from Yerushalaim said,
"He has Ba'al Zebub!
And by the ruler of the unclean natures
He ejects the unclean natures."

Ba'al Zebub means Lord of The Flies.
It is a reference to The Adversary.

3:23 Then He called them to Himself.
And said to them in parables,
"How is The Adversary able to eject The Adversary?"

3:24 And if a kingdom is divided against itself
that kingdom is not able stand.

3:25 And if a house is divided against itself
that house is not able to stand.

3:26 And if The Adversary stands up against himself
and is divided he is not able to stand but instead has an end.

3:27 No one is able to enter into a strong one's house
and plunder his goods unless he first binds the strong one.
And then he will plunder his house.

3:28 Assuredly I say to you
all offenses will be forgiven the children of human beings,
even whatever blasphemies they might utter.

3:29 But he who blasphemes against
The Set Apart Divine Nature of **YAHWEH**
does not have forgiveness *even* into eternity,
but rather is liable to eternal condemnation.";

Scripture teaches that there is an unpardonable offense.
It is identified here.

3:30 because they said, "He has an unclean nature."

3:31 Accordingly His brothers and His mother came.
And standing outside they sent to Him, calling Him.

3:32 And a crowd was sitting around Him.
And they said to Him, "Behold!
Your mother and Your brothers are outside seeking You."

3:33 But He responded to them saying,
"Who is My mother or My brothers?"

3:34 And He looked all around in a circle
at those who sat around Him. And He said,
"Here are My mother and My brothers!

3:35 Indeed whoever is doing the will of The Elohim
is My brother, and My sister, and mother."

thelema - a choice determination, purpose, decree,
inclination – desire, pleasure, will.
This is another case where Elohim could just as well be
YAHWEH. But since the Yisra'elites were not able to use
YAHWEH in those days it is probable that YAHUSHUA
would have spoken at their level of understanding – although
this is not certain.

Chapter 4

4:1 And He began to teach once more beside the sea.
And a great crowd assembled so that He got into a boat

and sat down on the sea.
And the whole crowd was on the land facing the sea.
4:2 And He taught them many things through parables.
And He said to them in His instruction,
4:3 "Listen! Behold!
A sower went out to sow.
4:4 And it happened as he sowed
that some fell beside the road.
And the birds of the sky came and devoured it.
4:5 Now some fell upon rocky ground
where it had not much soil.
And immediately it germinated because it had no depth of soil.
4:6 Now the sun having arisen, it was burned.
And because it had no root it shriveled up.
4:7 And other *seed* fell among the thorns.
And the thorns rose up and choked it.
And it gave no fruit.
4:8 But other *seed* fell upon good ground
and gave fruit that rose up, and grew and produced,
one thirtyfold, one sixtyfold, and one a hundredfold."
4:9 And He said to them,
"He who has ears to hear, let him listen!"

4:10 Now when He had become separate *from the crowds*
those around Him with the twelve
questioned Him concerning the parable.
4:11 And He said to them,
"To you it has been given to know
the mystery of The Kingdom of **YAHWEH**.
But to those outside everything comes by means of parables
4:12 so that,
*'Seeing they may see and not perceive,
and hearing they may hear and not understand
lest they should turn and their offenses be forgiven
them.'*"

(Is. 6-9-10)

4:13 And He said to them,
"Do you not understand this parable?
And how then will you know all the parables?
4:14 The sower sows the word.
4:15 Now these are the ones beside the road
where the word is sown.
And whenever they have heard,
The Adversary comes immediately and takes away the word
that was sown in their hearts.
4:16 And these are similar to the ones sown on rocky ground
who whenever they have heard the word,
immediately receive it with gladness.
4:17 Yet they have no root in themselves.
And so they exist only for a moment.
Afterward as trouble or persecution happens
because of the word they are immediately tripped up.

skandalizo – to entrap, i.e. trip up (figuratively, stumble) or
entice to apostasy or displeasure – offend.

4:18 And these are the ones sown among the thorns,
those who hear the word,
4:19 yet the cares of this world, the delusion of wealth,
and the strong desires concerning other things
entering in choke the word and it becomes unfruitful.
4:20 And these are the ones sown on good ground,
those who hear the word, accept *it*, and are bearing fruit,
some thirtyfold, some sixtyfold, and some a hundredfold."
4:21 Also He said to them,
"Is a lamp brought in in order to be put under a basket

or under a bed and not to be set upon a lampstand?
4:22 Indeed there is nothing concealed
that will not be rendered apparent.
Neither has anything become secret,
but rather in order that it might become apparent.

4:23 If anyone has ears to hear, let him listen!"

4:24 Then He said to them,
"Examine what you hear!
By the measure with which you measure
it will be measured to you.
And to you who listen attentively more will be added.
4:25 Indeed whoever has, to him more will be given.
But to him who does not have, even what he has
will be taken away from him."

echo - to hold (used in very various applications).
This can imply possession, or it can mean holding onto,
grasping.
If you have something, but do not "hold on to it", it can be
taken away from you.

4:26 And He said,
"The Kingdom of **YAHWEH**
is as if a man throws seed upon the ground,
4:27 then sleeps by night and arises by day.
And the seed germinates and grows, yet he knows not how.
4:28 Indeed the earth is fertile by itself.
First the vegetation, then the head of grain,
then the complete grain in the head of the grain.
4:29 Now when the fruit is brought forth,
immediately he puts in the sickle
because the harvest is ready."

4:30 Then He said,
To what shall we compare The Kingdom of **YAHWEH**?
Or with what kind of parable shall we compare it?
4:31 It is like a grain of mustard
which when it is sown upon the ground
is smaller than all the seeds upon the earth.
4:32 Yet when it is sown it rises up and becomes greater
than all the vegetables, and produces large branches,
so that the birds of the sky might nest under its shade."

4:33 And with many parables of this sort
He spoke the word to them just as they were able to hear.
4:34 But without a parable He did not speak to them.
And when they were alone
He explained everything to His students.

4:35 And on the same day, evening having come,
He said to them,
"Let us travel to the other side."
4:36 Now having sent away the crowd they took Him along
since He was in the boat.
And other little boats were also with Him.
4:37 And a great windstorm happened.
And the waves were beating upon the boat
so that it was already filling.
4:38 But He was in the stern, asleep on a cushion.
And they awakened Him.
And they said to Him,
"Teacher, do You not care that we are being destroyed?"
4:39 Then He got up.
And He admonished the wind.
And He said to the sea, "Peace! Be still!"

And the wind ceased.
And there was a great calm.
4:40 And He said to them, "Why are you so fearful?
How is it that you have no trust?"
4:41 And they feared exceedingly.
And they said to one another,
"What is this, that even the wind and the sea
listen attentively to Him?"

Chapter 5

5:1 And they came across the sea
into the region of the Gadarenes.

Gadarenes means reward at the end.

5:2 And having come out of the boat,
He immediately met a person from the tombs
with an unclean nature
5:3 who had his residence in the tombs.
And no one was able to bind him, not even with chains,
5:4 because he had often been bound
with shackles and chains and the chains
had been pulled apart by him, and the shackles shattered.
Neither could anyone tame him.
5:5 And constantly night and day,
he was in the mountains and in the tombs,
crying out and cutting himself with stones.
5:6 Now having seen YAHUSHUA from a distance
he ran and worshiped Him.
5:7 And he cried out with a loud voice saying,
"What have I to do with You, YAHUSHUA,
Son of The Most High Elohim?
I implore You by The Elohim that You do not torture me."
5:8 Then He said to him,
"Come out of the person, unclean nature!"
5:9 And He asked him,
"What is your name?"
And he responded saying,
"My name *is* Legion because we are many."
5:10 And he implored Him greatly
that He would not send them out of the region.

There are portions of Scripture that teach a degree of territoriality for unclean natures. It's apparently why some regions are more perverse than others.

5:11 Now there was a large herd of swine
feeding near the mountains.
5:12 And all the unclean natures implored Him saying,
"Send us to the swine in order that we may enter into them."
5:13 And immediately YAHUSHUA allowed them.
And the unclean natures went out.
And they entered into the swine
(there were about two thousand).
And the herd dashed down the steep bank into the sea.
And they drowned in the sea.

5:14 Now those feeding the swine ran away
and announced it to the town and to the region.
And they went out to see what it was that had happened.
5:15 And they came to YAHUSHUA.
And they saw the one *who had been* controlled
by an unclean nature and had the legion
sitting down, and clothed, and in his right mind.
And they were afraid.
5:16 And those who had seen it told them what happened
to him *who had been* controlled by an unclean nature
and about the swine.
5:17 Then they began to implore Him

to go away from their borders.

5:18 And having gotten into the boat,
he who had been controlled by the unclean nature
implored Him in order that he might go with Him.

5:19 However, YAHUSHUA did not let him,
but instead said to him,
“Go home to your friends and announce to them
all that YAHWEH has done for you,
and *that He* has had compassion for you!”

We have another instance of the confusion that comes from using the phrase, “the Lord” in virtually all of the traditional texts. The context suggests that the one referred to in this instance is YAHWEH, not YAHUSHUA. He was not promoting Himself as “The Master”, which the phrase would mean if it referred to Him. It appears He was referring to The Father.

5:20 And he went away.
And he began to proclaim in Decapolis
all that YAHUSHUA had done for him.
And everyone marveled.

Decapolis means ten cities.

5:21 And YAHUSHUA, having crossed over again by boat
to the other side, a large crowd assembled by Him.

And He was beside the sea.

5:22 And behold!

One of the rulers of the assembly came, Ya’ir by name.
And having seen Him he fell at His feet

Ya’ir means he will enlighten.

5:23 And he implored Him greatly saying,
“My little daughter is dying.

The Greek is somewhat confusing. It literally says ‘holds the extremity of life’. “Is dying” expresses the concept, but not by the same language.

Come!

And lay Your hands on her in order that she might be healed.
And she will live.”

5:24 And He went with him.

And a large crowd accompanied Him.
And they crowded Him.

5:25 Now a certain woman
having had a flow of blood for twelve years,

5:26 and having suffered much under many physicians,
and having spent all that she had and having not benefited,
but instead was growing worse,

5:27 having heard about YAHUSHUA
came behind Him in the crowd.

And she touched His garment.

5:28 Indeed, she said,

“If I might touch His garments I will be delivered.”

sozo - saved, delivered
In Hebrew culture the hem of one’s garment represented their authority. Touching this portion of YAHUSHUA’s garments placed her, by her own choice, under his authority (Read the book of Ruth for a similar story.)

5:29 And immediately the source of her blood was dried up.
And she knew her body had been healed of the disease.

5:30 And YAHUSHUA, immediately recognizing within Himself
that miraculous power had gone out from Him,
turned around in the crowd saying,
“Who touched My garments?”

5:31 Then His students said to Him,
“You see the crowd crowding You, and You say,

'Who touched Me?' ”

5:32 And He looked around to see the one who had done this thing.

5:33 Now the woman, fearing and trembling, understanding what had been done for her, came and prostrated herself in front of Him. And she told Him all the truth.

Prostrating oneself before another is an act of worship.

5:34 And He said to her,
“Daughter, your trust has delivered you.
Go in peace!
And be healed of your disease!”

5:35 While He was still speaking one came beside the ruler of the assembly to say that,
“Your daughter has died.

Why harass the Teacher any further?”

5:36 But immediately **YAHUSHUA**, having heard the word that was spoken, said to the ruler of the assembly,
“Do not be afraid!

Just trust!”

5:37 And He permitted no one to accompany Him except Peter, Ya'akob, and Yahnathan, the brother of Ya'akob.

5:38 Then He came into the house of the ruler of the assembly.

And He saw a disturbance and much weeping and wailing.

5:39 And having entered He said to them,

“Why make this commotion and weep?

The child is not dead but rather is sleeping.”

5:40 And they mocked at Him.

But having ejected every one of them, He took the father and the mother of the child and those with Him.

And He entered where the child was lying.

5:41 And He grabbed the child by the hand.

And He said to her,

“Talitha, cumi,”

which is being translated, “Little girl, I say to you get up!”

5:42 And immediately the little girl got up.

And she walked about because she was twelve years *of age*.

And they were astounded with great amazement.

5:43 And He charged them greatly

that no one should know it.

And He said, “Give her *food* to eat.”

Chapter 6

6:1 And He went out from there and went to His own home town.

And His students accompanied Him.

6:2 And The Sabbath having come,

He began to teach in the assembly.

And many listening were astonished saying,

“Where *did* this one *get* these things?

And what wisdom *is* this that has been given to Him,

that such signs are happening by His hands?

6:3 Is this not this one the carpenter, the son of Miryam,

and brother of Ya'akob, Yoses, Yahudah, and Shim'on?

And are not His sisters here with us?”

And they were tripped up by Him.

Miryam means their rebellion.

Notice that no mention is made of Yoseph.

Yoses means sustained by YAHWEH.

skandalizo – to entrap, i.e. trip up. In this instance it's not so

much that they were enticed to offend, but rather that they were displeased, or annoyed.

6:4 And YAHUSHUA said to them,
"A prophet is not dishonored except in his own home town,
among his own relatives, and in his own household."

6:5 And He could do no signs there
except that He laid His hands
upon a few sick ones and healed *them*.

6:6 And He marveled because of their lack of trust.
Then He went about the villages in a circuit teaching.

6:7 And He called to Himself the twelve.
And He began to send them out two *by* two.
And He gave them authority over unclean natures.
6:8 And He instructed them to take nothing for the journey
except only a staff; no pouch for food, no bread,
no copper in a belt;

6:9 but rather to wear sandals, and not put on two tunics.

6:10 And He said to them,
"In whatever place in case you enter a house,
stay there until you depart from there.

6:11 And whoever will not receive you nor listen to you,
as you depart from there shake off the dust under your feet
as a witness toward them.

Assuredly I say to you,
it will be more endurable for Sodom and Amarah
in the day of judgment than for that town!"

Sodom means fettered.
Amarah means bondage.

6:12 And they went out.
And they proclaimed that they should reconsider.

6:13 And they ejected many unclean natures.
And they anointed with oil many who were sick
and healed them.

6:14 Now King Herod was hearing *about Him*
because His name had become well known.
And he said that Yahnathan the baptizer
had been raised up from being dead
and therefore signs are being done by Him.

nekros – dead. It is a state of being. There is no article. It does not say from among the dead. Literally it says 'raised up from dead'. To our minds that's awkward, so we restate it.

6:15 Others said that it is Elijah.
And others said that it is a prophet or like one of the prophets.

Elijah means my El (God) is YAHWEH

6:16 But Herod having heard said that,
"It is Yahnathan whom I beheaded.
He has been raised up from being dead!"

6:17 Indeed, Herod himself had sent and seized Yahnathan
and bound him in prison because of Herodias,
his brother Philip's wife, because he had married her.

6:18 Indeed, Yahnathan had said to Herod
that It is not right for you to have your brother's wife.

6:19 Therefore Herodias held it against him
and wanted to kill him.

But she was not able

6:20 because Herod feared Yahnathan,
understanding that he was a just and set apart man.
And he protected him.

And having listened to him he did many things.
And he listened to him with pleasure.

6:21 And an opportune day happened when Herod,

on his birthday, made a dinner for his great men,
the chief captains, and the foremost of The Galil.
6:22 And the very daughter of Herodias
having entered and danced and having pleased Herod
and those who sat with him, the king said to the girl,
"Ask me whatever you desire and I will give it to you."
6:23 He also swore to her,
"Whatever you ask of me I will give to you,
up to half my kingdom."

6:24 And she went out.
And she said to her mother, "What shall I ask?"
And she said, "The head of Yahanathan the baptizer!"

6:25 And immediately she entered with haste before the king.
And she asked saying,
"I desire that you give to me at once upon a plate
the head of Yahanathan the baptizer."
6:26 And the king was exceedingly grieved.
Because of the oaths and because of those
who dined with him he did not want to refuse her.
6:27 Immediately the king sent for an executioner.
And he ordered that his head be brought.
And he went out and decapitated him in the prison,
6:28 brought his head on a plate and gave it to the girl.
And the girl gave it to her mother.

6:29 And his students having heard
came and picked up his corpse.
And they laid it in a tomb.

6:30 Now the ambassadors assembled before **YAHUSHUA**
and told Him everything, both what they had done
and what they had taught.

apostolos – delegate, specially an ambassador of the good news – apostle, messenger, he that is sent.
An ambassador, or delegate, serves as a legal representative of another.
The reference is to the twelve, but this is the first time it's used in Mark. This change in terminology is important because it signifies a shift in the way the story is related. It calls for our careful attention. This is not a continuation of the story above.

6:31 And He said to them,
"Come by yourselves into a deserted place and rest a while!",
because there were many coming and going
and they did not even have time to eat.
6:32 So they went out to a deserted place
in the boat by themselves.

6:33 But the crowds saw them going out.
And many recognized Him and rushed there together on foot
from all the towns.
They arrived ahead of them.
And they assembled before Him.
6:34 And **YAHUSHUA** having come out saw a large crowd.
And He had compassion on them
because they were like sheep not having a shepherd.
And He began to teach them many things.

6:35 And the day being now largely over,
His students came to Him saying,
"This is a deserted place and now the hour *is* late.
6:36 Send them away in order that they might go
into the fields around us and the villages
to buy themselves bread because they have nothing to eat."

6:37 But He responded. And He said to them,
"You give them *something* to eat."

And they said to Him,
"Shall we go and buy two hundred denari worth of bread
and give them *something* to eat?"

6:38 But He said to them,
"How many loaves do you have?
Go and see!"

And when they knew they said,
"Five, and two fish."

6:39 Then He directed them to make them all sit down
in groups upon the green grass.

6:40 So they sat down in ranks, by hundreds and by fifties.

6:41 And having taken the five loaves and the two fish,
He looked up into The Heaven, blessed and broke the bread,
and gave *it* to His students in order to set it before them.

And the two fish He divided for everyone.

Not the sky, which would be meaningless under the
circumstances, but rather into The Heaven – the dwelling
place of YAHWEH.

6:42 And they all ate and were satisfied.

6:43 And they picked up twelve baskets full of pieces *of bread*
and from the fish.

6:44 And those who had eaten the bread
were about five thousand men.

Women and children were not included in the count.

6:45 And immediately He compelled His students
to get into the boat and to go before *Him* to the other side,
to Bet Sayda, while He sent away the crowd.

Bet Sayda means house of provision.

6:46 And having sent them away,
He went out onto the mountain to pray.

6:47 And evening having come
the boat was in the middle of the sea.
And He *was* alone upon the land.

6:48 And He saw them tormented at rowing
because the wind was opposing them.
And about the fourth watch of the night He came to them,
walking upon the sea.

And He desired to pass over beside them.

6:49 But having seen Him walking upon the sea,
they thought it was a ghost.

And they cried out

6:50 because they all saw Him and were agitated.
But immediately He spoke with them.

And He said to them,
"Have courage! It is I Myself!
Do not be afraid!"

6:51 Then He walked up to them in the boat.
And the wind ceased.

And they were exceedingly astounded in themselves,
beyond measure.
And they marveled.

6:52 Indeed, they had not put it together concerning the loaves
because their heart was hardened.

This verse relates something about the loaves. Yet there is
nothing here about loaves. It is recorded in other books,, but
not here. This suggest that this is an editorial addition, or
else that a portion of the text is missing.

6:53 And having crossed over
they went into the land of Gennesaret.

And they anchored there.

Gennesaret is Greek for Chinneret. It means a harp.

6:54 And having come out of the boat,
immediately they recognized Him.

6:55 And they were running around
that whole surrounding region.

And they began to carry around on beds those who were sick
to wherever they heard He was.

6:56 Wherever He entered into villages, towns, or fields
they placed the sick in the town square.

And they implored Him that they might touch, if possible,
the hem of His garment.

And as many as touched Him were delivered.

In Hebrew culture the hem of the garment represents one's authority. To place yourself in contact with one's authority was to grant them control of your life. It was an act of submission.

Chapter 7

7:1 And the Pharisees and some of the scribes
gathered to Him, having come from Yerushalaim.

7:2 And having seen some of His students
eating defiled bread, that is with unwashed hands,
they found fault with them.

7:3 Indeed, the Pharisees and all the Yisra'elite leaders,
unless they cleanse the hands thoroughly, do not eat,
holding fast to the tradition of the elders.

There's a problem with this verse and many others like it. It's typically translated as "all the Jews". Technically it should be "all the Yahudeans" because that's what the Greek term used actually means.

But even this is a problem. YAHUSHUA is a Yahudahan. He was born in Bet Lechem of Yahudah. He certainly does not follow this practice and the others like it, and it's more than likely that there are others who do not observe this "ritual" regularly among the "Children of Yisra'el", The Yisra'elites. But Yahudah is not the only tribe.

This becomes a crucial focus for the comments The Messiah makes in the following verses. These practices were contrary to The Torah, having been established by human beings - not by YAHWEH.

It's been placed in **bold** to draw your attention to its significance.

7:4 And from the marketplace they do not eat
unless they bathe.

And there are many other things
which they have received to hold fast:
the washing of cups, pitchers,
copper vessels, and couches.

7:5 After that the Pharisees and the scribes asked Him,
"Why do Your students not walk
according to the tradition of the elders,
but instead eat bread with unwashed hands?"

7:6 Then He responded, saying to them,
"Well did Yeshay'yah prophesy concerning you hypocrites,
as it is written:

*'This people honors Me with their lips,
But their heart is far from Me.*

7:7 ***And in vain they worship Me,
teaching as doctrines
the instructions of human beings.'***

(Is. 29.13)

7:8 **Indeed abandoning the instruction of YAHWEH,
you are holding fast to the tradition of human beings!**
The washing of pitchers and cups

and many other similar things of this sort you are doing.”

7:9 He said to them,

“Very well you set aside the instruction of **YAHWEH** in order that you may protect your tradition.

7:10 Indeed, Moshe said,

“Honor your father and your mother”
(Ex. 20.12)

and,

*‘He who curses father or mother,
let him be put to death.’*
(Ex. 21.17)

7:11 But you say,

‘If a person says to his father or mother,

“Whatever benefit you might have received from me *is corban*.”

Corban was a consecrated gift to the Temple fund. It was counted as a sacrifice.

(that is to say, a sacrifice to **YAHWEH**).

7:12 And you no longer let him do anything

for his father or his mother,

7:13 **invalidating The Word of YAHWEH by means of your tradition which you have delivered.**

And many things of this sort you are doing.”

7:14 And having called the entire crowd to Himself

He said to them,

“Listen to Me everyone and understand!

7:15 There is not even one thing from outside a person

that entering into them is able to defile them.

But the things which are discharged out of him,

those are what defile a person.

7:16 If anyone has ears to hear, let him listen!”

7:17 And having entered into a house away from the crowd,

His students asked Him concerning the parable.

7:18 And He said to them,

“Are you likewise without understanding also?

Do you not comprehend that anything from outside

entering into a person is not able to defile him

7:19 because it does not enter his heart,

but rather his stomach.

And it is discharged, cleansing all foods?”

7:20 And He said,

“What is discharged from a person, that thing defiles a person.

7:21 Indeed, from the inside,

from the heart of persons, are discharged

worthless thoughts,

adulteries,

prostitution,

murders,

7:22 stealing,

avarice,

malice,

deceit,

sexual perversion,

a hurtful eye,

blasphemy,

pride,

foolishness.

7:23 All this hurtfulness is being discharged from within.

And it is defiling a human being.”

7:24 And from there He rose up

and went to the region of Tzor and Tzidon.

And He entered into a house.
Yet He wanted no one to know it.
Yet He was not able to lie hidden
7:25 because a woman whose young daughter
had an unclean nature heard about Him.
And she came.
And she fell at His feet.
7:26 The woman was a Greek, a Syro-phoenician by kin.
And she kept asking Him to eject the unclean nature
out of her daughter.
7:27 But YAHUSHUA said to her,
"Let the children be filled first because it is not good
to take the children's bread and throw it to puppies."
7:28 And she responded.
And she said to Him,
"Yes, Master.
Yet even the puppies under the table eat
from the children's crumbs."

7:29 Then He said to her,
"Because of this saying go your way!
The unclean nature has gone out of your daughter."
7:30 And having come to her house,
she found the unclean nature had gone out,
and her daughter thrown on the bed.

7:31 And once more,
departing from the borders of Tzor and Tzidon,
He came to The Sea of Galil
through the midst of the borders of Decapolis.

7:32 And they brought to Him one who was deaf
and had an impediment in his speech.
And they implored Him to put His hand on him.
7:33 And He took him aside by himself
away from the multitude.
And He put His fingers into his ears.
Then having spit
He touched his tongue.
7:34 And looking up into The Heaven He groaned.
And He said to him,
"Ephphatha!" (That is, "Be opened!")
7:35 And immediately his ears were opened.
And the disability of his tongue was loosed.
And he spoke plainly.
7:36 And He charged them that they should tell no one.
But the more He charged them
the more exuberantly they proclaimed it.

7:37 And they were exceedingly astonished saying,
"He does all things well.
He makes even the deaf to hear and the mute to speak!"

Chapter 8

8:1 In those days, the crowd being immense
and having nothing to eat,
YAHUSHUA called His students to Himself.
And He said to them,
8:2 "I have compassion upon the crowd
because they have already stayed with Me three days.
And they have nothing to eat.
8:3 And if I send them away not eating to their own houses
they will faint on the road because some of them
have come from a distance."

8:4 And His students responded to Him,

"How can one satisfy these people
with bread here in the wilderness?"

8:5 And He asked them,

"How many loaves do you have?"

And they said, "Seven."

8:6 Then He directed the crowd to sit down upon the ground.

And He took the seven loaves, gave thanks, broke *them*,
and gave *them* to His students to present *to them*.

And they presented *them* to the crowd.

8:7 They also had a few small fish.

And having blessed them He said to present them also.

8:8 Then they ate and were satisfied.

And they picked up seven baskets of leftover pieces.

8:9 And those who had eaten were about four thousand.

And He sent them away.

8:10 And immediately He got into the boat with His students
and came to the region of Dalmanutha.

Dalmanutha means poor portion

8:11 And the Pharisees came out.

And they began to investigate Him,

seeking from Him a sign from The Heaven, testing Him.

8:12 And His Divine Nature sighed deeply saying,

"Why does this generation seek a sign?"

Assuredly I say to you

no sign will be given to this generation."

8:13 And He left them.

And getting into the boat again He went away to the other side.

8:14 Now they had forgotten to take bread.

And they did not have more than one loaf

with them in the boat.

8:15 And He charged them saying,

"Discern clearly!

Beware of the leaven of the Pharisees

and the leaven of Herod."

8:16 And they deliberated among themselves saying,

"It is because we have no bread."

8:17 And YAHUSHUA knowing it said to them,

"Why do you deliberate because you have no bread?"

Do you not yet comprehend nor put it together?

Is your heart still hardened?

8:18 Having eyes do you not see?

And having ears do you not hear?

And do you not remember?

8:19 When I broke the five loaves

for the sake of the five thousand

how many baskets full of pieces did you pick up?"

They said to Him, "Twelve."

8:20 "And when the seven for the sake of the four thousand

how many baskets full of pieces did you pick up?"

And they said, "Seven."

8:21 And He said to them,

"How do you not put it together?"

8:22 And He came to Bet Sayda.

And they brought a blind man to Him.

And they implored Him to touch him.

8:23 And He took the blind man by the hand.

And He led him out of the town.

And having spit on his eyes and *having* put His hands on him

He asked him if he saw anything.

8:24 And he looked up and said,

"I see the human beings walking around like trees.
8:25 Then once more He put His hands on his eyes
and made him look up.
And he was restored.
And he saw absolutely everything clearly.
8:26 And He sent him away to his house saying,
"Do not go into the village, nor tell anyone in the village."

8:27 And **YAHUSHUA** and His students
went out into the villages of Caesarea Philippi.
And on the road He asked His students, saying to them,
"Who do human beings say that I am?"
8:28 And they responded,
"Yahonathan the baptizer.
But some Elijah.
And others one of the prophets."

8:29 And He said to them,
"But who do you say that I am?"
Peter responded saying to Him,
"You are The Messiah!"
8:30 And He admonished them that they tell no one about Him.

8:31 And He began to teach them that The Son of Man
must suffer many things and be rejected by the elders
and chief priests and scribes, and be killed,
and after three days be raised up.

8:32 And He spoke this word bluntly.
And Peter took Him aside and began to admonish Him.
8:33 But having turned around and seen His students
He admonished Peter saying,
"Get behind Me, adversary!
because you are not caring for the things of **YAHWEH**
but rather *for* the things of human beings."

Tradition translates this as "Satan". The term means adversary or opponent. This is likely a copyist's alteration. Peter was **not** Satan. YAHUSHUA was most likely admonishing Peter as an opponent. The balance of the statement then takes on meaning for anyone who is not caring for the things of YAHWEH. They become His adversary.

8:34 And having called the crowd to Himself
together with His students He said to them,
"Whoever desires to come after Me,
let him deny himself
and take up his torture stake,
and accompany Me.

stauros – a stake or post. A pole or cross, as in instrument of capital punishment.
The "cross" is among the most cruel forms of torture ever devised by human beings. It is **not** a thing of beauty, except perhaps when used metaphorically. It is an instrument of death and torture! Would you hang an electric chair or hangman's noose around your neck and make an idol out of it?

8:35 Indeed, whoever desires to save his life will destroy it.
But whoever destroys his life for My sake
and the sake of the good news will save it.
8:36 Indeed, what will it benefit a person
if he gains the whole world yet injures his own life?
8:37 Or what will a man give in exchange for his life?

8:38 Indeed, whoever is ashamed of Me and My words
in this adulterous and offending generation,
of him the Son of Man also will be ashamed

when He comes in the splendor of His Father
with the set apart messengers.”

Chapter 9

9:1 And He said to them,
“Assuredly I say to you
that there are some standing here who will not taste death
until they see The Kingdom of **YAHWEH**
come with miraculous power.”

9:2 And after six days **YAHUSHUA** took with Him
Peter, Ya'akob, and Yahanathan.
And He brought them up onto a high mountain by themselves.
And He was transformed In front of them.

metamorphoo – to transform. The term metamorphosis
comes from this word.

9:3 His garments became gleaming,
exceedingly white like snow,
such as no launderer on earth is able to whiten them.

9:4 And they saw Eliyah with Moshe.
And they were conversing with **YAHUSHUA**.

9:5 And Peter responded saying to **YAHUSHUA**,
“Rabbi, it is good for us to be here!
Let us even make three tents.
One for You, one for Moshe, and one for Eliyah!”
9:6 because he did not understand what to say
because they were greatly afraid.

9:7 And a cloud came, overshadowing them.
And a voice came out of the cloud saying,
“This is My beloved Son.
Listen to Him!”

9:8 And suddenly having looked around
they saw no one any longer
except **YAHUSHUA** alone with themselves.

9:9 Now coming down from the mountain,
He charged them that they should tell not even one
what they had seen
until the Son of Man had been raised
from the state of being dead.
9:10 And they kept the word to themselves,
discussing what it was to be raised up from being dead.

9:11 And they asked Him saying,
“Why do the scribes say that Eliyah must come first?”
9:12 Then He responded. And He said to them,
“Indeed, Eliyah is coming first.
And he restores everything.
And how much it is written concerning The Son of Man
that He suffers many things and is utterly despised!

9:13 However I say to you that Eliyah has indeed come.
And they did to him whatever they desired
just as it is written of him.”

9:14 And having come to the students
He saw a great crowd around them
and scribes discussing with them.
9:15 And at once having seen Him
all the people were utterly astonished.
And running toward Him they embraced Him.
9:16 And He asked the scribes,
“What are you discussing with them?”

9:17 Then one of the crowd responded saying,
"Teacher, I have brought to You my son
who has a mute nature.
9:18 And wherever it seizes him it lacerates him.
And he foams at the mouth, grates his teeth, and shrivels up.
And I spoke to Your students in order that they might eject it.
But they were not able."

9:19 Then He responded to him saying,
"Alas, disbelieving generation!
How long must I be with you?
How long must I put up with you?
Bring him to Me!"
9:20 And they brought him to Him.
And having seen Him, immediately the nature convulsed him.
And he fell on the ground and rolled about,
foaming at the mouth.

9:21 And He asked his father,
"How long has this been happening to him?"
And he said, "From childhood.
9:22 And often it has thrown him
both into the fire and into the water to completely destroy him.
Nevertheless if You are able to help us
have compassion on us."

9:23 Then YAHUSHUA said to him,
"If you are able to believe
all things are possible to him who believes."

Beliefs can vary from simple acknowledgement (lip-service)
to full acceptance. Faith is the same. Both require trust. Faith
in The Messiah means trusting Him and what He says.
Without trust there is no faith or belief. And without complete
trust in YAHWEH there is no redemption.

9:24 And Immediately the father of the child cried out
and said with tears,
"Master, I believe! Help my unbelief!"

9:25 And YAHUSHUA,
seeing that the crowd came running together,
admonished the unclean nature, saying to it,
"Mute and deaf nature, I direct you!
Come out of him and enter him no more!"
9:26 And it cried out, convulsed him greatly,
and came out of him.
And he became as if dead.
And many said that he had died.
9:27 But YAHUSHUA grabbed him by the hand.
And He lifted him up.
And he awakened.

9:28 And having come into the house
His students asked Him by themselves,
"Why could we not eject it?"
9:29 And He said to them,
"This kind can come out by nothing except
by prayer and fasting."

9:30 And they departed from there.
And they passed over into The Galil.
And He did not want anyone to know,
9:31 because He was teaching His students.
And He said to them,
"The Son of Man is being betrayed
into the hands of human beings.

And they will kill Him.
And having been killed,
The third day He will be raised up.”

9:32 But they did not know this word.
And they were afraid to ask Him.

9:33 And He came to Kafar'nahum.
And having come into the house He asked them,
“What did you discuss among yourselves on the road?”

9:34 But they kept silent because on the road
they had discussed among themselves who was greatest.

9:35 And He sat down, called the twelve, and said to them,
“If anyone desires to be first he will be last of all
and servant of all.”

9:36 And He took a little child.
And He stood him in the midst of them.
And having taken him in His arms He said to them,

9:37 “Whoever receives one of these little children
in My name receives Me.

And whoever receives Me, receives not Me,
but rather Him who sent Me.”

9:38 Then Yahnathan responded to Him saying,
“Teacher, we saw someone who does not accompany us
ejecting unclean natures in Your name.
And we forbade him because he does not accompany us.”

9:39 But YAHUSHUA said,
“Do not forbid him because no one
who might do a sign in My name
can soon afterward revile Me.

9:40 Indeed, he who is not against us is with us.

9:41 Indeed, whoever gives you
a cup of water to drink in My name,
because you are The Messiah's,
assuredly I say to you
he will by no means lose his compensation!

9:42 And whoever trips up one of these little ones
who trust in Me, it would be better for him
if a millstone was hung around his neck
and he was thrown into the sea.

9:43 If your hand trips you up, cut it off!
It is better for you to enter into Life maimed,
rather than having two hands to go to hell,
into the unquenchable fire;

9:44 in which place

*“their maggot does not die
and the fire is not quenched.”*
(Is. 66.24)

Life is capitalized here to indicate that this refers to Eternal
Life.

9:45 And if your foot trips you up, cut it off!
It is better for you to enter into Life lame,
rather than having two feet, to be cast into hell,
into the unquenchable fire;

9:46 in which place

*“their maggot does not die
and the fire is not quenched.”*
(Is. 66.24)

9:47 And if your eye trips you up, tear it out!
It is better for you to enter into The Kingdom of YAHWEH
with one eye rather than having two eyes,

to be cast into hell fire;

9:48 in which place

*"their maggot does not die
and the fire is not quenched.'
(Is. 66.24)*

Note the shift here from "Life" to "The Kingdom of YAHWEH.
This equates the two so there is no mistake about what's
being said.

9:49 Indeed, everyone will be salted with fire.

And every sacrifice will be salted with salt.

It appears to mean "seasoned".
Salt is a preservative also.
It was required with sacrifices, signaling a preserving of the
action and results of the sacrifice.

9:50 Salt is good.

But if the salt has lost its saltiness how will you season it?

Have salt in yourselves.

And be peaceful to one another."

Chapter 10

10:1 And having arisen from there also,

He came into the borders of Yahudah

by the other side of The Yarden.

And crowds journeyed together toward Him again.

And as He was accustomed,

He was teaching them once more.

10:2 And the Pharisees approached to ask Him,

"Is it right for a man to divorce *his* wife?",

testing Him.

exesti – it is right (through the figurative idea of being out in
public), - be lawful, let, may.
While typically translated as "lawful", there is no direct
connection with the law. It would be more correct to suggest,
is it proper.
Since the Pharisees are asking the question one can only
assume they intended it to be a legal question related to the
law. But it does not need to be used only in that context.

10:3 Then He responded saying to them,

"What did Moshe teach you?"

10:4 Then they said,

"Moshe allowed one to write a scroll of divorce

and to divorce her."

10:5 And **YAHUSHUA** responded. And He said to them,

"Because of the hardness of your heart

he wrote you this precept.

10:6 But from the beginning of the creation

The Elohim

'made them male and female.'

(Gen. 5.2)

10:7 *'For this reason*

a man is to leave his father and mother

and be joined to his wife,

10:8 *and the two will become one flesh.'*

So then they are no longer two, but one flesh.'

(Gen. 2.24)

10:9 Therefore what The Elohim has joined together,

let not a human being separate."

10:10 And in the house His students

also asked Him once more concerning this.

10:11 And He said to them,

"If anyone divorces his wife and marries another

he commits adultery against her.

10:12 And if a woman divorces her husband and marries another she commits adultery.”

10:13 Then they brought little children to Him in order that He might touch them.

But the students forbid those bringing them.

10:14 Then YAHUSHUA having seen it was greatly displeased.

And He said to them,

“Let the little children come to Me!

And do not forbid them

because of such is The Kingdom of YAHWEH.

10:15 Assuredly I say to you

whoever does not receive The Kingdom of YAHWEH

like a little child will by no means enter into it!”

10:16 And He took them up in His arms,

laid His hands on them, and blessed them.

10:17 And having gone out onto the road one came running and fell on his knees before Him.

And he asked Him,

“Good Teacher, what must I do

in order that I may inherit Eternal Life?”

10:18 And YAHUSHUA said to him,

“Why do you call Me good?

Not even one is good except one, YAHWEH.

10:19 You understand the teachings.

‘You are not to commit adultery!

You are not to murder!

You are not to steal!’

You are not to bear false witness!

You are not to defraud!

Honor your father and your mother!’

(Deut. 5.16-20)

10:20 And he responded and said to Him,

“Teacher, all these things I have observed from my youth.”

10:21 Then YAHUSHUA looking at him loved him.

And He said to him,

“One thing you lack.

Go your way!

Sell whatever you have and give to the poor!

Then you will have wealth in The Heaven.

Then come here!

Take up the torture stake and accompany Me!”

10:22 But he was sad over this word.

And he went away grieved because he had many possessions.

10:23 Then YAHUSHUA looked all around.

And He said to His students,

“How impractical it is for those who have wealth

to enter into The Kingdom of YAHWEH!”

10:24 Now the students were stupefied by His words.

But YAHUSHUA responded again.

And He said to them,

“Children how impractical it is for those who trust in wealth

to enter into The Kingdom of YAHWEH!

10:25 It is easier for a camel to go through the eye of a needle

than for a wealthy person

to enter into The Kingdom of YAHWEH.”

There is much debate concerning this concept. Some believe the original phrase stated it was "easier for a rope to go through the eye of a needle".

10:26 Then they were exceedingly astonished,

saying among themselves,

“Who then can be saved?”

sozo – to save, i.e. deliver or protect – heal, preserve, save, do well, be whole. "Salvation" is a religious term. Deliverance or protection are not such.

10:27 And **YAHUSHUA**, looking upon them said,
"With human beings it is impossible,
but on the other hand, not with **YAHWEH**,
because with **YAHWEH** all things are possible."

10:28 Then Peter began to say to Him,
"Behold!
We have left everything and have accompanied You."

10:29 And **YAHUSHUA** responded saying,

"Assuredly I say to you,
there is not even one who has left

house
or brothers
or sisters
or father
or mother
or wife
or children
or lands

on account of Me and of the good news
10:30 who will not receive a hundredfold

now in this time,
houses

and brothers
and sisters
and mothers
and children
and lands,

amidst persecutions,
and in the age to come, Eternal Life.

10:31 But many foremost will be least and the least foremost."

10:32 Now they were on the road going up to Yerushalaim.
And **YAHUSHUA** was going before them.

Now they were astounded.

And as they accompanied they were afraid.

And once more He took the twelve aside.

And He began to tell them what would happen to Him.

10:33 That is: "Behold!

We are going up to Yerushalaim.

And The Son of Man will be delivered up
unto the chief priests and unto the scribes.

And they will condemn Him to death.

And they will deliver Him up to the Gentiles.

10:34 And they will ridicule Him,

and scourge Him,
and spit upon Him,
and kill Him.

Yet the third day He will be raised up again."

10:35 And Ya'akob and Yahanathan, the sons of Zabdiy,
approached Him saying,

"Teacher, we want You to do for us whatever we ask."

10:36 And He said to them,

"What do you want Me to do for you?"

10:37 Then they said to Him,

"Grant us that we may sit, one on Your right hand
and the other on Your left in Your splendor."

10:38 But **YAHUSHUA** said to them,

"You do not understand what you ask.

Are you able to drink the cup that I drink

and to be baptized with the baptism that I am baptized with?"

baptizo means to immerse. He is not about to be baptized with water, but rather immersed in awful trials and suffering. It is this to which He is referring allegorically.

10:39 And they said to Him, "We are able."

Then **YAHUSHUA** said to them,

"You will indeed drink the cup that I drink,

and with the baptism I am baptized with you will be baptized!

10:40 But to sit on My right hand and on My left

is not Mine to give, but rather by whom it is prepared."

10:41 And the ten having heard it

began to be greatly displeased with Ya'akob and Yahanathan.

10:42 But **YAHUSHUA** called them to Himself.

And He said to them,

"You understand that those

who are considered rulers over the Gentiles

exercise dominion over them.

And their great ones exercise authority over them.

10:43 But it will not be so among you.

But on the contrary, whoever desires to become great

among you will be your servant.

10:44 And whoever of you desires to be foremost

will be a slave of all.

10:45 Indeed, even The Son of Man

did not come to be served,

but rather to serve, and to give His life as a ransom for many."

lutron – something to loosen with; a redemption price. – ransom. A ransom always involves a price (cost). **YAHUSHUA's** life is the price paid for your ransom – which sets the believer free from the debt owed because of their offenses.

10:46 Then they came into Yericho.

And as He was going out of Yericho

with His students and a large crowd,

blind Bartimaeus, the son of Timaeus,

was sitting beside the road begging.

10:47 And having heard that it was **YAHUSHUA** of Nazareth,

he began to cry out and say,

"**YAHUSHUA**, Son of David, have compassion on me!"

Yericho means place of fragrance.
Bartimaeus means son of one esteemed.
Timaeus means highly prized.
Nazareth means a branch; preservation.

10:48 Then many admonished him to be quiet.

But he cried out much more,

"Son of David, have compassion on me!"

10:49 And **YAHUSHUA** stood still.

And He said for him to be called.

Then they called the blind man saying to him,

"Have courage! Get up!

He is calling you."

10:50 And throwing aside his garment he stood up.

And he came to **YAHUSHUA**.

10:51 And **YAHUSHUA** responded saying to him,

"What do you want Me to do for you?"

The blind man said to Him,

"Rabboni, that I might receive my sight."

10:52 Then **YAHUSHUA** said to him,

"Go your way!

Your trust has delivered you."

And immediately he received his sight.

And he accompanied **YAHUSHUA** on the road.

Chapter 11

11:1 And having approached Yerushalaim,
into Bet Phag and Bet Any by The Mount of Olives,
He sent two of His students.

Bet Phag means fig house.
Bet Any means house of affliction.

11:2 And He said to them,
"Go into the village directly opposite you.
And as soon as you have entered into it
you will find a young donkey tied on which no one has sat.
Loose it and bring it.

11:3 And if anyone says to you, "Why are you doing this?"
say, 'The Master has need of it.'
And immediately he will send it here."

11:4 And they went.
And they found the young donkey tied by the door
outside at fork in the road.
And they loosed it.

11:5 And some of those standing there said to them,
"What are you doing loosing the colt?"

11:6 And they spoke to the
just as **YAHUSHUA** had instructed.

And they let them go.

11:7 And they brought the young donkey to **YAHUSHUA**.
And they threw their garments on it.
And He sat upon it.

11:8 And many spread their garments upon the road.
And others cut down branches from the trees
and spread *them* on the road.

11:9 And those going before and those who followed
cried out, saying,
"Hosanna!

*'Blessed is He who comes in the name of **YAHWEH!***
(Ps. 118.25-26)

11:10 Blessed *is* the kingdom of our father David,
coming in the name of **YAHWEH!**
Hosanna in the highest!"

This was rather customary for acknowledging a new king.
However, this was no "ordinary king" they were proclaiming.
The very words used indicate a full recognition that this was
The Promised Messiah!

11:11 And **YAHUSHUA** went into Yerushalaim
and into The Temple.
And having looked around at everything,
since evening had already come,
He went out to Bet Any with the twelve.

11:12 And the next day, they having come out of Bet Any,
He was hungry.

11:13 And seeing a fig tree having leaves from a distance
He went to see if perhaps He would find anything on it.
And having come toward it He found nothing but leaves
because it was not the proper time for figs.

11:14 And **YAHUSHUA** responded saying to it,
"May no one eat fruit from you any longer into the ages."
And His students heard it.

11:15 Then they came to Yerushalaim.
And **YAHUSHUA** entered into The Temple.
And He began to throw out
those selling and buying in The Temple.
And He turned upside down the tables of the coin dealers
and the benches of those who sold doves.

11:16 And He did not permit anyone

to carry a vessel through The Temple.

11:17 And He taught, saying to them,

“Is it not written,

“*My house it to be called
a house of prayer for all nations?*”

(Is. 56.7)

But you have made it a

‘*den of thieves.*’”

(Jer. 7.11)

11:18 And the scribes and the chief priests heard it.

And they sought how they might completely destroy Him.

Indeed they feared Him because the whole crowd
was astonished by His teaching.

11:19 And evening having come He went out of the city.

11:20 And in the morning passing by they saw the fig tree
dried up from the roots.

11:21 And Peter remembering, said to Him,

“Rabbi, behold!

The fig tree which You cursed is shriveled up.”

11:22 And **YAHUSHUA** responded saying to them,

“Trust in **YAHWEH!**”

11:23 Indeed, assuredly I say to you,

whoever says to this mountain,

“Be lifted up and be thrown into the sea,’

and does not hesitate in his heart,

but instead trusts that what he says will happen,

he will have whatever he says!

11:24 Because of this I say to you,

whatever things you ask *while* praying,

trust that you are receiving *them* and it will be *so!*

11:25 And whenever you stand still praying,

forgive if you have anything against anyone

in order that your Father in The Heaven

may also forgive you your side-slips.

aphiemi – to send forth. – cry, forgive, forsake, lay aside,
leave, let (alone, be, of, have), omit, put (send) away, remit,
suffer, yield up. Essentially, let it go.

paraptoma – a side-slip (lapse or deviation), i.e.
(unintentional) error or (willful) transgression. – fall, fault,
offence, offend, trespass. This is often translated
transgression which is an unfaithful action.

11:26 Now if you do not forgive

neither will your Father in The Heaven forgive your side-slips.”

11:27 And they came again into Yerushalaim.

And as He was walking in The Temple

the chief priests, the scribes, and the elders came to Him.

11:28 And they said to Him,

“By what authority are You doing these things?

And who gave You this authority to do these things?”

11:29 And **YAHUSHUA** responded saying to them,

“I will also ask you one question.

Then answer Me.

And I will tell you by what authority I do these things.

11:30 The baptism of Yahanathan,

was it from The Heaven or from human beings?

Answer Me!”

11:31 And they reasoned among themselves saying,

“If we say, ‘From The Heaven,’

He will say, ‘Why therefore did you not believe him?’

11:32 On the other hand.

if we say, 'From human beings.' they feared the people because everyone considered that Yahonathan was certainly a prophet.

11:33 So they responded saying to YAHUSHUA,

"We do not perceive it."

And YAHUSHUA responded saying to them,

"Neither will I tell you by what authority I do these things."

Chapter 12

12:1 And He began to speak to them in parables.

"A person planted a vineyard and placed a fence around it, dug a wine vat, and built a tower, and he leased it to farmers and went abroad.

12:2 And at the proper time he sent a slave to the farmers in order that he might take from the farmers some of the fruit of the vineyard.

12:3 And they took and scourged him.

And they sent him away empty.

12:4 Again he sent to them another slave.

And they were throwing stones to strike him in the head.

And they sent him away maltreated.

12:5 And again he sent another.

And they killed him and many others, indeed scourging and killing them.

12:6 Therefore still having one son, his beloved, he at last even sent him to them saying,

'They will respect my son.'

12:7 But those farmers said to themselves,

'This is the heir.

Come! Let us kill him.

And the inheritance will be ours.'

12:8 And they took him.

And they killed him.

And they threw him out of the vineyard.

12:9 Therefore what will the master of the vineyard do?

He will come and completely destroy the farmers.

And he give the vineyard to others.

12:10 Have you not read this Scripture?

*'The stone which the builders rejected
has become the chief cornerstone.*

12:11 This was YAHWEH's doing.

And it is marvelous in our eyes!

(Ps. 118.22-23)

12:12 And they sought to seize Him.

But they feared the crowd because they knew

that He had spoken the parable against them.

Then they left Him and went away.

12:13 Then they sent to Him some of the Pharisees

and the Herodians to entrap Him by His words.

12:14 And having come they spoke to Him,

"Teacher, we perceive that You are true.

And You are not concerned about anyone.

Indeed You do not look upon the appearance of human beings, but instead teach the way of The Elohim in truth.

Is it right to give tribute to Caesar, or not?

12:15 Shall we give or shall we not give?"

But He, understanding their hypocrisy, said to them,

"Why do you test Me?

Bring Me a denarius in order that I may see it."

12:16 And they brought it.

And He said to them,

"Whose likeness and inscription is this?"

And they said to Him, "Caesar's."

12:17 Then YAHUSHUA responded saying to them,
"Give away to Caesar the things that are Caesar's,
and to YAHWEH the things that are YAHWEH's."
And they marveled at Him.

12:18 And the Sadducees, who say there is no resurrection,
came to Him.

And they asked Him saying,

12:19 "Teacher, Moshe wrote to us that if a man's brother dies
and leaves behind a wife, yet leaves no children,
his brother should take his wife
and raise up offspring for his brother.

12:20 Now there were seven brothers.

The first took a wife, and dying he left no offspring.

12:21 And the second took her and he died.

Neither did he leave any offspring.

And the third likewise.

12:22 And the seven had her yet left no offspring.

Last of all the woman died also.

12:23 Therefore in the resurrection when they are raised up
whose wife will she be because all seven had her as a wife?"

12:24 And YAHUSHUA responding said to them,

"Because of this are you not deceived?

You do not understand The Scriptures

nor the power of YAHWEH.

12:25 Indeed when they are raised up from *being* dead
they neither marry nor are given in marriage,
but instead are like the YAH-messengers
which are in The Heaven.

12:26 Now concerning the dead, that they are raised up,
have you not read in The Book of Moshe, how from the bush
The Elohim spoke to him saying,

'I am The Elohim of Abraham,

The Elohim of Yitzhak,

and The Elohim of Ya'akob!'?"

(Ex. 3.6)

12:27 He is not The Elohim of the dead

but rather The Elohim of the living.

You are therefore greatly deceived."

12:28 Then one of the scribes approached,
and hearing them reasoning together,
and perceiving that He had responded to them well,
asked Him,

"Which is the foremost instruction of all?"

12:29 Then YAHUSHUA responded to him that,

"The foremost of all the instructions is,

'Hear, Yisra'el, YAHWEH, our Elohim,

YAHWEH is one.

12.30 *And you are to love YAHWEH, your Elohim,*

with all your heart,

with all your nature,

with all your mind,

and with all your strength.'

(Deut. 6.4-5)

This is known in Yisra'el as "The Shema". It is repeated daily
by every good Yisra'elite. It would be known by everyone
who was present.

This *is* the foremost instruction.

12:31 And the second is similar.

This. *"You are to love your neighbor as yourself.*

(Lev. 19.18)

There is no other instruction greater than these!”

12:32 And the scribe said to Him,
“Well *said*, Teacher!
You have spoken concerning truth that there is one Elohim
and no other exists except Him.

12:33 And to love Him
with all the heart,
with all the intellect,
with all the nature,
and with all the strength,
and to love one’s neighbor as oneself,
is more than all the whole burnt offerings and the sacrifices.”

12:34 And **YAHUSHUA**,
having seen that he responded prudently, said to him,
“You are not far from The Kingdom of **YAHWEH**.”
And after that no one dared question Him.

12:35 And **YAHUSHUA** responded saying
while teaching in The Temple,
“How do the scribes say
that The Messiah is The Son of David?

12:36 Indeed, David himself said
by The Set Apart Divine Nature of **YAHWEH**,

*‘YAHWEH said to my Master,
“Sit at My right hand,
until I make Your enemies Your footstool.”’*
(Ps. 110.1)

12:37 Therefore David himself calls Him “*Master*’.
How then is He his Son?”
And the great crowd listened to Him with pleasure.

12:38 Then He said to them in His teaching,
“Beware of the scribes who delight to walk about in long robes,
and in greetings in the marketplaces,
12:39 and in the best seats in the assemblies,
and in the best places at the feasts;
12:40 who devour widows’ houses,
and for a pretense make long prayers.
These will receive greater condemnation.”

12:41 Then **YAHUSHUA** was sitting
directly opposite the treasury.
And He observed how the crowd
threw money into the treasury.

The Treasury consisted of a courtyard with several
receptacles in it to receive the offerings.

And many wealthy threw in much.

12:42 Then one poor widow came.

And she threw in two small coins
which make one sixteenth of a denarius.

12:43 And He called His students to Himself.
And He said to them,

“Assuredly I say to you that this poor widow
has thrown in more than all of those
who have thrown into the treasury.

12:44 Indeed, everyone threw in out of their abundance.
But she, out of her poverty, threw in everything,
as much as she had, her entire means of livelihood.”

Chapter 13

13:1 Then as He was going out of The Temple
one of His students said to Him,
“Teacher, behold what sort of stones
and what buildings *are these!*”

13:2 And **YAHUSHUA** responded. And He said to him,
“Look at these great buildings.
Not a stone at all will be left upon a stone
that will not be broken down!”

13:3 And sitting upon The Mount of Olives
directly opposite The Temple,
Peter, Ya'akob, Yahanathan, and Andrew
asked Him by themselves,
13:4 “Tell us!

When will these things be?
And what is the sign that all these things
are about to be completed?”

The second part of the verse contains no future tense. It also contains nothing that must happen first. Instead it asks how the sign will be recognized.
sunteleo – to complete entirely; generally, to execute. – end, finish, fulfill, make.
The sign given is what takes place just prior to the completion.

13:5 Then **YAHUSHUA** responding to them began by saying,
“Watch out lest anyone deceives you!

planao – to (properly, cause to) roam (from safety, truth, or virtue) – go astray, deceive, err, seduce, wander, be out of the way.
Deception is the 'watchword' for the last days.

13:6 Indeed many will come in My name
saying that, 'I am *He*.'
And they will deceive many.

13:7 Then when you hear of wars and rumors of wars
do not be frightened!
Indeed, it must happen.
However the end *is* not yet.

13:8 Indeed, nation will rise against nation,
and kingdom against kingdom.
And there will be earthquakes in various places.
And there will be scarcity of food and disturbances.
These *are* the beginning of birth-pains.

13:9 Then watch out for yourselves
because they will deliver you up to tribunals.
And you will be beaten in the assemblies.
And you will stand before rulers and kings on account of Me
as a testimony to them.

sunedrion – a joint session, i.e. (specially) the Sanhedrin; by analogy, a subordinate tribunal. – council.
The article is not present in the text so it must be assumed this is not a direct reference to The Sanhedrin. This sign applies to the general populace.
sunagoge – an assemblage of persons. It can refer to a synagogue, or to any other assembly, generally a religious one.

13:10 Yet the good news must first be proclaimed
among all the races.

ethnos – a race, i.e. a tribe – Gentiles, heathen, nation, people.

13:11 Now when they lead you and deliver you up
do not be anxious in advance of what you shall speak.
But instead whatever is given to you in that hour, speak that
because it is not you who is speaking,
but rather The Set Apart Divine Nature of **YAHWEH**.

13:12 Then brother will deliver brother into death,
and a father his child.

And children will rise up against parents
and cause them to be put to death.
13:13 And you will be detested by everyone
because of My name.
But he who endures to the end, that one will be delivered.

13:14 Now, when you see the '*abomination of desolation*'
(Dan. 9.27)
spoken of by Daniel the prophet, standing where it should not
(let the one reading comprehend)
then let those in Yahudah run away to the mountains!

13:15 Then let one on the housetop
not go down into the house,
nor one enter to pick up anything from his house!

13:16 And let one who is in the field
not return to pick up his clothes.

13:17 And woe to one being pregnant
and to those who are nursing *babies* in those days!

13:18 And pray that your fleeing is not in a storm.

cheimon – a storm (as pouring rain); by implication, the rainy season, i.e. winter. – tempest, foul weather, winter.

13:19 Indeed, those days will be trouble, truly,
of which sort there has not been
since the beginning of the creation which **YAHWEH** created
until this time and will never be *again*!

Note that the text does not say 'in those days there shall be trouble (tribulation), but instead says the days themselves shall be trouble. The text is also not in the dative case, which then would permit such a rendering. This changes the sense of the text to show that the entire time is trouble, not that there will be trouble in those days. The difference is subtle, but vital.

13:20 And unless **YAHWEH** had shortened those days
no flesh would be saved.
However because of the elect whom He has chosen
He is shortening the days.

The use of *kurios* here, where YAHWEH is inserted above, again leads us to confusion if it's not corrected. Is it The Master who shortens the days or is it YAHWEH? The context strongly suggests YAHWEH is the One who shortens the days. Remember who is speaking. YAHUSHUA does not refer to Himself as The Master.

13:21 Then even if anyone says to you,
'Behold! Here *is* The Messiah!'
or, 'Behold! He is there!'
Do not believe it!

13:22 Indeed, false messiahs and false prophets will arise.
And they will give signs and wonders to lead astray if possible
even the chosen.

13:23 **Now watch out! Behold!**
I have told you everything ahead of time!

13:24 Furthermore in those very days after that trouble
the sun will be obscured and the moon will not give its light.

13:25 And the stars of the sky will fall.

And the powers in The Heavens will be shaken.

13:26 **Then they will see The Son of Man**
coming in the clouds with great power and splendor!

optomai – to gaze (i.e. with wide-open eyes, as at something remarkable).

13:27 And then He will send His messengers

and gather together His chosen from the four winds,
from the extremity of earth to the extremity of the sky.

13:28 Now learn this parable from the fig tree.
When its branch is already soft and it puts forth leaves
you know that summer is near.
13:29 Thus you also, when you see these things happening,
know that it is near, at the doors!
13:30 Assuredly I say to you,
this generation will by no means go away
until all these things happen!
13:31 The sky and the earth will pass away!
But My words will by no means pass away!

**13:32 And of that day and hour no one understands,
not even the messengers who are in The Heaven,
not even The Son, but only the Father.**

**13:33 Watch out!
Keep awake and pray!
Indeed, you do not understand when the time is!**

13:34 It is like one going to a far country who left his house
and gave the authority to his slaves and to each his task.
And he directed the doorkeeper to keep awake.
13:35 You keep awake therefore
because you do not understand
when the master of the house is coming,
in the evening, or at midnight,
or at the crowing of the rooster, or at day break,
13:36 lest coming unexpectedly He finds you sleeping!
13:37 And what I say to you I say to all.
Keep awake!"

Chapter 14

14:1 Now after two days it was The Passover and
the Feast of Unleavened Bread.

Pesach is the proper Hebrew term for The Passover. Matza is the proper name for unleavened bread. Matza actually means sweet.

And the chief priests and the scribes sought
how to seize Him by deceit and kill Him.
14:2 But they said, "Not at the feast
lest there should be a disturbance of the people."

14:3 And being in Bet Any at the house of Shim'on the leper
as He was reclining at a meal
a woman came having an alabaster box
of ointment of extremely expensive pure spikenard.
And she broke the alabaster box.
And she poured it upon His head.
14:4 Now some were very displeased among themselves.
And they were saying, "Why did this waste of oil happen?
14:5 Indeed, it could have been sold
for more than three hundred denari and given to the poor."
And they were indignant toward her.

14:6 But **YAHUSHUA** said,
"Let her alone!
Why do you cause her trouble?
She has done a good deed for Me.

14:7 Indeed, you have the poor with you always.
And whenever you desire you can do good to them.
But Me you do not have always.
14:8 She has used what she had.

She has taken an opportunity In advance
to anoint My body in preparation for burying.
14:9 Assuredly I say to you,
wherever this good news is proclaimed in the whole world
what this woman has done will also be spoken of
as a reminder of her."

14:10 Then Yahudah of Iscariot, one of the twelve,
went to the chief priests to betray Him to them.
14:11 Now having heard it they rejoiced
and promised to give him silver.
Then he sought how he might conveniently betray Him.

14:12 Then on the first day of Unleavened Bread,
when they had killed the Passover *lamb*,
His students said to Him,
"Where do You want us to go and prepare
in order that You may eat the Passover?"
14:13 And He sent out two of His students.
And He said to them,
"Go into the city and a man will meet you
carrying a pitcher of water!

This was an anomaly. Men did not normally carry a pitcher of water in those days. It was left to the women normally.

Accompany him!

14:14 And at whatever place he enters
say to the master of the house,
'The Teacher says,
"Where is the guest room in which I may eat The Passover
with My students?"'

14:15 Then he will show you a large upper room
being furnished in readiness.
Prepare for us there!"

14:16 And His students went out.
And they came into the city.
And they found it just as He had said to them.
And they prepared The Passover *meal*.

Tradition teaches that this as "The Lord's Supper" -
"communion".
However, this is not correct!
This cup and this bread were part of the Passover meal.
They are inseparably linked to this meal, and it was this meal
that was to be utilized to remember the death and
resurrection of YAHUSHUA.
The act of remembering was to take place **once each year -
at Passover!**
It was not intended to become a "weekly" or "monthly" ritual,
one which loses its true meaning and significance when
separated from The Festival of Passover.
For the New Covenant believer, the covenant that was
established at precisely this moment by YAHUSHUA,
Passover was given a whole new meaning.
**The offense-debt of every believer had now been
"passed over" because of the body and blood - shed in
our place - of YAHUSHUA, The Hebrew Messiah!**
It took place at **PASSOVER!** There is a reason! YAHWEH
used this specific event to deliver/save/rescue us from our
bondage to offenses.
It is a travesty to separate YAHUSHUA from Passover!
It is perverse to trivialize His "body and blood" by the manner
in which "communion" is now practised!
YAHWEH cannot be pleased with such desecration of His
sacred meal, The Passover meal.
And what's worse - most so-called believers do not even
know what Passover is or when it is to be celebrated.

14:17 In the evening He came with the twelve.

14:18 And as they were sitting and eating
YAHUSHUA said,
"Assuredly I say to you
one of you who eats with Me will betray Me!"
14:19 Then they began to be distressed
and to say to Him one by one, "Is it I?"
And another, "Is it I?"
14:20 And He responded saying to them,
"It is one of the twelve who dips with Me into the bowl.

14:21 The Son of Man indeed goes away
just as it is written concerning Him.
But woe to that person by whom The Son of Man is betrayed!
It was better for that person if he had never been born."

14:22 Then as they were eating YAHUSHUA took bread,
blessed it, broke it, and gave it to them and said,
"Take! Eat!
This is My body."

14:23 Then He took the cup.
And having given thanks He gave it to them.
And they all drank from it.

14:24 Then He said to them,
"This is My blood.

It is The New Covenant which is poured out
for the sake of many.

Note: A covenant is a contract. It carries with it legal responsibilities.
Covenants were often sealed with blood with the intent that anyone who violated it was guilty of breaking a blood oath.

14:25 Assuredly I say to you
I will not at all drink of the fruit of the vine
until that day when I drink it new in The Kingdom of YAHWEH!"

14:26 And having sung a hymn
they went out onto the Mount of Olives.

14:27 Then YAHUSHUA said to them that,
"Everyone will be ensnared because of Me on this very night
because it is written,

*'I will strike the Shepherd,
and the sheep will be scattered.'*
(Zech. 13.7)

14:28 However, after I have been raised up
I will go before you into The Galil."

14:29 Then Peter said to Him,
"Even if everyone is ensnared, on the contrary, I will not be!"

14:30 And YAHUSHUA said to him,
"Assuredly I say to you
that this day, on this night,
before the rooster has crowed twice,
you will utterly deny Me three times!"

14:31 But he spoke more vehemently,
"If I must die with You I will not utterly deny You!"
And everyone also spoke in the same manner.

14:32 Then they went to a place
which was named Gethsemane.
And He said to His students,
"Sit down here while I pray."

Gethsemane means oil press place.

14:33 And He took with Him
Peter, Ya'akob, and Yahanathan.
And He began to be utterly astonished and distressed.

14:34 And He said to them,
"My life is intensely sad, even unto death!
Stay here and keep awake!"

14:35 And He went a little farther.
And He fell upon the ground.
And He prayed that if it was possible
the hour might pass over from Him.

14:36 And He said,
"Abba! Father!
All things *are* possible for You.
Take this cup away from Me!
Nevertheless not what I desire,
but rather what You desire!"

14:37 Then He came and found them sleeping.
And He said to Peter, "Shim'on, you sleep.
Could you not stay awake one hour?"
14:38 Stay awake and pray
so that you do not enter into adversity.
The nature indeed is ready, but the flesh *is* weak."

14:39 And once more He went off and prayed,
speaking the same words.
14:40 And having returned He found them asleep again
because their eyes were heavy.
And they did not understand what to answer Him.
14:41 Then He came the third time.
And He said to them,
"Continue sleeping and resting.
It is enough!
The hour has come.
Behold!
The Son of Man is betrayed into the hands of the offenders.

14:42 Get up!
Let us go!
Behold! He who is delivering Me up approaches."
14:43 And immediately while He was still speaking
Yahudah, one of the twelve, arrived with a large crowd
with swords and clubs, besides the chief priests
and the scribes and the elders.

14:44 Now the one who betrayed Him
had given them a prearranged signal saying,
"The one whom I kiss, He is the One.
Seize Him!
And take Him away securely!"
14:45 And coming he immediately approached Him.
And he said to Him, "Rabbi! Rabbi!"
And he kissed Him earnestly.

14:46 Then they laid their hands upon Him and seized Him.

14:47 Now a certain one of those standing by
drew his sword and struck the slave of the high priest.
And he cut off his ear.

14:48 Then **YAHUSHUA** responded saying to them,
"Have you come out as if against a thief
with swords and clubs to catch Me?"
14:49 I was before you daily teaching in The Temple
and you did not seize Me.
However, In order that the Scriptures must be fulfilled..."

14:50 Then everyone left Him and ran away.
14:51 But a certain youth accompanied Him

having a linen cloth thrown around his naked body.
And the youths seized him.
14:52 And he abandoned the linen cloth
and ran away from them naked.

14:53 Then they led YAHUSHUA away to the great priest.
And to him were assembled all the chief priests,
the elders, and the scribes.

14:54 And Peter accompanied Him at a distance,
right into the courtyard of the high priest.
And he was sitting with the servants
and warming himself by the fire.

14:55 Now the chief priests and all the Sanhedrin
sought evidence against YAHUSHUA to put Him to death.
And they found none.

14:56 Indeed, many bore false witness against Him.
But their testimonies did not agree.

14:57 Then some stood up
and bore false witness against Him saying,
14:58 "We heard that He said,
'I will destroy this Temple made with hands,
and within three days I will build another
made without hands.'"
14:59 But not even in this did their testimony agree.

14:60 Then the great priest stood up among them.
And he asked YAHUSHUA saying,
"Do You not respond at all
to what these persons testify against You?"
14:61 But He kept silent.
And He responded not even one thing.

Once more the great priest asked Him saying to Him,
"Are You The Messiah, The Son of The Adorable?"
14:62 YAHUSHUA said, "I am!
And you will gaze with eyes wide open at The Son of Man
sitting at the right hand of 'The Miraculous Power',
even coming with the clouds of the sky."

14:63 Then the great priest tore his clothes.
And he said,
"What need do we have of any more witnesses?"
14:64 You have heard the blasphemy!
What do you think?"
And everyone condemned Him as being deserving of death.
14:65 And some began to spit upon Him,
and to blindfold Him, and to beat Him,
and to say to Him, "Prophesy!"
And the subordinates slapped Him.

14:66 Now Peter being below in the courtyard,
one of the slave girls of the great priest came.
14:67 And having seen Peter warming himself,
she looked at him and said,
"And you were also with YAHUSHUA of Nazareth."
14:68 But he denied it saying,
"I do not know nor comprehend what you are saying."
And he went out into the porch, and a rooster crowed.
14:69 And the servant girl seeing him again began to say
to those who stood by, "This one is of them."
14:70 But he denied it again.
And a little later those who stood by said once more to Peter,
"Surely you are of them because you are a Galil'an.

Even your speech resembles *theirs*.”
14:71 Then he began to curse and to swear,
“I do not know this person of whom you speak!”
14:72 A second time a rooster crowed.
Then Peter remembered the word
that **YAHUSHUA** had spoken to him,
“Before the rooster crows twice
you will utterly deny Me three times.”
And having reflected on it he wept.

Chapter 15

15:1 And immediately at dawn the chief priests
had a consultation with the elders and scribes
and the whole Sanhedrin.
And they bound **YAHUSHUA**, led Him away,
and delivered Him to Pilate.
15:2 And Pilate asked Him,
“Are You the King of the Yisra'elites?”
Then He responding said to him,
“You said it.”
15:3 Then the chief priests accused Him of many things.
But He responded not even once.
15:4 Then Pilate asked Him again saying,
“Do You not respond, not even once?
Behold! They testify much against You!”
15:5 But **YAHUSHUA** still responded not even once,
so that Pilate marveled.

15:6 Now at the feast he released to them one prisoner,
whomever they requested.

15:7 And there was one named Bar'abbas,
bound with fellow insurgents,
who had committed murder in the insurrection.
Bar'abbas means son of a father.

15:8 And the crowd, crying out loud,
began to ask for exactly what
he had always done for them.

15:9 Then Pilate responded to them saying,
“Do you want me to release to you
The King of the Yisra'elites?”

YAHUSHUA was not just King of "The Jews". The Jews were Yahudeans, and there are eleven more tribes in Yisra'el. YAHUSHUA was king of all of them, not one tribe alone.

15:10 because he knew that the chief priests
had delivered Him up because of ill will.

15:11 Then the chief priests stirred up the crowd
in order that he might instead release Bar'abbas to them.

15:12 Then Pilate responded.
And he said to them once more,
“What then do you desire that I do to the one
whom you call The King of the Yisra'elites?”

15:13 And they cried out again,
“Crucify Him!”

15:14 Then Pilate said to them,
“Why? What harm has He done?”
But they cried out more superabundantly,
“Crucify Him!”

15:15 Now Pilate, willing to do enough to satisfy the crowd,
released Bar'abbas to them.
And having scourged **YAHUSHUA**,
he delivered Him up to be crucified.

15:16 Then the soldiers led Him away
into the hall which is the Praetorium.
And they called together the whole band *of soldiers*.
15:17 And they clothed Him with purple.
And they braided a wreath of thorns, presented it to Him,
15:18 and began to salute Him,
"Rejoice! King of the Yisra'elites!"
15:19 And they beat Him upon the head with a reed.
And they spit upon Him.
And bowing the knees the prostrated themselves
in homage to Him.

proskuneo – to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore). – worship.
The normal meaning of the term is worship. However, this was certainly not the intent of their hearts.

15:20 And having jeered at Him they took the purple off Him,
put His own clothes on Him, and led Him out to crucify Him.
15:21 And they compelled a certain man, Shim'on, a Cyrenian,
the father of Alexander and Rufus,
as he was coming out of the field and passing by
to carry His torture stake.

stauros – a stake or post (as set upright), i.e. (specially, a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e. self-denial; by implication, the atonement of The Messiah.
Virtually always it is translated as a cross. Yet that term conceals its true nature. It is an instrument of death – much like the electric chair or the gas chamber. It is not some fancy artifact to be honored, or adored, or worshipped. That turns it into an IDOL!
It is an instrument of death that causes the one hung upon it to suffer in ways that are beyond description. The agony it causes is like no other means of execution!
Alexander means man-defender.
Rufus means red.

15:22 And they brought Him to the place, Golgotha,
which is translated Place of a Skull.
15:23 And they gave Him wine mingled with myrrh to drink.

But He did not take it.

15:24 And having crucified Him they divided His garments,
casting lots for them to determine what each one would take.

15:25 Now it was the third hour when they crucified Him.

15:26 And the inscription of His crime was written,
THE KING OF THE YISRA'ELITES.

15:27 With Him they also crucified two thieves,
one on His right hand and the other on His left hand.

15:28 And the Scripture was fulfilled which says,
"And He was numbered with the violators."
(Is. 53.12)

15:29 And those passing by blasphemed Him,
shaking their heads and saying, "Ah!
He who destroys The Temple and builds it in three days,
15:30 save Yourself and descend from the torture stake!"
15:31 Then likewise even the chief priests jeering at Him,

said among themselves with the scribes,

"He saved others.

Himself He is not able to save.

15:32 Let The Messiah, The King of Yisra'el,

descend now from the torture stake
in order that we may see and believe.”
And those who were crucified with Him taunted Him.

15:33 Now the sixth hour having come
there was darkness over the whole land
even until the ninth hour.

15:34 And at the ninth hour **YAHUSHUA**
cried out with a loud voice saying,
“Eloi, Eloi lama sabachthani?”
which is translated,
“*My Elohim! My Elohim! Why have You abandoned Me?*”

15:35 And some of those standing by having listened said,
“Behold! He is calling for Elijah!”

15:36 Then one ran and filled a sponge with vinegar,
also putting it on a reed.
And he gave it to Him to drink saying,
“Let Him alone!
Let us see if Elijah will come to take Him down.”

15:37 And **YAHUSHUA** omitted a loud noise.
And He expired.

Literally, breathed out

15:38 And the veil of The Temple was split in two
from top to bottom.

Note that it was split from the top to the bottom, assuring that
it was done by no human action. The veil was woven, 4
inches thick.

15:39 Then the centurion who stood by opposite Him,
seeing that He cried out like this and expired said,
“Truly this person was The Son of **YAHWEH!**”

15:40 Now women were also observing from a distance,
among whom were Miryam Magdalene, Miryam, the mother
of Ya'akob the Less and of Yoses, and Salome,

Yoses means he will be sustained by YAHWEH. Salome
means peaceable.

15:41 who also accompanied Him and ministered to Him
when He was in The Galil, and many other women
who came up with Him to Yerushalaim.

15:42 And having already become evening,
because it was the Preparation Day,
that is the day before The Special Sabbath,

15:43 Yoseph of Arimathea, a prominent council member,
who also was waiting for The Kingdom of **YAHWEH**,
came and courageously went in before Pilate
and asked for the body of **YAHUSHUA**.

Yoseph means let him add.
Arimathea means a high place.

15:44 Now Pilate marveled that He was already dead.
And summoning the centurion
he asked him if He had been dead for some time.

15:45 And having found out from the centurion,
he granted the body to Yoseph.

15:46 And he bought fine linen, lowered Him down,
wrapped Him in the linen, and laid Him in a tomb
which had been hewn out of rock.

And he rolled a stone against the entrance of the tomb.

15:47 And Miryam Magdalene and Miryam, *the mother* of
Yoses observed where He was laid.

Chapter 16

16:1 And The Special Sabbath having passed,
Miryam Magdalene, Miryam *the mother* of Ya'akob,
and Salome bought spices
in order that they might come and anoint Him.

16:2 Very early in the morning
on the first of The Special Sabbath

This refers to a *shabbathown*, the Hebrew term for a special sabbath, or day of rest.
There were two of these during Passover. One was at the very beginning, the other was seven days later - **and they were not necessarily on the seventh day of the week.**
This means they were not on The Sabbath Day, which is Saturday. It could be any day of the week.
The first of *sabbaton*, the Greek term, simple refers to the first day following the Special Sabbath.
This means the resurrection did **NOT**, of necessity, occur on "Sunday". Indeed, it makes it highly probable that it **did not occur on a "Sunday"**, "the first day of the week".
Lit. – one or first of the Special Sabbath.

they came to the tomb at the rising of the sun.

16:3 And they said among themselves,
"Who will roll away the stone
from the door of the tomb for us?"

16:4 Then having looked up
they saw that the stone was rolled away.
Indeed, it was very large.

16:5 And having entered into the tomb they saw a young man
clothed in a long white robe sitting on the right side.
And they were utterly astonished!

16:6 Then he said to them,
"Do not be utterly astonished!
You seek **YAHUSHUA** of Nazareth who was crucified.
He has been raised up!
He is not here.

Behold! The place where they had laid Him.

16:7 Moreover, go!
Tell His students, even Peter,
that He is going ahead of you into The Galil!
There you will see Him just as He told you."

16:8 And they went out without delay
and ran away from the tomb.
Then they had trembling and bewilderment.
And they said absolutely nothing to anyone
because they were in *awe*.

phobeo – to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere. – be afraid, fear (exceedingly), reverence.
The context suggests this is not fear, but awe.

16:9 Now having been raised up
by dawn on the first of *the Special Sabbath*,
He appeared first to Mary Magdalene,
out of whom He had ejected seven unclean natures.

16:10 This same one went and told those
who had been with Him as they were mourning and weeping.

16:11 And having heard that He was alive
and had been looked at closely by her they disbelieved.

16:12 Now after that He appeared in a different form
to two of them as they were walking, going into the field.

16:13 And they went off and told the remaining ones.
But they did not believe them either.

16:14 Later He appeared to the eleven as they sat at dinner.

And He reproached their disbelief and hard heartedness because they did not trust those who had looked closely at Him after He had been raised up.

16:15 And He said to them,
"Go into the whole world and proclaim the good news to every creature! Lit. - original formation

16:16 He who believes and is baptized will be delivered. But he who disbelieves will be condemned.

16:17 Now these signs will follow closely those who trust.

In My name they will eject unclean natures,
they will speak new languages,

16:18 they will pick up snakes,
and if they drink any deadly thing

it will by no means harm them,
they will lay hands on the sick and they will recover."

16:19 Indeed therefore, after The Master had spoken to them He was taken up into The Heaven.

And He sat down at the right hand of YAHWEH.

16:20 Then they went out and proclaimed everywhere,
The Master working with them and confirming the message through the signs accompanying them.

Amen.