

Mark

A Loose Paraphrase of the Gospel of Marcos

Drawing upon Interpretation of its Names

As Written in the Hebrew Emblems of the Moses Script

A Restoration of the Lively Oracles of God

Prepared for the Children of God of Every Faith

Under the Umbrella of Bet HaShem Midrash

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Mark One

1 The beginning of the good news from Melek **מלך** Yahushua **יהושוע** HaMashiyach: **המשיח**, the Projection: “the Son,” of Father **אב**,
2 As it’s written in the prophets: “Pay attention! I will send my messenger before your face, which shall prepare the way for your ministry:
3 The voice of one crying in the wilderness, “Prepare the rebbe’s way: make his paths straight!”
4 Yahuchanan **יהוחנן**, a being highly favored **נבחר** and championed **צדק** by Father **אב**,” preached of the need for the baptism of repentance in order to receive forgiveness and remission of errors, so that the mortal soul can approach congruence with divine will, passing from a living death to a deathless life through rebirth in the Life **חיים** that proceeds **קודם** from Father **אב**.
5 Yahuchanan performed the rite of water immersion for all who, having descended from Heaven by means of natural birth, subsequently found themselves floundering in spiritual error within the **ארץ**, Earth’s lands of transformation. The Baptist ministered to the “sons” of Yehudah **יהודה** — to those wrestling **קרב** with Father Yah **אב** on the edges **אגף** of spiritual and mental enlightenment **אור**. He preached to those entering the spiritual city called Yerushaliem **ירושלים**, home to those whose hearts are stirred directly by the Father’s Breath; for such as they revere **אב** the path of purification **קדושה**, which leads to peace **שלום**.

6 A plain and unpretentious man, Yahuchanan didn’t dress himself in clerical robes. He wore a tunic made of rough camel hide, which was cinched firmly about him by the sturdy leather belt that encircled his waist. Some called him the “sin eater” because he fed on the locusts that plague mankind so severely, from time to time; and he sweetened his meals with wild honey — with the unrefined essence of the Word of HaShem.
7 Yahuchanan preached with humility to any who would listen, crying, “After me, there comes one mightier than me; for I’m not worthy to stoop down to loosen the latchet of his sandals:
8 “For, indeed, I immerse you in water, as if I were helping you to clean the outside of the cup. He that comes after me shall speak words to salt your mortal soul, preparing it for the unquenchable fire of the Holy Breath, which shall burn away every single mote of mortality. My teachings address behavior, while his will speak of faith; for they are fully forged in the Spirit of Holiness. He will turn your minds toward the inside of the cup, the wellspring of human behavior. By his life, he will embolden the immortal being clothed by body and soul, that it may resume its quest for congruence with its measurement in the mind of HaShem and its inheritance of the immortal celestial body for which it is destined, from the beginning. This is the reason the angels shouted for joy at the creation of man! As a man, I

come calling you to surrender the mortal will to the will of Father אֵל. He that follows the path I labor to clarify comes so that you can experience the relief and joy known by those who rest in the hand of the heavenly Father. You are wrapped in dust, but you are an imperishable worm that came down from Heaven to incarnate within the husk of the physical body; and you inch your way through its brief life on Earth. He that succeeds me comes to set you free by the bellows of the Holy Breath, which shall burn away all dross; and you will give birth to the celestial body, the imperishable garment of the immortal soul, for which you are predestined: that the name of Eloheanu shall be glorified on Earth, as it is in Heaven.

9 And it came to pass in those days, that the man, Y'shua **וְיֵשׁוּעַ**, came from Natzaret **נָצְרֶת** of Galil **גַּלִּיל**: he came from those who bear the cross **סֶלַע** of separation **סֶלַע** in Galiylah **גַּלִּיל**, the Circle of Life: Y'shua came, both to serve **עָבַד** and to worship **יָרָא** Father Yah **אֵל**. So that he might accomplish that for which he had been sent and to fulfill the righteousness of which mortals are capable, Y'shua committed himself to baptism by Yahuchanan in Yordan **יַרְדֵּן**, the River of Souls.

10 And when he reemerged from the water and opened his eyes, the heaven within his mind clarified; and Ruach HaQodesh **רוּחַ הַקֹּדֶשׁ** **הַיָּחִיד**, the Breath of Holiness, alighted upon him like a dove that has found a place to rest her

foot, as in the Days of Noach **חַוָּה**.

11 And a voice came from Heaven, saying, "You are my beloved Son, my Projection, my Word; and I'm well pleased with you."

12 HaShem's love and his praise drove Y'shua into the wilderness,

13 Where he was tempted by adversity for "forty **אַרְבָּעִים** days **יָמִים**." He was fully tested **נִסָּה** (40), in part to convince him that his choices **עָשָׂה** were consistent **עִשְׂתָּ** with his purpose, which was to serve HaShem exclusively in his ministry **עָמַד** among the people **עַם**; and in the desert of his memory, he retraced pathways of his experiences, as adversity arose within him, weaponizing his recollections; but angels of HaShem consoled him, bringing him peace.

14 Not long after Yahuchanan was put into prison, Y'shua returned to the Circle of Galil; and he preached the good news of the Kingdom of God, 15 Saying, "The time has come, and the Kingdom of Names is at hand! Repent, and believe this good news!"

16 As he walked the shoreline of Lake Kinneret one morning, Y'shua saw Shimon **שִׁמְעוֹן** and his brother Andrew **אַנְדְרוּ** casting a net into the lake; for they were fishermen. Their work together was seamless, as though they heard **שִׁמְעוֹן** each other's thoughts beneath the uproars **רָעַם** of the large lake **יָם**; and as they worked, they comforted one another about the uncertainties **רָעַם** of the age **יָמֵינוּ**.

17 Y'shua called out to them, saying, "Come with me, the two of you; and I will turn you into fishers of men!"

18 Without question, they dropped the fishnet and followed him.

19 And when they had walked a short distance, Y'shua saw Ya'aqov אֶפְרַיִם and his brother Yahuchanan, sons of generous Zavdai זְבַדַּי, who encouraged them to grab hold אֶפְרַיִם of their opportunities. The brothers were mending nets on another boat; for they, also, were fishermen.

20 Appreciating their substance, Y'shua called out to them; and they followed after him without hesitation, entrusting their father Zavdai to the care of hired servants.

21 At first light on the following Shabbos, Y'shua and the fishermen entered a shul at K'far-Nachum מְנַחֵם-אֶתְנָח, a city that indulges אֶתְנָח the private considerations מְנַחֵם of any who stop there in need of shelter.

22 All who heard Y'shua speak that morning were astonished at his sayings; for although he was still a young man, he taught with the authority of a master rebbe, and not as a scribe—not as a theologian serving apprenticeship for the priesthood.

23 Among the congregation was a man possessed by an uncircumcised spirit; and when the spirit perceived Rebbe Yahushua, it cried out,

24 Saying, "Leave us alone! What do we have to do with you, Y'shua of Natzaret?! Have you come to destroy us? For I know who you are: the holy Projection א of HaShem אֱלֹהֵינוּ!"

25 But Y'shua rebuked the spirit, saying, "Hold your peace, and come out of him."

26 And the twisted spirit thoroughly confused the man's soul, convulsing him; but as it screamed gibberish with a loud voice, it came out of him.

27 And the people looking on were all amazed: they were so shaken that they began questioning each other excitedly, trying to understand what was going on! They wanted to know, exactly, what had happened and what they were to make of this new teaching. It was clear that this man's word had authority, even over unclean spirits; for they obeyed him!

28 And in no time at all, the rumor of Y'shua's fame began to spread abroad, throughout all the regions within the Galil, the Circle of Life.

29 After leaving the shul, they stopped at Shimon's house: a group comprised of Shimon, Y'shua, Andrew, Ya'aqov, and Ya'aqov's brother Yahuchanan.

30 The mother of Shimon's wife lay in bed, sick with a fever; and, presently, they told Y'shua of her condition.

31 Examining her, Y'shua took her by the hand and lifted her up, out of her sickbed; and immediately, the fever left her, and she ministered unto them.

32 And all day—even to the edge of dark—those nearby brought to Y'shua those that were diseased and those that were possessed.

33 In no time, the entire town had gathered at the door.

34 And Yahushua healed many that were sick with various illnesses. His presence, alone, caused many demons to flee. Chaotic thoughts and nagging memories distorted through faulty perception or by misunderstandings simply fell away. Y'shua wouldn't allow such things to control any who was ready for healing: he did those things given into his hands, without need of recognition or appreciation.

35 The next morning, rising up well before day, Y'shua went to a lonely place, intending to pray;

36 But Shimon and those with him searched for the rebbe.

37 And when they had found him, they complained to him, "Everybody looking for you!"

38 And Y'shua answered, "Let's visit the next towns, so that I can preach there, too. It's what I came to do!"

39 And he preached in the shuls throughout Galil, casting out demons.

40 And a leper **ⲉⲓⲩ** came to him, kneeling down and pleading, "If you are willing, you can make me clean." For with authority **ⲁ**, Y'shua had expelled such unclean spirits **ⲩ** as were tormenting **ⲉ** even such as him; and they had obeyed the rebbe's word.

41 Moved with compassion, Y'shua reached out his hand to the infected man, saying, "I will. Be clean."

42 And as soon as Y'shua spoke those words, the infection left the man, and he was cleansed.

43 Because as a leper, the man had

bowed before him, however, Y'shua immediately sent him away,

44 Instructing him with the words, "Make certain that you say nothing to any man about this! Go your way. Show yourself to the priests. As witness for your cleansing, make the offering Moshe commanded for healings such as this. Establish your testimony before the priesthood."

45 But the man went out and began to babble throughout the city about the circumstances of his healing, widely advertising this wonder of a new teacher who was willing to talk to whoever would hear him out: not just to those secluded within the shuls, but also to those suffering on the streets! The man focused so much attention on Y'shua, that the rebbe could no longer move openly within the city; for all eyes were turning to him, whereas his intent was to turn people's attention to the indwelling Yahushua, the only Door by which the Sons of Man can rediscover their Unity with Father **ⲁⲗ**.

Mark Two

1 Familiar with sorrow and well acquainted with grief, Y'shua came again to K'far-Nachum, after so many days; and it was rumored about that he was recuperating in the vicinity.

2 In a short while, a great many had gathered about the house where he was resting. So many had come, that there was no longer room in the house for more; and the crowd was pressing

all around the home's exterior, hoping to catch a glimpse of the rebbe. As individuals struggled for advantage—especially those who had worked their way closest to the door—Rebbe Y'shua shared the words he heard of HaShem, as he received them.

3 And presently, a group of men came, bearing a man who was paralyzed: a single individual was being carried by four others through a crowd standing shoulder to shoulder.

4 And when the men couldn't get their friend near Y'shua because there was no way forward, they began removing tiles from the roof over the room in which Y'shua was teaching; and when they had broken through the ceiling, they made use of ropes to lower the man's bed, swinging it to land just in front of Rebbe Y'shua.

5 When he saw their faith, he said to the incapacitated man, "Son, your sins are forgiven you."

6 This was not received well. There were certain scribes—theologians—sitting there who became confounded; and with shocked concern, they reasoned within their hearts:

7 "Why does this man speak such blasphemies? Is there any who can forgive sins, other than HaShem?!"

8 Y'shua perceived in his spirit that they reasoned within themselves in this manner; and so, he addressed them directly, asking, "Why do you twist such things in your hearts?"

9 "Is it easier to say to the paralyzed man suffering also from palsy, 'Your sins are forgiven you;' or to say,

'Arise, take up your bed, and walk!?'

10 "But that you may know that the Sons of Man are being given power on Earth to forgive sins. . ." Turning to the suffering man, he insisted,

11 "I say unto you: 'Arise! Take up your bed! Make your way to your house!'"

12 Immediately, the man arose, he took up his bed, and he began to shoulder his way home in front of them all! The city was amazed at the cure; and many glorified HaShem, saying, "We never saw a teacher who performed such works and spoke in this manner!"

13 Y'shua later left the house, with an intention to walk quietly along the lake, but many were watching for him, and many of those followed him; and so, he taught them as he walked.

14 And while making his way through Galil, he noticed Lewi לֵוִי, the son of Chalfai כַּלְפַּי. A gregarious fellow, Lewi would surely be receptive לֵוִי to great change כַּלְפַּי. He was sitting in the tax office; and Y'shua invited him to join them, saying, "Follow me." And Lewi arose and followed him.

15 They talked together for the rest of the day; and so, at mealtime, Y'shua sat himself down and took supper in the house at which Lewi was staying. A mix of public officials and free-spirited commoners were eating alongside them, moving from chair to chair. People of all kinds were drawn to Rebbe Y'shua and his disciples, and such jostling, one against another, to

secure places where they could hear and absorb the rebbe's sayings was not unusual.

16 But when the theologians and Separatists saw Y'shua eating with tax collectors and sinners, they grumbled at his disciples, "How do you explain that this rebbe eats and drinks with tax collectors and sinners!?"

17 Overhearing, Y'shua turned to them and taught, "Those who are well have no need of the physician. Those who are sick need his help. I didn't come to call righteous people to repentance. I speak to sinners."

18 Fasting is a staple of the spiritual life. Disciples of Yahuchanan and even a few Separatists fasted frequently; some, publicly. Hoping they could drive a wedge between the followers of the Baptist and the disciples of Y'shua, men who despised both factions came to the rebbe, asking, "Why do the disciples of Yahuchanan and of the Separatists fast, but your disciples do not?"

19 Y'shua answered, "Can the children of the bridechamber fast while the bridegroom is yet with them? So long as the bridegroom remains with them, they cannot fast.

20 "The time will come, however, when the bridegroom shall be taken away from them; and when those days come, they will fast.

21 "But to answer your question, no man sews a piece of new cloth onto an old garment; for if the new, meant to patch the hole in the old, should snag,

it will tear away at the hole in the old fabric; and the patch will worsen the original problem.

22 "Even so, no sensible man puts new wine into old wineskins; for new wine expands as it ferments and will burst the skins, spilling the wine. New wine must be put into new wineskins."

23 On another day, Y'shua passed through the grain fields on Shabbos; and his disciples began to pluck at the ears of the grain as they walked.

24 And the Separatists asked Y'shua, "Why do they do that which is not lawful on Shabbos?"

25 And he answered them, "Haven't you read what David did?

26 "How he went into the House of HaShem אַיִתֵּי ה' in those days of abundance that all men shared under Evyatar אֶבְיָתָר, the high priest? They ate the Shewbread, the Bread of the Preparation מַנֶּחֱמֵת מִלֶּחֶם, which wasn't lawful for any to eat, except for the priests. He also shared that bread with those who were with him."

27 He then said, pointedly, "The Shabbos was made for man; not man, for the Shabbos:

28 Therefore, the Son of Mankind is master of the Shabbos."

Mark Three

1 Y'shua returned to the shul where he had been teaching; and a man was there who had a withered hand.

2 Some in attendance were watching the rebbe, to see whether he would

heal the crippled man on Shabbos, that they might have reason to accuse him.

3 Knowing what was in their hearts, Y'shua turned to the man with the withered hand and bluntly challenged him, saying, "Stand forth!"

4 Then, calmly turning to those who hoped to bring accusation against him, he entreated of them, "Is it lawful to do good on the day of Shabbos, or to do evil? To save life, or to kill?" With no easy answer, they held their peace.

5 Y'shua looked round about on them all in sorrow, angered by the hardness of their hearts, then he turned to the crippled man, ordering him directly, but less forcefully: "Stretch forth your hand!" And as the man lifted up the hand, it was as whole as the other.

6 All eyes turned to the Separatists, whose frustration was evident. A line was crossed. They needed to regroup. They would take counsel with the Herodians; for together, they might devise a plan that would counter the rebbe and put an end to his cult.

7 Aware of the trajectory of collusion, Y'shua led the disciples out of the city, headed towards the lake, with many close behind. Some were from Galil or from the land of the Yehudim;

8 But among them were followers from Yerushalem and from Edom; some came from beyond Yordan; and some, from Tzor-Tzidon of Phoenicia, as well. The numbers had grown because the people, by word of mouth, had spread word of the great things Rebbe Y'shua was doing for so many.

9 Conferring with his disciples, the rebbe asked that a small boat should be made ready; for it was difficult to be heard over the shoulders of those who surrounded him so closely.

10 He had healed many, and a hysteria was building around him: to the extent that infirm people were reaching out to him from all directions. Those who suffered illness but maintained their faith dared hope that the rebbe could relieve them from their plagues.

11 Some, whose minds were twisted, fell before him, crying out such things as, "You're the Ben HaElohim!"

12 And he strictly warned them, that they should not make him known.

13 A day came when they had time to talk among themselves. Heading for a mountain, Y'shua called those who would become leaders to join him.

14 And he ordained twelve, that they would accompany him as events unfolded, and that he might send them forth to spread the good news,

15 Entrusting them with the power to heal sickness and to cast out demons.

16 Shimon, he surnamed "Petros Kepa," suggesting a small rock that had begun as a gravel.

17 Ya'aqov, the son of Zavdai and Yahuchanan, his brother, he surnamed "B'nei Regesh," which is interpreted as "Sons of Thunder.

18 And Andrew $\Upsilon\text{A}\Delta\text{A}$, a man honored $\text{A}\Delta\text{A}$ with grace Υ ; and $\text{F}\text{A}\text{C}\text{C}$ Philip, an effective ACC advocate F ; Bar-Talmi $\text{L}\text{Y}\text{L}\text{X}$ YY , who listens S and heeds thoughts A as if they are an

ensemble 𐤅𐤓𐤕𐤁; Toma 𐤅𐤓𐤓𐤁, the “double-minded,” meaning that he can see both sides of most issues; Mattityahu 𐤓𐤁𐤅𐤓𐤕𐤁𐤓, a blessing awarded 𐤕𐤕𐤓 to us all, by Father’s 𐤁𐤅 grace 𐤓; and Ya’aqov Ben Chalfai 𐤅𐤓𐤓-𐤓𐤓 𐤓𐤓𐤓, who can grasp what he hears 𐤓, interiorizing 𐤓 it and then distilling 𐤅𐤓𐤓 its essentials; while Taduwal 𐤕𐤅𐤓𐤕𐤁 anchors discussions, due to his cautionary nature 𐤕𐤅𐤓𐤕𐤁 about is overheard — 𐤓𐤓𐤓𐤓 Shimon, within the confusion 𐤓𐤕𐤓 of zeal;

19 And last of them all is Yehudah K’riot, 𐤅𐤓𐤓𐤓𐤓 𐤁𐤅𐤓𐤓, the love of seeing things fall into place, the love that betrays him. And all of these go into one house, one tabernacle!

20 When the apostles had resumed their places with the rest of the disciples in the unity of the Circle of Life called Galil, they found that the large number of petitioners had, again, placed heavy demands on them all: to the extent that it was difficult for them to find time to eat.

21 And when Y’shua’s own family heard reports of the uproar, they set out to restrain him—physically, if necessary. They were beginning to fear he was mad; for he was clearly in physical danger and was paying it no mind.

22 Theologians came from Yerushalem to entice onlookers to heckle him as he taught. They set their example for the rowdy element that can be found in any large gathering by ridiculing him

without compunction, interjecting such remarks as, “He has 𐤓𐤓𐤓 𐤕𐤓𐤓 Baal-Zibbub, the Lord of Dung! He casts out devils by the Prince of Demons!”

23 Y’shua blunted such attacks with homilies, returning the vitriol upon their sources. He posed the question, “How can the adversary cast out the adversary?”

24 For if a kingdom is divided against itself, that kingdom cannot last.

25 And if a household should suffer schism, that house cannot survive.

26 And if the adversary is divided against himself by faction rising up against faction, he cannot stand, but has an end.

27 “No man can enter a strong man’s house and rob him of his goods unless he first *binds* the strong man, and *then* he can spoil his house!

28 Truly I tell you, all error shall be forgiven the sons of men, and every blasphemy with which they shall blaspheme;

29 But he that blasphemes against the Holy Ghost *never* has forgiveness but is in *danger* of eternal condemnation.”

30 The warning came because they said Y’shua had an unclean spirit.

31 His brothers and his mother could be heard standing outside, calling over the noisy arguments for him to come home; for the clamor was threatening still greater disruption.

32 And those in attendance sitting nearest Y’shua tempted him, cooing, “Look! Your mother and your brothers

are right over there, calling for you!”
33 And he withstood them, saying,
“Who is my mother, or my brethren?”
Then, he looked round about on the
throng surrounding him in their
indecision, and shouted,
34 “Behold! My mother and my
brothers!
35 “For whoever shall do the will of
HaShem, the same is my brother, and
my sister, and my mother!”

Mark Four

1 Again, he began to teach by the lake;
for, again, many had gathered around
him in hunger: so many, that his
words could do little more than reach
those close by him. To be heard,
therefore, he entered into the boat his
disciples had reserved for him earlier
and ventured a short distance from the
shore, which was lined with people
reaching out to him.
2 From the boat, he taught them by
proverbs and by parables, and these
are among the things he set forth:
3 “Listen! And visualize what you
hear! Listen! For *you* are these things
of which I speak. A husbandman went
out to sow seed.
4 “And as he broadcast handfuls of
seed, a *good* seed fell by the wayside;
and the fowls of the air came and ate it
up before rain could wash it to earth!
5 “Another seed, *also* good, fell on
stony ground, where there was little
soil; and when the seed had but a taste
of water, it immediately shot forth the
stem from its core, but it hadn’t

received the nourishing benefit that
comes with depth of fertile earth; and
6 “When the sun rose up in its
strength, the good seed’s growth
became parched. And because the
stem had no root, it withered away!
7 “Yet *another* good seed fell among
thorns; and as the thorns grew up,
they choked the seed’s foliage,
shading it from light; and the seed
yielded no fruit. It’s life was barren as
it awaited a fatal frost!
8 “But other good seed fell on good
ground and received adequate
nourishment from Earth and adequate
water from Heaven. Well-rooted and
well-watered, the seed answered to
the many moods of light, and danced
in breezes of which the seed knew
next to nothing; and it was the good
fortune of good seed to fulfill the
promise of the species by yielding
fruit, which blossomed forth in the
increase: some, bringing forth thirty ℄;
some, sixty ₣; some, one hundred ₧.”
9 And he said unto them, “He that has
ears to hear? Let him hear!”
10 When they were alone, those that
sat about him in company with the
twelve asked him about the meaning
of the parable.
11 So he taught them: “It’s given to
you to know the mystery of the
Kingdom of Names; but to them that
are content to remain without, all
these things are taught in parables:
12 ““That seeing, they may see and not
perceive; and that hearing, they may
hear and not understand, lest at any

time they should be converted, and their errors should be forgiven them.'

13 "You don't know this parable? How, then, will you understand the complexity of all parables?"

14 "The husbandman is charged with seeding humanity with God's Word.

15 And there are those along the way who stand in earshot of where the word is sown but have no personal interest in matters being discussed. They only half hear, either with their hearts or with their minds; and after they've heard, but only in part, adversity comes unexpectedly, robbing them of the word that was sown in them.

16 "Also lost is that good seed that was sown on stony ground. When the word is first heard, it's received in spontaneity and with gladness;

17 "But unless the word's hearers open their hearts, allowing the seed to take root in the context of their lives, the word sown in them will endure but for a time; and when affliction or persecution arises contrary to the word locked away in the corners of their minds or toying in the frivolity of their hearts, they are easily offended or embarrassed; and they lose the benefit of what was sown in them.

18 "And these are they which are sown among thorns: those that hear the word,

19 "But the cares of this world, the deceitfulness of riches, and the lusts of other distractions enter in and choke the word, depriving it of the strength

it needs to produce good fruit.

20 "However, these are they which are sown on good ground: such as hear the word and receive it, bringing forth fruit: some thirty-fold, as teachers ζ ; some sixty-fold, as supporters ¶ ; and some a hundred-fold, as deacons ¶ ."

21 And he asked them, "Is a candle brought to be put under a basket or under a bed? Is it not intended for a candlestick? Neither stifle the light by commerce or by private issues.

22 "There is nothing hidden which shall not be manifested; neither was anything kept secret, except that it should come to light.

23 "If any man has ears to hear? Let him hear!"

24 And he said to them, "Take heed what you hear; for with what measure you mete, it shall be measured to you.

25 "And unto you who hear? More shall be given! For he that has? To him shall more be given. And from he that has not? From him shall be taken even that which he seems to have."

26 And he said, "The Kingdom of HaShemayim increases, then, as if a man should cast seed into the ground

27 "And should sleep. Afterwards, he rises up night and day, tending to obligations; and the seed springs forth and grows up without him understanding how;

28 "For the earth brings forth fruit of herself: first the blade, then the ear; after that, the full grain in the ear;

29 "And when the fruit is ripe,

immediately the farmer puts in the sickle because the harvest is come.”

30 And he said, “To what shall we liken the Kingdom of Elohim? or with what comparison shall we compare it?”

31 “It is like a grain of mustard seed, which, when it is sown in the earth, is less than a great many seeds;

32 “But after it is sown, it grows up and gains prominence over other herbs; for it shoots out great branches, so that fowls of the air may lodge under its shadow.”

33 And Y’shua delivered many such parables, sharing the word of HaShem with them as they were able to hear it.

34 All things were discussed by use of parables; and when he was alone with his disciples, he explained meanings.

35 That same day, when evening had come, he said to them, “Let’s cross to the other side of the lake.”

36 And after the apostles sent the people away, they took the rebbe across by the boat he had reserved, some time before, and a number of small boats set out with them.

37 And a great wind rose up against the rebbe’s boat, and waves overran its gunwales, filling the boat with water.

38 Y’shua was aft, asleep on a pillow. Fearing the boat would flounder, the apostles awoke him and exclaimed that they were all about to drown.

39 Awakening without haste, Y’shua stretched himself up and rebuked the wind, saying to the lake, “Peace, be still.” The wind ceased, and there was a great calm.

40 He scolded them, “Why are you so fearful? How is it you have no faith?”

41 And they were filled with awe and said to one another, “What manner of man is this, that even the wind and the seas obey him?”

Mark Five

1 On the other side, they came to a land in which groups of people with differing ideas had become walled off from each other, depriving themselves the benefit of healthy interaction.

2 And as Y’shua stepped out of the boat, he was accosted by a man whose spirit had become unhinged from his soul. He had become feral, and he haunted the region’s tombs, which served as his den.

3 Accustomed, now, to a life of eerie isolation, the man answered to no one; and none could break through to him, not even with the strongest measures.

4 His relatives had contrived schemes intended to win them greater influence over his life, but he simply ignored such interference unless the culprits persisted and became personal nuisances, at which point he resolutely slammed shut every door, locking himself off.

5 Nobody was able to control him. Night and day, he moved about at will, doing whatever he wanted to do. Sometimes, he would cry out, cutting himself with stones and bewailing his condition, claiming he wanted to be free of his peculiarities. He was confused, broken, lost.

6 In defense against himself, he had become his own warden. When, from a distance, he saw Y'shua disembark, he was desperate, anxious, haunted; and therefore, as the rebbe was clearly headed in his direction, he ran up to him in consternation.

7 Crying out with a loud voice, he demanded of him, "What have I to do with you, Yahushua, Projection of the Highest! I beg you by HaShem אַיִן, that you don't torment me. Please! Don't mock me!"

8 Y'shua had already commanded the unclean spirit to come out of the man,
9 And he was gaining consciousness of himself, but he was not yet free; and so, Y'shua called upon him to speak his name. Growling, the man answered in agony, "My name is Legion; for we are many."

10 And he begged that Y'shua should not send the legion away entirely. It was all that was left to him, and he felt a need to take full measurement of his obsession, so that he could know its roots and perceive its end.

11 A herd of two thousand swine was feeding on the mountain slopes nearby: hungry beasts, they were unruly, driven by explosive energy.

12 And the legion of twisted thoughts and emotions hit a wall, and the man wailed out his plea, beseeching Y'shua—begging him: barely managing to stutter out, "Let the swine manifest my thoughts, that I may comprehend them."

13 And when Y'shua gave permission, the unclean spirits went out of the

man and entered into the herd of swine; and the animals, biting at each other, ran violently down a steep place and tumbled into the lake, where they were drowned, taking with them the two-thousand murmurs that had echoed back and forth in the man's mind before they were choked off.

14 The core issues that had fed the unclean spirits fled the man; and the remarkable change in him was reported, both in the city and in the country thereabouts.

15 And his acquaintances, along with those who claimed the swine as their own, came out to see what it was that had been done; for rumor of a new rebbe who did not behave as he should had been reported. When they came upon Y'shua, they found him sitting with the man that had been overwhelmed by so much confusion. He was fully clothed, sitting quietly in his right mind, talking sensibly. They that had known him as a madman were stunned; and they became fearful, that one man should exercise such power over another.

16 And those who witnessed the chain of events told them what they could of what had happened to the man that was possessed, telling him also of the fate of the swine. As the townsfolk listened, worry grew about the loss of property, but even more troublesome was the possibility of losing control of their own, private thoughts.

17 They therefore entreated Y'shua to depart from their coasts.

18 As Y'shua was returning to the

boat, the man that had been possessed asked if he might join with them,

19 But Y'shua charged him to perform a greater service, telling him to go home to his friends and what family remained, telling them of the great things Yahushua had done for him in his compassion.

20 And the man went his way and began to publish in the ten regions known as Decapolis of the miracle Rebbe Y'shua had performed on his behalf; and all who heard were touched by wonder.

21 When the boat had again crossed to the other side of the lake, dozens of people were standing at the water's edge, waiting to greet Y'shua.

22 Among these stood Ya'iyir אַל־אֵל, one of the shul's rulers. His name is usually interpreted as "enlightener" because when he gets אַל an idea אַ, he shares אַל his thoughts אַ. Having found Y'shua, he prostrated himself at the rebbe's feet;

23 And with a great urgency, he told the rebbe the reason he had come, saying, "My young daughter is at the point of death. I beg you, please come and lay hands on her, that she may be healed and shall live."

24 At once, Y'shua agreed to go with him, and many people followed along, intrigued by the turn of events.

25 Among those who followed them was a woman who had suffered an issue of blood for twelve אַל years.

26 She had tried אַל many cures אַ at the

hands אַ of respectable אַ physicians, who had treated אַ her body אַ at the expense אַ of her soul אַ. Whatever relief this holy man might offer אַ, she would accept אַ as the will of HaShem; but the flow of events אַ had been against her, and she had abandoned the goal of explaining her condition אַ so that she could petition אַ the rebbe for healing אַ. With her need so urgent, on the spur of the moment she had reached out אַ from through a gap אַ in the people nearest him, and she had reached out אַ for congruence אַ;

28 For she reasoned that, if she could but touch אַ his garments אַ, she would be made whole.

29 And, yes! Before she could draw her hand back again אַל, the fountain of her blood had been dried up; and she had been granted אַ awareness אַ that she had been healed.

30 Y'shua, knowing within himself that virtue had gone out of him, stopped walking, turned himself about, searching the faces reaching out to him; and he asked who it was that had touched his clothes.

31 One of his disciples spoke for all of them when he observed, "You see all these thronging around you, and you ask which of these many people has *touched* you?!"

32 Not relenting, Y'shua looked around again, with sharper focus; for he was determined to find who it was that had drawn upon his strength, and to what purpose.

33 Then the woman, fearing what was happening now and trembling about

what had just happened, was driven to answer by the power of what had been accomplished in her and the need to tell of it, collapsed in front of Y'shua and told him all the truth.

34 And he said unto her, "Daughter, it's your *faith* that has made you whole, not I. Go in peace. Be free of your plague."

35 And while he was yet speaking with her, a servant came from the house of the ruler of the shul, bringing bad news. He flatly told him, "Your daughter is dead. Why trouble the rebbe further?"

36 Stepping between them, Y'shua cautioned the ruler of the shul, saying, "Don't be afraid: only believe."

37 And he told the disciples that only Petros, Ya'aqov and his brother Yahuchanan would accompany him.

38 Coming to the ruler's house, they were swarmed at the door by a company of professional mourners. They were weeping and wailing beyond measure—as if they were hirelings performing a ritual on behalf of the dead, not survivors distraught by genuine grief born of loss.

39 When the four of them and the father and the mother had come inside the house, Y'shua asked the rest of the family, "Why do you make this ruckus, and weep so? The damsel is not dead. She sleeps!"

40 Offended, all of them scorned him, demanding to know who he thought he was? A stranger! And to come upon this recent death and to say such

things to broken-hearted kinfolk! He gave no answer, but he made them all leave. That taken care of, he ushered the parents and the three disciples into the room where the damsel was lying.

41 As he lifted her lifeless hand, he called to her, almost singing "Talitha coumi," which is to say, "Damsel, I say unto you, arise."

42 And as though awakening from sleep, the young woman arose and walked; for she was twelve years old. Her parents were, first, astonished; but they knew, for certain, that it wasn't by dream or delusion that she lived again; and they were overjoyed.

43 And he strictly charged them that no man should know what was done, advising them that she should be given something to eat.

Mark Six

1 His work there done, Y'shua left the family's house and returned to his own country, the disciples following.

2 And when the Shabbos day came, he stood to teach in the shul. Some there, hearing him for the first time, were surprised and wondered, aloud, "Where did this man learn these things? What wisdom is this that has been given to him, that such great works are given into his hands?"

3 "Is not this the carpenter, the son of Miryam, the brother of Ya'aqov, and Yosef, and of Yehudah, and Shimon? And are not his sisters here, with us?" Their doubt of him made them deaf to what he said.

4 Y'shua confronted their skepticism, teaching, "A prophet is not without honor, but in his own country, among his own kin, and in his own house."

5 And Yahushua could do no great work there. Nevertheless, Rebbe Y'shua laid hands on a few who were ill, healing them.

6 He marveled at their unbelief; but, regardless, he went round about their villages, teaching.

7 And Y'shua called the twelve to him, and began sending them forth, paired two-by-two; and he gave them power over unclean spirits.

8 He instructed the disciples that they should take nothing for their journeys, save a staff, only: no writings, no bread, no money in their money belts.

9 They were to be shod with sandals, and they were not to put on two coats.

10 And he gave them instruction, saying, "Wherever you stop, enter into a house, and remain there until you leave that place.

11 "And if some shall not receive you or hear you, shake the dust from your feet as you leave, as testimony against them. It will be more tolerable for Sodom $\text{שְׂדֵמ$ and Amorah $\text{עֲמֹרָה$ in the day of judgment—for those who weep and wail—than for that city."

12 And they went out and taught that men should repent.

13 And they cast out many demons; and they anointed many that were sick with oil, healing them.

14 And king Herod heard of Y'shua because his name had become widely

known among his coteries. Herod feared that Y'shua was Yahuchanan the Baptist, risen from the dead, which was why such great works had manifested themselves through him.

15 Other Herodians believed that Y'shua was Elyahu, whereas some would only go so far as to say that the man was a prophet, or that he was a man who was be like a prophet.

16 But when Herod heard more about him, he said, "It's Yahuchanan, whom I beheaded: he is risen from the dead!"

17 For Herod, himself, had sent forth and arrested Yahuchanan, binding him in prison at the insistence of Herodias, his brother Philip's wife; for he had seduced her and married her.

18 And Yahuchanan had told Herod, to his face, that it wasn't lawful for him to have his brother's wife.

19 Therefore Herodias had nursed a quarrel against him and would have killed him, but she couldn't do it;

20 For Herod feared Yahuchanan, knowing that he was a just and holy man. He had protected him; and when he heard him in person, Yahuchanan had said many wise things, and Herod had gladly listened to him.

21 However, a convenient day for Herodias to get revenge finally came. Herod, on his birthday, ordered that a banquet be prepared, to which he invited his lords, his high captains, and the chief property owners of Galil.

22 And when the daughter of Herodias came in and danced, it pleased Herod and those that sat with him. The king, pleased with the dance

and, under the influence of a little too much wine, said to the damsel, "Ask of me whatever you please, and I will give it you."

23 A little too familiar, now, he swore to her, "Whatever you might ask of me, I will give it to you: even unto half of my kingdom."

24 And she went out of the banquet hall and consulted with her mother, saying, "What shall I ask?" And the mother answered, "The head of Yahuchanan the Baptist."

25 And the daughter returned with haste to the king, saying, "I would that you give me, by and by, the head of Yahuchanan the Baptist in a charger."

26 Herod was exceedingly sorry; yet for his oath's sake, and to impress those who sat with him in the banquet hall, he would not deny her.

27 Continuing his theatrics, the king called for an executioner and ordered that Yahuchanan's head be severed, at once! The executioner therefore went and beheaded the Baptist in the prison

28 And brought his head in a shallow bowl and gave it to the damsel, and the damsel gave it to her mother.

29 And when Yahuchanan's disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered together after their return and told Y'shua all things that had happened on their journeys: both what they had done, and what they had taught.

31 And he said to them, "Come with me, by yourselves. Let's find a quiet

place and rest awhile." Many people were coming and going, and the disciples had no leisure: not even enough to share an intimate meal.

32 Privately, therefore, Y'shua and the apostles left by boat for a quiet place.

33 And the congregants saw the men leaving; and because many from all cities knew Y'shua was among those in the boat, they ran around the shore and outpaced them, coming back together as a group on the other side.

34 And as he came out of the boat, Y'shua saw the many people waiting for him to appear; and he was moved with compassion, because they were like sheep without a shepherd; and so, he began to teach them many things.

35 And because the day was far spent, his disciples came to him, and said, "This is a remote location, and it's late.

36 "Send the people away, that they may go into the country, round about, and into the villages, to buy bread for themselves. They have nothing to eat."

37 He answered them, "You give them something to eat." They asked, "We do have two-hundred 4 denarius: enough for two-hundred 4 days' work! Shall we buy 4 so much bread if we are able to find 4 it, hereabout? It's a weighty 4 sum: a king's 4 ransom 4 ! But could it feed 4 so many?"

38 He asked them, "How many loaves of bread do you have? Go and see."

And when they had found out, they reported, "Five 3 , and two 2 fish."

39 And he commanded his disciples to have the people sit down in groups on the green grass.

40 And they sat down, in ranks א: by hundreds פ, as determined פ by their expertise פ; and by fifties ו, according to their promise ו, their potentials ו.

41 And Y'shua took up five א loaves: five spiritual פ issues א, comprised of grain—of seed, of concepts א that had been kneaded together ⊗ to answer crucial questions פ. He also raised the matter of the two ש fish—the salient פ, but slippery ש implications פ that were difficult ו to pin down פ. And he looked up to Heaven פ and blessed ו the meal. Then, he broke open פ the bread ש, exposing פ the substance ו, which he shared א with his disciples so that they could offer א it to the groups of people ⊗, according to their eating פ. He also pinned down פ the implications א of duality ש. And all this, he divided ש among them all ⊗.

42 And they all ate to their fill ⊗.

43 And of that which remained—of the unaddressed א implications ו, they filled twelve ש baskets ⊗: twelve distinct פ subjects ⊗ were reserved ז, for later consideration ש, because their import was veiled פ.

44 And those enlightened א by feasting פ on the ideas א discussed were about five א thousand א men: thousands א found relief א because they were mature פ enough to sort through א the concepts א, which they accepted ז and assimilated ש.

45 And he compelled his disciples to get into the boat and to embark for Beit-Tzaidah אדזר-זדז, where they could visit with family and give

witness to their fellows, while he attended to the job of sending the people away, back to their homes.

46 And when all had gone, he went up to a mountain to pray.

47 When evening came, the boat carrying the disciples had not gone far. It was in the middle of the lake, and Y'shua was still alone, on the land.

48 And Yahushua watched them pulling at the oars; for the wind was contrary to their destination. At about the fourth hour of darkness, he came to them, walking on the water; and he would have passed on by them, had they not hailed him,

49 For when the disciples perceived him walking upon the water, they supposed they were seeing a spirit, and they had cried out!

50 They *all* saw him, and they *all* were troubled. Immediately, therefore, he called to them, saying, "Be of good cheer: it is I. Don't be afraid."

51 As he went up to them and joined them in the boat, the wind ceased. They were amazed beyond measure, and they could barely speak, for they were beset by wonder.

52 They had forgotten, so soon, the miracle of the loaves because their hearts were yet hardened.

53 When, at last, they had crossed over, fast against the land of Kinneret, they anchored near the shore.

54 And as they came out of the boat, the people recognized the company of Y'shua at once.

55 And word of their presence ran rampant throughout the whole region.

And the people, when they heard even a rumor of where they and the rebbe might be, began to carry about, in their beds, those who were infirm.

56 Wherever Y'shua came—whether into villages, cities, or within the countryside—they lined the way before him with those that were ill, hoping they would be healed. Those who could walk on their own begged him for permission to touch just the corner of his garment; and as many as touched him were made whole.

Mark Seven

1 In league together, Separatists and certain theologians from Yerushalem came to observe Y'shua, that they might arm themselves against him.

2 And when they witnessed some of his disciples eating bread with defiled hands—with unwashed hands, with dirty hands—they found fault.

3 For the Separatists, along with most of the Yehudim, will not eat unless they wash their hands often, upholding the tradition of the elders.

4 When they come from the market, they will not eat unless they wash; and they perform many other such rituals, such as the washing of cups, pots, brass vessels, and tables. All of these observances were established by elders for various reasons and had been passed down from one generation to the next until they had become societal norms; and because they withstood the test of time, they took on the force of law, as well.

Societal norms dominate every culture, but Torah came to liberate, not to enslave. Therefore, if a practice or a tradition that is said to be rooted in Torah proves to be burdensome, it springs from behavior born of interpretation, not from the Torah, itself. Life in Ruach HaQodesh is an offering, not a drill. Unable to fathom this, the spies from Yerushalem were easily offended.

5 Committed to teachings they had accepted without question and had adopted without understanding, the Separatists and the scribes persisted, asking Y'shua, "Why don't your disciples walk according to the tradition of the elders, but eat bread with unwashed hands?"

6 He answered them, "Well has YeshaYah prophesied of pretenders such as you, as it's written: 'These people honor me with their lips, but their hearts are far from me.

7 "'However, in vain do they worship me, teaching for doctrines the assumptions of men.'

8 "Laying aside the commandment of HaShem, they held to the traditions of men, as do you, as is apparent in the ritualistic washing of pots and cups and in other such observances."

9 He continued, "Fully, and to your satisfaction, you reject the Torah of HaShem, so that you may adhere to your own traditions.

10 "For Moshe said, 'Honor your father and your mother;' and 'Whoever curses father or mother, let him die the death.'

11 “But you say that if a man should say to his father or mother that what they hoped to receive from him is korban **קרבן**—that is to say, a gift reserved for the altar—then he shall be free of his obligation to his parents;
12 “And you require the son to do nothing more for his parents,
13 “Making HaShem’s word of no effect by the force of your traditions, which you’ve adopted on your own initiative because you feel entitled to do so! And you make many other such errors: you engineer your own sins.”

14 And he called out to all who could hear him, that they should pay attention, saying, “Listen to me, every one of you; and understand!

15 “There is nothing coming from without a man that, entering into him, can defile him. It is the things that come out of him! *Those* are the things that can defile the man! Even if something enters from outside and destroys the body or humbles the spirit, it yet has no power over the inner man; and it cannot defile him.

16 “If any man has ears to hear? Let him hear!”

17 And when Y’shua and the disciples had returned to the house at which they were lodging, gaining relief from the press of people, his disciples asked him concerning the parable.

18 And he responded, “Are you also without understanding? Do you not perceive that whatever food comes from without and enters into a man cannot defile him?

19 “Food has no root in the heart, but goes into the belly and on out into the bowels, purging all that is ingested! This is the pattern for all systems of the physical body; and, more, the heart and mind must agree to the more complex things coming from without before the man can be judged to have become defiled.”

20 He continued, “It is those things that come out of the man that either edify or defile him;

21 “For from within—out of the hearts of men—proceed evil thoughts and emotions, adulteries, fornications, murders,

22 “Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 “All these evil things come from within and defile the man.”

24 After giving that teaching, Y’shua arose and went into the regions of Tzor **צור** and Tzidon **צידון**. Laying siege **צור** to perceptions stored within himself **צור**, he resisted **צור** biased **צור** thought **צור**, thereby avoiding **צור** the consequence **צור** of stumbling blocks and emotional **צור** pitfalls **צור** not easily foreseen by Sons of Man **צור**. With abandon **צור**, Y’shua surrendered **צור** his mind to the Lord **צור** of Righteousness **צור**. A humble man, he sought to resume **צור** meditations **צור** on surrender **צור** of the inner man **צור**. To that end, he entered a private house, hoping to separate himself from distractions. He hoped no one had learned of his seclusion, but he could not be hidden.

25 For a certain woman, whose young daughter was crippled by an unclean spirit, had heard rumor that he was there; and she came and fell at his feet.

26 The woman was Greek **גַּרְכָּל**, a Syro-Phoenician **גַּרְכָּל-כְּנַעֲנִית** by nation: she was a volcanic **גַּרְכָּל** woman **אִשָּׁה** whose inner fire **אֵשׁ** was palpable **אֵשׁ**. Tight-lipped **גַּרְכָּל-כְּנַעֲנִית** by nature, she pleaded with him, that he would come and free her daughter of an unclean spirit.

27 But Y'shua said to her, "Let the children be filled first; for it is not fitting to take the children's bread and throw it to the dogs."

28 She answered him just as sharply, "Yes, rebbe: yet the dogs eat of the children's crumbs under the table."

29 Applauding her boldness, he answered, "For this saying, go your way! The foul spirit of your daughter is gone!"

30 And when the woman came to her house, she found the pretentious spirit gone, her daughter resting upon her bed—within the nest of her spirit; for the guardrails had fallen down.

31 And departing from the coasts of Tzor and Tzidon, Y'shua returned to Lake Kinneret by way of the coasts of Decapolis, the region of Ten Cities: ten overlapping centers delineated by the subtle peculiarities—by the auras, the hues, the "brightnesses," if you will—of the people the ten zones.

32 And they brought him a man who was deaf and had an impediment of speech, asking that he lay hands upon

him, so that he could be freed of his imprisonment.

33 And he took the man aside from his fellows and put his fingers into the man's ears. The memory of his touch would shield the man from the calumnies to which he would be exposed when ordinary babble began to flood his mind after he received the gift of hearing. He spat, with distaste at the thought, then he touched the man's tongue.

34 Looking up to Heaven, he sighed; and said to the man, "Ephphatha," which is to say, "Be opened!"

35 And as Y'shua spoke, the man's ears were opened and the string of his tongue was loosened, allowing him to hear and to speak plainly.

36 And he instructed them all that they should tell no man what had happened; but the more he urged them for discretion, the more they were driven to publish to everyone what had been done;

37 For they were astonished beyond measure, and they acknowledged that Y'shua had done all things well; for he made the deaf to hear, and the dumb to speak!

Mark Eight

1 In due course, a day came when, again, many had gathered to hear the teachings; for on their own, they had nothing to eat. So Y'shua called his disciples to him, telling them,

2 "I have compassion on the people because they have been with me three

days, now. They have nothing to eat, unless we share our bread;

3 "And if I send them away to their own houses while fasting, they will faint along the way. Many came far, that they might feast with us."

4 And his disciples answered, "What place could satisfy these men with bread? We're in a wilderness!"

5 He asked, "How many loaves have you?" And they answered, "Seven."

6 Y'shua told the people to sit on the ground; and, giving thanks, he took the seven finished loaves of concepts kneaded together, one against the others, until all were fused into nourishing food made more digestible by passing through the fire; and he broke the loaves open, airing their substance; and he gave his disciples palatable portions to set before the people; and the disciples distributed the bread among the many who hungered for the teachings.

7 They found a few small fish — insightful implications and differentiations. And Y'shua gave thanks for the bread and for the fish, also. Then, blessing the meal unto the edification of those preparing to eat, he gave orders for its distribution.

8 After everyone had eaten and were filled, the disciples collected, as it were, seven complete baskets-full of potent foodstuffs that had yet to be absorbed. They were targeted for examination at another time.

9 And they that had eaten were about four thousand: they had paid

attention and were inspired; and so, he sent them all away.

10 When the people, satisfied, had left for their homes, Y'shua entered into the boat, along with the disciples.

Dalmanutha, was their destination. It was a region where prejudice prevented its people from recognizing truth because opinion was valued as being equal to actual measurements of underlying principles.

11 Lying in wait as they arrived, certain Separatists stepped forward with resolve and began to pillory Y'shua with questions to which they believed they had solid answers. And they called on him to petition Heaven for a sign prove his doctrine, should it be contrary to their own. They had no real interest in debate; for their questions were contrivances designed to provoke error by tempting him to make speculations with no literal basis in Torah upon which to base a defense when they could bring accusation against him before the Sanhedrin.

12 Sighing deeply in his spirit, Y'shua asked, by way of answer, "Why does this generation demand signs? I tell you truly, no sign shall be given to this generation, though signs abound!"

13 And he left them standing there; and, entering into the boat again, he set out to return to the other side, again.

14 Now, the disciples had forgotten to take bread; and with them in the boat, and they had no more than one loaf.

15 Abruptly, Y'shua broke the silence and warned them, saying, "Take heed! Beware of the leaven of the Separatists and the leaven of Herod!"

16 Within themselves, they wondered about the reason for the rebbe's outburst. One spoke up, saying, "He's upset because we have no bread."

17 Knowling what was said, Y'shua reprimanded them, saying, "Why I spoke has nothing to do with bread! Have you not yet perceived, nor have you understood? Do you yet have hearts that are hardened?"

18 "Having eyes, do you not see? And having ears, have you not listened? And do you not remember?"

19 "When I broke open the five loaves among the five thousand, how many baskets filled with fragments did you gather?" They answered, "Twelve."

20 And when we the broke seven loaves among four thousand, how many baskets filled with fragments did you gather?" They answered, "Seven."

21 And he said to them, "How can it *be*, that you do not understand!?"

22 And they came to Beit-Tzaidah, and the fishermen brought a blind man to Y'shua, asking him to touch him.

23 And he took the blind man by the hand and led him away from the town; and when he had spat on his eyes and laid hands upon him, he asked him if he saw anything.

24 The man looked up and said, "I see men as trees, walking."

25 Hearing that, he put his hands

upon the man's eyes a second time and again asked him to look up; and the man's sight was restored: he saw every man clearly.

26 And the rebbe sent the man away to his home, saying, "Neither go back into town, nor tell of this to any from the city."

27 And Y'shua ventured out, along with his disciples, into the towns of Caesarea Philippi, a region overseen by Pilate's brother. Along the way, he asked his disciples, saying, "Who do men say that I am?"

28 And they answered, "Yahuchanan the Baptist; but some say, Eliyahu; and others say one of the prophets."

29 And he said to them, "Yes, but who do *you* say that I am?" And Petros answered him, saying to him, "You are HaMashiyach."

30 And he charged them that they should tell nobody of him.

31 And he began to teach that the Son of Man would suffer many things and would be rejected by the elders, the chief priests, and the theologians. He told his disciples that he would be killed, and that after three days, he would rise again.

32 He said these things openly—offhandedly. And Petros took him aside, intending to challenge him, in order to assure him of his survival.

33 But when Y'shua sensed the intent of Petros, he turned about and looked on his disciples, flatly refusing the solicitation of Petros, saying, "Get

behind me, Adversary; for you are not savoring the things of are of HaShem, but things that are of men.”

34 And when he had called the people to him, drawing around him his disciples, also, he said to them, “Whoever would come after me, let him deny himself, take up the cross of the mortal and the immortal within his own life, and come; follow me.

35 “For whoever would save his life shall lose it; but whoever shall lose his life for my sake and the gospel's, the same shall save it.

36 “For what shall it profit a man, if he should gain the whole world, and lose his own soul?

37 “Or what should a man give in exchange for his soul?

38 “Whoever shall be ashamed of me and of my words in this adulterous and sinful generation, therefore, of him shall the Son of Man be ashamed when he comes in the glory of his Father, with the holy angels.”

Mark Nine

1 And he said to them, “In truth I tell you, there are some standing here who shall not taste of death until they have seen the Kingdom of Names come with power.”

2 And after six days, Y’shua took with him Petros, Ya’aqov, and Yahuchanan up into a high mountain, where they were alone, together; and he was transfigured before them.

3 And his clothing began to brighten exceedingly, becoming as white as snow and shining whiter than any fuller on Earth could bleach them.

4 And there appeared before them Eliyahu and Moshe, who were talking with Y’shua.

5 And Petros found the wherewithal to speak and said to Y’shua, “Rebbe, it is good for us to be here. Allow us to make three tabernacles: one for you, one for Moshe, and one for Eli-Yah.”

6 He didn’t know what to say; for their sense of reality had been shaken.

7 And a cloud overshadowed them all; and a voice came out of the cloud, saying, “This is my beloved Son: hear him.”

8 And abruptly, when they looked round about, they no longer saw anyone on the mountain, except for Y’shua and themselves.

9 And as they came down from the mountain, Y’shua charged them that they should tell nobody of what they had seen until the Son of Man should rise from the dead.

10 And they kept that saying among themselves, questioning one another about what this “arising from the dead” might mean.

11 And they asked Y’shua, saying, “Why do the theologians say that Eliyah must come first?”

12 And Yahushua answered, “Eli-Yahu truly does come first, restoring all things; and it is written of the Son of Man, that he must suffer many things, and be set at nought.

13 "But I tell you that Eliyah has indeed come, and they have done unto him whatsoever they wanted, as it is written of him."

14 Returning to his disciples one day, he saw that a large crowd of people had gathered about them; for the theologians were questioning them.

15 And the people, when they saw that the rebbe had come, were excited by the import of his arrival and ran to welcome him, with many salutations.

16 Stopping before the scribes, Y'shua asked the gang of theologians, "What questions are you asking them?"

17 But a father standing among the people spoke out, saying, "Rebbe, I have brought you my son, who is plagued by a dumb spirit;

18 "And wherever it takes control of him, it rends his soul, causing him to foam at the mouth and to gnash his teeth. The lad is pining away in silence. I spoke to your disciples, asking them to cast the demon out, but they were unable to do it."

19 Answering him, Y'shua said, "O faithless generation! How long shall I be with you! How long shall I endure you! Bring him to me."

20 And they brought the boy to him; and when the child saw Yahushua, the foul spirit tore at him; and he fell on the ground, wallowing and foaming.

21 And Y'shua asked his father, "How long has it been since this came upon him?" The father answered, "Since he was a child.

22 "And often it has cast him into fires,

and into water, intent on destroying him. If you can do anything, have compassion on us and help us."

23 Y'shua said to him, "If you can believe! All things are possible to him that believes."

24 And from his heart, the father of the child cried out with tears, saying, "Rebbe, I believe; and only you can help my unbelief."

25 When Y'shua saw that the people were running together in their direction to see what was happening, he rebuked the unclean spirit, commanding, "You! Dumb and deaf spirit! I charge you: come out of him! Enter into him never again!"

26 And the spirit cried out and tore viciously at the lad a final time, and then came out of him. And the boy became listless, like one who is dead. His body was so limp that some onlookers said he was, indeed, dead.

27 But Y'shua took hold of the boy by his hand and lifted him up; and he arose in health.

28 Later, after they had come back to the house in which they were staying, his disciples asked Y'shua, privately, "Why couldn't we cast it out?"

29 And he said to them, "This kind can come forth only by prayer and fasting."

30 And they resumed their journey, passing through Galil, but Y'shua didn't want anyone to know of his presence there;

31 And he taught his disciples, saying to them, "The Son of Man is to be

delivered into the hands of men, and they shall kill him; and after he is killed, he shall rise on the third day."

32 They didn't understand what he meant, and they were afraid to ask.

33 And Y'shua again came to K'far-Nachum; and when they had found a place to stay, he asked his disciples, "What was it that you were disputing among yourselves, along the way?"

34 They didn't answer, because along the way they had disputed among themselves which of them would be the greatest.

35 And Y'shua sat himself down and called the twelve before him; and he instructed them, saying, "If any man desires to be first, he shall be last of all and the servant of all."

36 And he took a child, and sat himself down at the center of them all; and when he had taken the child in his arms, he said to them,

37 "Whoever shall receive a child such as this in my name, receives me; and whoever shall receive me, receives not me, but him that sent me."

38 And Yahuchanan answered him, saying, "Rebbe, we saw someone casting out demons in your name, but he wasn't among our followers; and so, we forbade him, because he doesn't follow us."

39 But Yahushua said, "Don't forbid any such; for nobody can do true spiritual work in my name and can then speak evil of me, without giving it a great deal of thought;

40 "For whoever is not against us is with us.

41 "And whoever gives one of you a cup of water to drink in my name—that is, because you belong to HaMashiyach and do his works—truly, I promise you, he shall not lose his reward for helping you;

42 "But whoever shall offend one of the little ones that believe in me, it is better for him that the millstone of commerce were fastened about his neck, and he were cast into the sea of secularism.

43 "And if your hand offends you, cut it off! It is better for you to enter into life maimed than, having two hands, to go into Gehenna, into the fire that never shall be quenched:

44 "Where the worm never dies, and the fire is not quenched.

45 "And if your foot offends you, cut it off! It is better for you to enter lame into life than, having two feet, to be cast into Gehenna, into the fire that never shall be quenched:

46 "Where the worm never dies, and the fire is not quenched.

47 "And if your eye offends you, pluck it out! It is better for you to enter into the Kingdom of Names with one eye than, having two eyes, to be cast into Gehenna, into the fire that never shall be quenched:

48 "Where their worm never dies, and the fire is not quenched;

49 "For everyone shall be salted by fire, and every sacrifice shall be salted with salt.

50 "Salt is good: but if the salt has lost

its saltiness, with what will you season it again? Have salt in yourselves; and have peace, one with another.”

Mark Ten

1 And he arose from there and set off to visit the coasts of the Yehudim on the farther side of Yordan. When he arrived there, the people gathered around him again; and, as was his custom, Y’shua again taught them.

2 And the Separatists came to Y’shua, tempting him by asking, “Is it lawful for a man to put away his wife?”

3 Knowing their question was insincere, he answered with a question of his own: “What did Moshe command you, concerning this?”

4 They recited, “Moshe allows us to write a bill of divorcement, and to put her away.”

5 Y’shua taught, “For the hardness of your hearts, he wrote this precept;

6 “But from the beginning of the creation, HaShem אֱלֹהִים made them male and female,

7 “And for this reason a man shall leave his father and mother and cleave to his wife.

8 “And they both shall be one flesh: and so, then, they are no longer two, but one flesh.

9 “And so that which HaShem has joined together, therefore, let not man introduce division.”

10 And in the house that evening, his disciples asked him of the matter.

11 And he told them, “Whoever puts

away his wife and marries another commits adultery against her.

12 “And if a woman shall put away her husband and be married to another, she commits adultery.”

13 And some brought young children to him, with hope that he would touch them, empowering their lives; but his disciples rebuked the parents.

14 When Y’shua became aware of it, he was very displeased; and he told the disciples, “Allow little children to come to me; don’t forbid them access; for of such is the Kingdom of HaShem.

15 “I tell you truly, that whoever doesn’t receive the Kingdom of Names as a little child shall not enter therein.

16 And he took the children up in his arms, placed his hands upon them, and blessed them.

17 And when Y’shua had walked some distance on the public road one day, a young man ran up to him and kneeled before him, asking of him, “Good Master, what shall I do, that I may inherit eternal life?”

18 And Y’shua answered him, “Why do you call me ‘good?’ There is none good but one, and that is HaShem.

19 “You know the commandments: ‘Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Defraud not; Honor your father and mother.’”

20 Answering, the young man said, “Rebbe, all these things I have been careful to observe, from my youth.”

21 Then Y’shua, looking into him,

loved him; and he said to him, "You lack one thing: go your way, sell whatever you have and give the proceeds to the poor. Do this, and you shall have treasure in Heaven; and after you have done this, then come: take up the cross, and follow me."

22 And the man was offended by that saying and went away in sorrow; for he had a great many possessions.

23 And Y'shua looked round about, and said to his disciples, "How hard it is for those who have riches to enter into **יָלֵךְ מִן הַיָּמִין אֶל הַיְּשָׁרִים!**"

24 The disciples were astonished at his words. He therefore repeated himself, saying, "Children! How difficult it is for those that trust in riches to enter into the Kingdom of Names!

25 "It is easier for a camel laden with goods to go through the eye of a needle-gate, than for a rich man to enter into the Kingdom of the Word!"

26 They were astounded, asking each other, "Who, then, might be saved?"

27 And Y'shua, looking directly at them said, "With men, it's impossible, but not with HaShem **אֵלֹהִים**: for with HaShem, all things are possible."

28 Then Petros spoke up, saying, "Look! We've left everything and have followed you."

29 Y'shua answered, "Truly I say to you, there is no man that's left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 "That shall not receive a hundred-

fold now, in *this* time: houses, and brethren, and sisters, and mothers, and children, and lands, albeit with persecutions; and in the world to come, eternal life.

31 "But many that are first shall be last; and the last, first."

32 And they were in the road going up to Yerushaliem; and Y'shua went before them. They were still amazed; and as they followed, they were also afraid. And so, Y'shua again took the twelve apart, telling them the things that would happen to him,

33 Saying, "Behold! We go up to Yerushaliem; and the Son of Man will be delivered to the chief priests and the scribes, who will condemn him to death by the agency of the Romans; **34** And they shall mock him, and shall scourge him, and shall spit on him, and shall kill him; and on the third day, he shall rise again."

35 And Ya'aqov and Yahuchanan, the sons of Zavdai, came to him, saying, "Rebbe, we ask that you consent to do for us what we desire."

36 He responded, "What is it you want, that I should do for you?"

37 They told him, "In your glory, grant that we may sit, one on your right hand and the other on your left."

38 But Y'shua warned them, "You don't know what you ask. Can you drink of the cup that I drink of? And be baptized with the baptism with which I am baptized?"

39 And they said to him, "We can."

Y'shua agreed, "You shall, indeed, drink of the cup that I drink of; and with the baptism with which I am baptized shall you also be immersed:
40 "But to sit on my right hand and on my left hand is not mine to give. It shall be given to those for whom it is prepared."

41 And when the ten heard of this exchange, they were very displeased with Ya'aqov and Yahuchanan.

42 But Y'shua called them all to him and taught, "You understand that they which are accounted to rule over the nations exercise lordship over their subjects; and their great men impose their influence wherever they can.

43 "But it shall not be so among you. Whoever becomes great among you shall be your minister,

44 "And whoever would be highest among you must be servant of all.

45 "For the Son of Man came not to be ministered unto, but to minister; and to give his life, a ransom for many."

46 Y'shua and his disciples came to Yir'cho אֵירְחוֹ. And as they passed beyond the fragrance of the great spiritual battle orchestrated by Yahushua and led by Y'shua of old, they were followed by many. Pressing their way to Yerushaliem again, they passed by blind Bar-Timai אֲבִירְתִּימַי, whose name branded him, among the common folk, as the visionless fruit אֵשׁ of filth אֲבִירְתִּי. He was sitting by the side of the road begging, as usual.

47 And when he understood that it was Y'shua of Natzaret who was

passing, he cried out, saying, "Y'shua, you Son of Dovid, have mercy on me!"

48 And many scolded him, telling him to be quiet; but he cried all the more, making a scene: You! Son of Dawid! Have mercy on me!"

49 Y'shua stopped, stood still, and ordered for the man to be brought to him. Worried and embarrassed, they insisted he straighten himself up and show some respect, saying, "Behave yourself, and get up! He calls for you."

50 And the blind man, casting away his garments, arose and fumbled his way to Y'shua.

51 Receiving him, Y'shua asked, "What do you want me to do for you?" Shamed to his core, the blind man confessed, "Rebbe, that I might receive my sight!"

52 And Y'shua said to him, "Go your way. Your faith has made you whole." And immediately, he received his sight and followed Y'shua in the way.

Mark Eleven

1 Near Yerushaliem, they came to Beit-Faja בֵּית־פַּיָּה, close to אֵיל־נוֹרְאִי, Beit-Anyah, home to Elazar and his sisters. Taken together, the names of the towns are interpreted to mean the state of being אֵיל־נוֹרְאִי characterized by a longing אֵיל־נוֹרְאִי for the change בֵּית־פַּיָּה that is associated with אֵיל־נוֹרְאִי-אֵיל, the Mount of Olives: the א rising slope אֵיל one climbs to purchase lamp oil אֵיל־נוֹרְאִי. And taken together, the three names suggest the struggle that precedes the Breaking Forth of Light. On that walk on

that day under the influence of that vicinity, the rebbe sent two disciples,
2 Charging them, "Go your way into the village over against you; and as soon as you enter it, you will find a colt upon which no man has ever sat. Untie him and bring him back.
3 "And if any should question why you are doing this, answer that the rebbe has need of him; and without objection, they will send him here."
4 And when the disciples had gone their way, they found the colt tied out in the open beside the doorway of a place sitting where two paths met; and they untied him.
5 And certain onlookers standing nearby asked them of, "What are you doing, untying the colt!?"
6 And they answered, even as Y'shua had instructed; and the villagers let them go, without further objection.
7 And the disciples brought the colt to Y'shua and draped their garments upon his back; and after the rebbe sat on him, they resumed their journey.
8 And many were watching the procession of men as it worked its way toward Yerushaliem. They could sense the solemnity of the men; and some spread their garments upon the road. Others cut branches from nearby trees, and they lined them alongside the way the men must go.
9 And those who went before, and them that followed, shouted out in joy, crying, "Hoshannah! Blessed is he that comes, positioned as HaShem!
10 "Blessed be the kingdom of Father David, which comes in the wake of the

rebbe! Hoshannah in the highest!"
11 And Y'shua, his spirit suffused with the savor of spiritual Yerushaliem, entered into the temple built by men as a memorial; and he looked about upon all things. And because twilight had come, he went back to Beit-Anyah with the twelve.

12 The next morning, as they came from Beit-Anyah on their return to Yerushalem, Y'shua was hungry.
13 And at a distance, he saw a fig tree that already had its leaves; and he came closer, to see if, perchance, he might find any fruit on the tree. But standing before it, he found it had nothing but foliage; for the season for figs had not yet come.

14 Y'shua rebuked the tree, saying, "No man will eat fruit of you: hereafter, and forever." And his disciples heard it.

15 When they returned to the city called Yerushalem, Y'shua went into the temple with determination, and he began to cast out those who sold and bought in the temple; he overturned the tables of the moneychangers, and he scattered about the seats of them that sold doves.

16 And he would not allow any man to carry any vessel through the temple.

17 And he taught them all, facing them down as he turned himself about, roaring, "Is it not written, 'My house shall be called by all nations the House of Prayer?' But you have made it a den of thieves!"

18 And the theologians and chief priests got word of it; and they searched intently for a safe way to destroy him. Their caution was born of their fear of him, because they were aware that so many were excited by his doctrine.

19 And when evening had come again, Y'shua went out of the city.

20 The following morning, on their return to Yerushalem, they again passed that same fig tree, and they saw that it had dried up from its roots.

21 And Petros, calling the incident to remembrance, said, "Rebbe, behold! The fig tree that you cursed has withered away!"

22 And Y'shua said to them, "Have faith in HaShem.

23 "For truly I tell you, that whoever shall say to this mountain, 'Be gone: cast yourself into the sea,' without doubt in his heart, but believing that those things which he says will come to pass: he shall have what he asks.

24 "Therefore I tell you, the things you desire, when you pray, believe that you have received them, and you shall have them.

25 "And when you stand within the events of your day, continue your meditations: trace the thoughts that enter your mind, maintaining a readiness to serve the Father's children in his Name, for they are your brethren, male or female; therefore forgive, if you have quarrel with any, so that your Father in Heaven may also forgive you your trespasses.

26 But if you do not forgive, neither will the Heavenly Father forgive your trespasses."

27 Again, they came to Yerushaliem; and as Y'shua entered the temple, he was accosted by the chief priests, the scribes, and the elders.

28 And they demanded of him, "By what authority do you undertake these things? And who gave you the authority to do these things?"

29 And Y'shua challenged them, "I will ask you one question. If you answer, I will tell you by what authority I do these things:

30 "The baptism of Yahuchanan, was it from Heaven, or of men? Answer!"

31 And they huddled together, rehearsing an answer as they reasoned among themselves, arguing such things as, "If we should say, 'From Heaven,' he will say, 'Why, then, did you not believe him?'"

32 "But if we shall say, 'Of men?' We must consider the reaction of the people; for a majority have concluded that Yahuchanan was, indeed, a prophet."

33 And they delivered their answer, to Y'shua, equivocating, "We can't tell." And Y'shua, closed the door, saying to them, "Neither do I tell you by what authority I do these things."

Mark Twelve

1 And Y'shua taught them in parables. "A certain man planted a vineyard. He fenced it in with a hedge; he dug a

place for the winepress; he built a tower. All that being done, he leased the vineyard to tenant farmers and went into a far country.

2 "And at the season for its fruit, he sent a servant to the tenants, that he might receive, from them, his portion of the fruit of the vineyard.

3 "But the tenant farmers caught hold of the servant and beat him, sending him away empty.

4 "Again, he sent another servant to them; and at him the tenants cast stones, wounding him in the head and they sent that servant away: alive, but shamefully mishandled.

5 "And, again, he sent another servant. Him, the tenants killed. He sent many other servants. Some were beaten, and some were killed.

6 "He had, yet, one son, his well-beloved; and he sent his treasured one to them last, saying, "They will have reverence for my son."

7 "But those tenants reasoned among themselves, calculating, "This is the heir! Come, let's kill him, and the inheritance will be ours!"

8 "And they captured the son. They killed him. With disdain, they threw his body out of the vineyard.

9 "What, therefore, shall the lord of the vineyard do? He will come and destroy those tenants, and he will give the vineyard to others.

10 Have you not read this scripture, "The stone which the builders rejected has become the cornerstone:

11 "This is HaShem's doing, and it is marvelous in our eyes?"

12 Incensed, the authorities wanted to arrest him, but they feared the people. They understood that he had spoken the parable against them, but they had no recourse for the present; they left him, therefore, and went their way.

13 On another day, the rulers sent against him certain Separatists and Herodians, to catch him in his words.

14 Using flattery to disguise their intent, they wheedled, "Rabbi, we know you are true, that you show no deference to anyone, without regard for a man's stature. You teach the way of HaShem in truth. Is it lawful to give the poll tax to Caesar, or is it not?"

15 "Shall we give, or shall we not give?" Addressing their hypocrisy, Y'shua, rebutted their premise, saying "Why do you tempt me? Bring me a denarius, that I may see it."

16 They brought one and raised it up before him. Y'shua demanded of them "Whose image and superscription is this?" They answered him, "Caesar's."

17 Returning the coin, Y'shua said to them, "Give to Caesar the things that are Caesar's, and to HaShem the things that are HaShem's." And they marveled at him.

18 Then Tzedukim came to him, members of a sect that maintains there is no resurrection; and they asked him,

19 "Rabbi, Moshe wrote to us that if a man's brother dies and leaves his wife behind without children, that the living brother should take his wife and raise up seed unto his brother.

20 “Now, there were seven brothers; and the first took a wife; and, dying, he left no seed.

21 “And a surviving brother took her to wife and also died, neither left he any seed; and the third, likewise.

22 “All seven brothers had her and all seven died, leaving no seed; and, last of all, the woman also died.

23 “In the resurrection therefore, when they shall rise again, whose wife shall she be? For the seven brothers took her as their wife.”

24 And Y’shua answered, “Do you not go astray in your reasoning because you don’t know the scriptures, neither do you know the power of HaShem?

25 “For when they shall arise from the dead, they neither marry nor are given in marriage; but are as the angels that are in Heaven.

26 “And as concerns the dead, that they rise: haven’t you read in the book of Moshe, that from the bush that burned, HaShem spoke to Moshe, saying, ‘I am the Elohei of Avraham, and the Elohei of Isaac, and the Elohei of Ya’aqov?

27 “HaShem is not god of the dead, but the Elohei of the living: you therefore do greatly err.”

28 Listening to them reasoning together and perceiving that Y’shua had answered his critics well, one of the theologians approached and asked him, “Which commandment is the most important of them all?”

29 And Y’shua answered him, “The key to all commandments is the

Shema: ‘Hear, O Yisroel: **אֱלֹהִים** Eloheinu are one **אֱלֹהִים**:

30 ‘And you shall love HaShem — **יְיָ אֱלֹהֵינוּ אֱלֹהִים** — with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment.

31 “And the second is like it, namely this: You shall love your neighbor as yourself. There is no commandment greater than these.”

32 And the scribe said to him, “Well, rebbe, you have said the truth: for there is one HaShem; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love your neighbor as yourself, is more than all whole burnt offerings and sacrifices.”

34 When Y’shua perceived that he had answered discreetly, he said to him, “You are not far from the Kingdom of HaShem.” After that, no man dared ask him another question.

35 In answer to the silence, Y’shua resumed teaching in the temple, saying, “By what reasoning do the theologians say that mashiyach is the son of Dawid?

36 “For Daoud, himself, said by Ruach HaQodesh, ‘HaShem **אֱלֹהִים** said to Adonai — to my Lord: Sit, you, on my right hand, until I make your enemies your footstool.’

37 Therefore, “Dovid, himself, called HaMashiyach ‘Lord.’ How is it, then, that mashiyach is his son?” And the

common people took great pleasure listening to him.

38 And he taught them, in his doctrine: "Beware of the scribes, which love to go in long clothing and love salutations in the marketplaces,

39 "The chief seats in the shuls, and the uppermost rooms at feasts:

40 "They devour widows' houses for their livelihood; and for pretense, they make long prayers. These shall receive greater condemnation."

41 And Y'shua sat down across from the Treasury and watched the people casting their money into the coffers. Many that were rich cast in large sums of money.

42 And there came a certain poor widow; and she threw in two mites, which make a farthing.

43 And he brought her to the attention of his disciples, telling them, "Truly I say to you, that this poor widow has contributed more than all who made offerings before she made hers:

44 "The others gave out of their abundance; but she, out of her wants and needs, gave all that she had, even all her living."

Mark Thirteen

1 And as he went out of the temple, one of his disciples motioned to him, saying, "Rebbe, see what manner of stones and what buildings are here!"

2 And Y'shua answered "Do *you* see them? There will not be one stone left

upon another that will not be thrown down."

3 And as he sat upon the Mount of Olives opposite the temple, Petros, Ya'aqov, Yahuchanan, and Andrew joined him and asked, privately,

4 "Tell us, when shall these things be? and what will the sign be when all these things are to be fulfilled?"

5 And Yahushua began the answer, "Take heed, so that no man will be able to deceive you:

6 "For many will come in my name, claiming to be mashiyach; and many shall be deceived.

7 "You shall hear of wars and rumors of wars, but do not be troubled: for such things must happen, but the end of the age will not come in this way.

8 "For nation will rise against nation, and kingdoms against kingdoms; and there will be earthquakes in many places; there will be famines and troubles: all these are but the beginnings of sorrows.

9 "But pay attention to yourselves: for they shall deliver you up to councils; and in the shuls, you shall be beaten. You will be brought before rulers and kings for my sake, as a testimony against them.

10 "And the good news of the Kingdom of Names must first be published among all nations.

11 "Take heed to yourselves; for when they shall take custody of you and deliver you up, take no thought, beforehand, what you shall speak: do not premeditate. Whatever is given to

you in that hour, *speak* that; for it is not you that will speak, but Ruach HaQodesh, the Holy Breath.

12 “Now, then, the brother shall betray his brother to death; and the father, the son; and children shall rise up against their parents, causing them to be put to death.

13 “And you shall be hated of all men for my name's sake; but he that shall endure unto the end, that one shall be saved.

14 “But when you shall see the abomination that brings desolation of which the prophet Daniel wrote standing where it ought not stand—let the reader understand—then let those that are in land of the Yehudim flee to the mountains;

15 And let him that watches from the housetop not go down into the house, neither should he go back inside to take anything out of his house;

16 And let him that labors in the field not turn back again to retrieve the garments to which he is accustomed!

17 But woe to those that are coming to spiritual birth, and to those that are nursing spiritual understandings in those days!

18 “Pray that your flight doesn't require clothes you do not have.

19 “For in those days there shall be affliction such as there has not been from the beginning of the creation HaShem created unto that time, nor shall there ever be such woes again.

20 “And except the Lord had shortened those days, no flesh should

be saved; but for the elect's sake, whom he has chosen, he has shortened those days.

21 “And then, in that day, if any man should say to you, ‘Look, here is mashiyach;’ or, ‘Look, he is there,’ don't believe him.

22 “For false messiahs and false prophets shall arise, showing signs and wonders that would deceive even the elect, were it possible.

23 “But pay attention; for I have foretold you of all things.

24 “But in those days, after the great tribulation, the sun will be darkened; the moon will not give her light;

25 “The stars of Heaven will fall, and the powers that are in Heaven shall be shaken.

26 “And all shall witness the Son of Man coming in the clouds with great power and glory.

27 “And he shall send his angels, gathering together his elect from the four winds: from the uttermost parts of the earth to the uttermost parts of Heaven.

28 “Now! Learn the parable of the fig tree! When her branch is yet tender and puts forth its leaves, you know that summer is near.

29 “In like manner, when you see these things coming to pass, know that the time of real growth is near, even at the doors.

30 “I tell you in truth, that age will not pass, until all these things are done.

31 “Heaven and earth will pass away, but my words shall not pass away.

32 "But of that day and that hour no man knows: no, not their angels, which are in Heaven, neither the Sons of Man; but the Father, only.

33 "Pay attention: watch and pray; for you don't know when this shall happen.

34 "The Son of Man is like a man who, when undertaking a long journey, left his house and its affairs, giving authority to his servants, assigning to every man his work, and commanding the door keeper to watch over his estate.

35 "Watch, therefore; for you don't know when the master of the house shall return, whether at twilight, or at midnight, or at the cockcrowing, or in the morning:

36 "Watch, lest coming suddenly, he should find you sleeping.

37 "What I say unto you, I say unto all. Watch!"

Mark Fourteen

1 Two days before Pesach, the feast of Passover and unleavened bread, the chief priests and their scribes were debating how they might take the rebbe under controlled circumstances and, privately, put him to death.

2 So far, they had agreed only that his arrest should not happen on the feast day, lest there be an uproar among the people.

3 Y'shua was resting in Beit-Anyah, at the house of Shimon, the leper. And as he was eating his supper, a woman

came to the table with an alabaster box filled with an ointment **W** of spikenard, which was very expensive; and she removed the lid **W** from the box and poured the ointment **W** on his head.

4 Some, there, were indignant **W** and wanted to know the reason for its use. They saw it as an extravagance **W**; and they asked, "Why was this waste **W** of the ointment **W** made?"

5 "Had Wisdom **W** prevailed, the ointment **W** could have been sold for more than three-hundred **W** denarii; and the proceeds might have gone to the poor **W**." And they busied themselves at the table murmuring **W** about her.

6 But Y'shua interrupted them, saying, "Let her alone! Why do you trouble her? She has performed a good work on my behalf.

7 "For the poor are always with you, and you may do them good whenever you choose.

8 "This woman has done for me what she could: she came aforehand to anoint my body for burial.

9 "Truly, I say unto you that, wherever the gospel of the Kingdom of Names shall be preached, this that she has done shall be told, in memorial of her devotion and her service.

10 And Yehudah K'riot, one of the twelve, went unto the chief priests to betray the rebbe into their hands.

11 When the rulers of the temple heard of it, they were glad; and they promised to pay him money; and so, he began to consider how he might

betray him, but inconspicuously.

12 And on the first day of unleavened bread, when it was customary to kill the Pesach Korban, his disciples asked Y'shua where he would have them prepare for the seder.

13 And Y'shua sent forth two of his disciples, telling them, "Go into the city, and you will see a man bearing a pitcher of water. Follow him.

14 "And when he shall enter into a house, find the man who is in charge of the house and say to him, 'The rebbe sent us, instructing us to ask that we might see the guest chamber where he will share the seder with his disciples.'

15 "And he will show you a large upper room, fully furnished and prepared. Do what is necessary to make it ready for us."

16 And the disciples went into the city, finding all things as he had said to them; and they prepared the seder.

17 In the evening, Y'shua and the twelve joined them there.

18 And as they sat and began to eat, Y'shua cautioned them, saying, "Truly I tell you that one of you that eats with me shall betray me."

19 And they became sorrowful, and began questioning him, one by one, saying, "Is it I?" "Is it I?" "Is it I?"

20 And he answered, "It is one of the twelve: one that dips the sop with me in the dish.

21 "The Son of Man indeed goes, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he

had never been born."

22 And as they ate, Y'shua took bread, blessing it; and breaking it open, he shared it with them. And he said to them, "Take. Eat. This is my body."

23 And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it.

24 And he said to them, "This is my blood of the Besorat HaGeulah, which is shed for many.

25 "I say unto you, in Truth, I will drink no more of the fruit of the vine, until that day I shall drink of the new wine of the Kingdom of Names."

26 And when they had sung a hymn, they went out to the Mount of Olives.

27 And Y'shua said to them, "Each of you shall be offended because of me this night; for it is written, 'I will smite the shepherd, and the sheep will be scattered.'

28 "But after I am risen, I will go before you into Galil."

29 Petros spoke up, protesting to him, "If everyone shall be offended, yet I will not be."

30 And Yahushua answered, "Truly, I tell you, that this day—even in this night, before the cock crows twice—you shall deny me thrice.

31 But Petros spoke more vehemently, saying, "If I should die with you, I will not deny you in any wise." In like manner, they all made such vows.

32 And they came to a place which was named Gethsemane גֶּתְשֵׁמַנֶּה; for it had been a place for pressing out זֶמֶן

the oil **וַיִּשְׁמַח** from the olives. Its name, in the Hebrew of Moshe, can be interpreted to mean that the birth process **א** has been completed **א**, and the mystery of the Name **וַיִּשְׁמַח** has been fully revealed **ו** by the fearless projection of its Wisdom **ו** and the reflection of its attributes **ו** by means of the honesty of the Son of Man **ו**.

Y'shua said to his disciples, "Sit here, and I shall pray."

33 And Y'shua took with him Petros, Ya'aqov, and Yahuchanan. His nerves warred against his mind as the strength drained from his body, leaving his limbs heavy and useless;

34 And he said to the three who had accompanied him, "My soul is exceedingly sorrowful. It is dying. Wait for me here, and keep watch."

35 He went off by himself, a little, and collapsed onto the ground. Laying there, he prayed that, were possible, the hour might pass from him.

36 And he said, "Abba! Father! All things are possible for you! Take this cup away from me! Nevertheless, I ask that you do not perform what I would do, but what you would have me do."

37 And he went back to the three disciples and found them sleeping; and he said to Petros in his slumber, "Shimon, you sleep!? Couldn't you watch one hour!?"

38 "Watch now; and pray, lest you fall to temptation! The spirit truly is ready, but the flesh is weak."

39 And again he took himself a short distance apart and prayed, saying the same words.

40 And on his return, he found them still sleeping, for their eyes were heavy; but they wouldn't have known what to answer, had they been awake.

41 Coming to them a third time, he said to them, "Sleep on now. Take your rest: it is enough! Behold, the hour is come when the Son of Man is betrayed into the hands of sinners.

42 "Rise up! Let us go! For look! He that betrays the Projection of HaShem is at hand!"

43 And while he yet spoke, Yehudah, one of the twelve, came into the garden; and with him came a mob of men armed with swords and clubs, having been sent from the chief priests and the theologians and the elders: the chief officers of the cabal.

44 And he that betrayed him had given them a token, saying, "He whom I shall kiss, that same man is he. Take him, and lead him away, but safely: do him no harm."

45 And as soon as he saw the rebbe and the disciples, he went directly to Y'shua and greeted him, saying "Rebbe, rebbe!" And he kissed him.

46 And the temple delegation laid their hands on Y'shua, and they started to take him away;

47 But one who had just aroused himself from sleep, stood and, drawing his sword, struck a servant of the high priest, cutting off his ear.

48 And Y'shua spoke to the assailants, saying, "Have you come for me, as against a thief, to take me with swords and with clubs?"

49 "I was with you daily, teaching in the temple; and you didn't arrest me; but the scriptures must be fulfilled."

50 And all his disciples forsook him and fled.

51 But a certain young man followed him. He wore a linen cloth wrapped about his naked body, like well-woven doctrines provide a covering for faith;

and the young men among the intruders caught hold of him for a moment: accosting him, tempting him;

52 But, turning out of their grip, he left them holding the linen cloth in their hands, while he, himself, fled from them, naked: clothed only in his faith.

53 And they led Y'shua away to the high priest and those sitting with him. The assembly included all the chief priests, the theologians, as well as the rulers of the system of shuls.

54 Petros had followed Y'shua at a distance, trailing his captors. He followed them even into the palace of the high priest, where he sat down among the servants, warming himself at the fire.

55 Committed to putting him to death, the chief priests and the Sanhedrin called witnesses against Y'shua, but found none who were reputable.

56 Many false witnesses testified against him, but their stories and accounts were not in agreement.

57 Therefore they put forward hand-picked false witnesses, who stood and testified against the rebbe, saying,

58 "We heard him say, 'I will destroy this temple that is made with hands;

and within three days I will build another made without hands.'"

59 But none of the prosecution witnesses agreed, one with the rest, nor even did all elements within their own testimonies agree.

60 Frustrated, the high priest stood up among the jurors and asked Y'shua, "Have you no answer to anything? If you are blameless, how is it so many offer their witness against you?"

61 But Y'shua held his peace, answering nothing. Determined to find fault, the high priest asked him again, but directly, with as much intimidation as his voice could carry, "Are you HaMashiyach, Son of him who is praised?"

62 And Y'shua said, "I am. And you shall see the Son of Man sitting on the right hand of power, coming within the clouds of Heaven."

63 Hearing that confession, the high priest tore at his clothes; and with smug satisfaction, he proclaimed, "We need no further witness!"

64 "All here heard his blasphemy, this very night! Share your thoughts!" And they all judged Y'shua guilty of error so grievous they were obliged to impose on him the penalty of death.

65 There were such as made a sport of watching proceedings such as this, and they began cursing him and spitting on him. Others made a game of covering his face with a hood and hitting him, calling upon him to prophesy. Even the servants of the priests made fun of him, slapping him with the palms of their hands.

66 While Y'shua faced his accusers, Petros was below the judgment hall within the palace, maintaining his distance—doing his best to make himself seem insignificant among the many who were there, just doing their jobs. Then, one of the maids of the high priest approached him.

67 When she noticed Petros warming himself, she looked at him more closely; and she said, "You also were with Y'shua of Natzaret."

68 But he denied her veiled accusation, saying, "I don't know, neither do I understand what you're saying." Conspicuous among those standing around the fire, now, he moved out and onto the porch; and the cock crew.

69 Another maid saw him standing out on the porch, and she pointed him out to the many onlookers, "This is one of them!"

70 Again, Petros denied connection with Rebbe Y'shua. In the tense moments that followed, those on the porch had inched their way closer to Petros, intending to accost him. Ready to pounce, one of them pointedly said, "You *are* one of them! You're clearly a Galilean. We can tell by your accent!"

71 Petros began cursing and swearing, snarling at them, "I don't know this man of whom you speak!"

72 And a second time the cock crew. Broken-hearted at the sound of it, Petros recalled the words that Y'shua had said to him: "Before the cock crows twice, you shall deny me thrice." And as he thought of his soul's bankruptcy, he wept.

Mark Fifteen

1 At first light in the morning, the chief priests held consultation with the elders, the Soferim, and the entire Sanhedrin. In agreement, they bound Y'shua, and had him carried away, delivering him to Pilate.

2 And Pilate asked him, "Are you the King of the Yehudim?" And Y'shua answered, "It is you who says it."

3 And the chief priests accused him of many things, to which he answered nothing.

4 And Pilate asked him again, saying, "You don't answer? Look at how many charges they bring against you!"

5 Still, Y'shua answered nothing; and Pilate marveled at his composure.

6 Now at that feast each year, Pilate released one prisoner to the Yehudim: whomever they desired.

7 And a prisoner named Bar-abba lay bound with those who had joined him in the insurrection, during which Bar-abba had committed murder.

8 And the crowd had gathered to make sure that Pilate would do as he had always done, releasing the prisoner for whom they called.

9 So Pilate answered them by saying, "Would you have me release to you the King of the Yehudim?"

10 For he knew that the chief priests had delivered Y'shua because of envy;

11 But the chief priests used their positions to convince the people that, rather than Y'shua, Pilate should release Bar-abba unto them.

12 So Pilate, still hoping to avoid blood guilt, asked the people, "What, then, would you that I should do with him whom you call the King of the Yehudim?"

13 And the mob cried out what their rulers asked of them, shouting, "Crucify him!"

14 Then Pilate demanded of them, "Why!? What evil has he done?" And the people cried out the more loudly, and with more urgency, "Crucify him!"

15 And so Pilate, wanting to satisfy the people and, thus, avoid much trouble for himself, released Bar-abba to them and delivered Y'shua to be crucified, after he was scourged.

16 And the soldiers led away HaMelek Yahushua HaMashiyach into the judgment hall that was called Praetorium but was known as "The Pit." And when they had assembled together the entire contingent serving under Pilate,

17 They clothed Rebbe Y'shua with purple. And they wove a crown of thorns, pressing it about his head;

18 And they began to salute him, singing out, "Hail, King of the Yehudim!"

19 And they smote him on the head with a rod, and they spat on him; and, bowing their knees with great drama, they worshipped him.

20 And when they had grown tired of the sport of mocking him, the soldiers stripped him of the purple robe; they put his own clothes back on him; and

they led him out to crucify him.

21 And they forced a man named Shimon to bear his cross. The father of Alexander and Rufus, he had come from the country and just happened to be walking by.

22 And they brought Y'shua to the place called Golgotha גֹּלְגוֹתָא , which is interpreted as the "Place of a Skull."

23 They offered the rebbe a drink of wine mingled with myrrh, which would have hastened his death, but he wouldn't receive it.

24 And when they had crucified him, they parted his garments among themselves, casting lots to determine what every man should take.

25 It was the third hour when they crucified him.

26 And the superscription of his accusation was written upon the stave, "THE KING OF THE JEWS."

27 And with him, they crucified two thieves: one on his right hand; the other, on his left.

28 And the scripture was fulfilled, that says, "And he was numbered with the transgressors."

29 And those that passed by ridiculed him, wagging their heads and moaning, "Ah! You who can destroy the temple and build it back in three days!

30 "Save yourself! Come down from the cross!"

31 In like manner, the chief priests mocked him in their satisfaction, preening themselves, alongside the Scribes: boasting, "He saved others; but himself, he cannot save!

32 “Let HaMashiyach, the King of Yisroel descend now from the cross, that we may see and believe.” Piling on such scorn as this, those that were crucified beside him also reviled him.

33 And when the sixth hour had come, a darkening came over the whole land until the ninth hour.

34 And at the ninth hour, Y’shua cried with a loud voice, saying, “Eloi, Eloi, lama tzavktani,” which is to say, being interpreted, “My God, my God, why have you forsaken me?”

35 And some that stood by, said, “Listen! He calls Eliyahu!”

36 And one ran and filled a sponge full of vinegar, and put it on a reed, thrusting it at his mouth, saying, “Stand back! Let’s see whether Eliyah will come and take him down.”

37 And Y’shua cried out with a loud voice and gave up the ghost.

38 And the veil of the temple was torn in two, from the top to the bottom.

39 And when the centurion who stood guard beside him, saw that he cried out so when he died, said, “Truly, this man was the Son of HaShem!”

40 There were also women looking on from a distance, among whom were Miryam Magdala and Miryam, the mother of Ya’aqov, the less, and of Josi, and of Salome—

41 She it was who, when he was in Galil, followed him and ministered to him. Many others that came up to Yerushalem with Y’shua were there.

42 It was the preparation—that is, the

day before the Shabbos; and when evening had come,

43 A man came to offer his assistance with what needed to be done. An honorable counselor who also waited for the Kingdom of HaShem, Yosef of Arimathea went boldly before Pilate and asked for the body of Y’shua.

44 Pilate was surprised that the man was dead so soon; and, calling the centurion, he asked whether Y’shua had been long dead.

45 And when he had certified his death by word of the centurion, he gave the body to Yosef.

46 And Yosef had bought fine linen. He took Y’shua down, wrapping him in the linen; and he laid him to rest in a sepulcher that was hewn out of a rock. And then, he rolled a stone against the door to the sepulcher.

47 And Miryam Magdala and Miryam, the mother of Josi knew where he was entombed.

Mark Sixteen

1 And when the Shabbos had passed, Miryam Magdala and Miryam, the mother of Ya’aqov and Salome, bought sweet spices, that they might come and anoint the body.

2 And very early in the morning on the first day of the week, they came to the sepulcher at the rising of the sun.

3 And they wondered, between themselves, who might help them roll the away stone from the door of the sepulcher; for it was very large.

4 But when they came to the tomb,

they saw that the stone was already rolled away.

5 And when they entered into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were frightened.

6 But he said to them, "Do not be afraid. You seek Y'shua of Natzaret, who was crucified. He is risen. He is not here. See, there is the place where they laid him.

7 "But go your way. Tell his disciples and Petros that Y'shua goes before you into Galil; and you shall see him there, as he told you."

8 And they went out quickly and fled the sepulcher; for they trembled with amazement at both the encounter and the good news they had heard. And they said nothing to anyone; for they were afraid.

9 Now when Y'shua had risen early on the first day of the week, he appeared first to Mary Magdala, out of whom he had cast seven demons.

10 And she went and told those that had been with him, as they mourned and wept;

11 But they did not believe her, when she told them that he was alive and that she had seen him.

12 After that, Yahushua appeared in another form unto two of them, as

they walked in the country.

13 And they came and told it to the remnant that remained of the disciples; and they did not believe those two, either.

14 Afterward, he appeared to the eleven as they were eating; and he upbraided them for their unbelief and the hardness of their hearts, which prevented them from believing those who saw him after he had risen.

15 And he said to them, "Go into all the world and preach the good news to every creature.

16 "He that believes and is baptized shall be saved; but he that cannot believe shall be condemned.

17 "And these signs shall follow those that believe: in my name shall they cast out demons; they shall speak in new tongues;

18 "They shall wrestle serpents; and if they should drink any deadly thing, it will not hurt them; and they shall lay hands on the sick, who will recover."

19 So then, after the rebbe had spoken to them, he was received up into Heaven, and he sits on the right hand of the Angel of the Presence.

20 And the disciples spread the good news everywhere, the rebbe working with them and confirming their word, with signs following.

Amen.