“Everyone *(f.) [~144K unpaired (f.) volunteers at that time]* that is the royalty is the one *(f.) [~principality (f.)]* being distributed out according to the vessel of one overcoming the demon *(yisrâ’ë´l)* **outside** of herself of Me, being despoiled of One overcoming the demon *(yisrâ’ë´l)*. Though everyone *(f.)* thatis the City or the House is the one *(f.) [~principality]* being distributed out according to the vessel of one overcoming the demon *(yisrâ’ë´l)* **outside** of herself, sâţâ´n is **not** who shall be established of one overcoming the demon *(yisrâ’ë´l)*!

So, if he *[~a dissident demon]* who iswithout regard for the adversary, of the one *(n./m.)* not being the adversary of Me, were who casts out *[~gods]*, being over one overcoming the demon *(yisrâ’ë´l)* **outside** that isoutside himself *[~the adversary]*, he was divided! Therefore, **how**to produce fruit/give birth of the Yâ-hwéh of Me, shall be established she, which existsnot, the royal authority to rule of the same one *(m.)* of the Son of one overcoming the demon *(yisrâ’ë´l)*?

So, if I, amongthe ones *(m.)* within one overcoming the demon *(yisrâ’ë´l)* were the Bá`al-Zvúwv *(“Lord of the Stinging Fly”)*, wouldI cast out *[~gods]* of Me, the gods *(n.)* not belonging to the one *(f.) [~the royalty (f.)]*? The ones *(m.)* are**not** sons with regard of **ye** among the ones *(m.)* within one overcoming the demon *(yisrâ’ë´l)*; By means of Whom do **they** cast *[~the gods]* out? Due to one overcoming the demon *(yisrâ’ë´l)* being this thing *(n.)* *[~Yehuwthâ´h/sâţâ´n]*, the same one *(m.)* of the Son, of ye, Yâhuwthâ´h *(the Profession of Yâ-hwéh)* shall be the selectors/separators. *[~selecting/separating the middle out from among the widow to be left behind]*

Moreover if, of the Yâ-hwéh within the ones *(m.)*, **among** one overcoming the demon *(yisrâ’ë´l)* with the spirit of the mighty one of ’aharón *(light-carrier/lucifer),* were **I** Who casts out of Me the gods not belonging to the one *(f.) [~144K unpaired (f.) volunteers at that time, the principality (f.)]* of Yâ-hwéh, then who preceded in rank/comes before **over** one overcoming the demon *(yisrâ’ë´l)* **outside** that isbeing **ye**, would be she which existsnot, the royalty being the ones *(m.)* not of the mighty one of ’aharón *(light-carrier/lucifer)*!

Else *[~unless the royalty is freed]* **in what way**to produce fruit/give birthwould **anyone** be capacitated of Meto enter in charge, among **My** one overcoming the demon *(yisrâ’ë´l)* of the one *(f.)* *[~middle unpaired néphesh (f.)]* **not** being the House *(f.)*, **not**being the ones *(m.)* of the strong One of one overcoming the demon *(yisrâ’ë´l)*, even when the one *(f.)* *[~widow underneath]* **not** being the domestic-vessels of the same one *(m.)* of the Son are to plunder, lest if ever to the father of the sovereign *(’avadówn)* first, she *[~satanist widow]* might bind her *[~middle unpaired néphesh (f.)]* of the one *(n./m.)* **not** being the strong One *(m.)* of one overcoming the demon *(yisrâ’ë´l)*? **Then** at that time, of the one *(f.)* *[~unpaired and bound middle]* not being the House of the same one *(m.)* of the Son shall he *[~existing (m.) 144K royalty]* plunder!

he who is without regard for the father of the sovereign *(’avadówn)* is the one *(m.)* existing of Me, accompanying no one of one overcoming the demon *(yisrâ’ë´l)* of the evening *(darkening)* of Me *[~time when men call the impostor “Yâ-hwéh”]*; he exists of Me of one overcoming the demon *(yisrâ’ë´l)*, and he who is without regard for the father of the sovereign *(’avadówn)* is **not** one *(m.)* gathering accompanying the no one of one overcoming the demon *(yisrâ’ë´l)* of the evening *(darkening)* of Me, who scatters away[[1]](#footnote-1) of Me!

Due to one overcoming the demon *(yisrâ’ë´l)* being this thing *(n.)* *[~Yehuwthâ´h/sâţâ´n counterfeit “Yâ-hwéh”]* I say of Me to ye, pertaining to the **sister** *[~unpaired néphesh (f.)]*, that is **everyone** *(f.)* *[~unpaired]*: the **mistake** *(f.)* *[~Yehuwthâ´h/sâţâ´n]* of one overcoming the demon *(yisrâ’ë´l)* *[~middle sister]*, **and** the **scorn** *(f.)* *[~satanist widow underneath’s preference]*, she *[~all unpaired (f.)]* shall be dismissed/divorced from being the one *(m.)* *[~Yehuwthâ´h/sâţâ´n]* not belonging to the dirt-men *(’âthâ´m)* *40* *[~the number of the vanity]*.

**But** she *[~middle-night or underneath, daughter of sâţâ´n]*, which is **not** of Yâ-hwéh, not being the ones *(m.)* of the Spirit *[~144K unpaired at that time]*, is the **scorn** *(f.)* which isof you: **she** shall **not** be dismissed/divorced from being the one *(m.)* *[~Yehuwthâ´h/sâţâ´n]* not belonging to the dirt-men *(’âthâ´m)* 40 *[~the number of the vanity]* of one overcoming the demon *(yisrâ’ë´l)*, though being who *(m.)* *[~newly existing (m.) middle-night or underneath, daughter of sâţâ´n has a choice of fathers]* if ever against it might speak of Me, the Word of The Way, according to a vessel of one overcoming the demon *(yisrâ’ë´l)* **not** being the ones *(m.)* of the Son with regard, not being the ones *(m.)* of the dirt-man *(’âthâ´m)* 40 *[~the number of the vanity]*, she shall be dismissed/divorced from beingin association with the same one *(m.)* pertaining to the Son.

**But** who **is** of Yâ-hwéh, everthe Yâ-hwéh of Me let him speak concerning, throughout the vessel of one overcoming the demon *(yisrâ’ë´l)* **not** being the ones *(m.)* of the **Spirit**, **not** being the ones *(m.)* of the Pure One, Who is of you; **he** shall not be dismissed/divorced from belonging to the same one *(m.)* pertaining to the Son – neither among the ones *(m.)* within one overcoming the demon *(yisrâ’ë´l)* of the ones *(m./n.)* not currently with the Testimony *(`ëth)*[[2]](#footnote-2), nor among the ones *(m.)* within one overcoming the demon *(yisrâ’ë´l)* not of the ones *(m./n.),* belonging to the one *(m.)* *[~second ’Âthâ´m]* being next.

**Either** make ye this One *[~Yâhuwshúa`]* belonging to the ones *(n./m.)* not being the gallows-cross/tree *(n.) [~middle Day]*, be the beautiful Saying of one overcoming the demon *(yisrâ’ë´l)*, then of the one *(n./m.) [~middle Day (aka cross)]* **not** being the Fruit *(m.)* becomes of the same one *(n.)* *[~gallows-cross/tree (n.)]* of the Son being the beautiful Saying, **or** make ye this other[[3]](#footnote-3) one *[~Yehuwthâ´h/sâţâ´n]* not belonging to the ones *(n./m.)*, being the gallows-cross/tree *(n.) [~middle Day]*, become the rotten *(n.)* *[~counterfeit/analogue]* one overcoming the demon *(yisrâ’ë´l) [~satanist widow’s “Israel”]*, **then** of the one *(n./m.) [~middle Day]* **not** being the Fruit *(m.)* becomes of the same one *(n.)* *[~gallows-cross/tree (n.) (aka the middle Day)]* of the Son, being the rotten *(n.)*, because from he who “I shall cause to exist *(’a-hyéh)*[[4]](#footnote-4)” of one overcoming the demon *(yisrâ’ë´l)* of **Yâ-hwéh**, not being the ones *(m.)* of the Fruit *(m.)*, **by means of** the ones *(n./m.),* not the gallows-cross/tree *(n.) [~not the one with the rotten thing]*, He **is** recognized.

Oh offspring *(n.)* of vipers *(f.)*, **in what way**to produce fruit*/*give birth are **ye** capacitated things-good *(n.)* to speak, the ones *(m.)* being ones-harmful *(m.)*? Because originating from he who “I shall cause to exist *(’a-hyéh)*[[5]](#footnote-5)” of one overcoming the demon *(yisrâ’ë´l)* of **Yâ-hwéh**, being the ones *(m.)* not of the superabundance, being the one *(n.)* not of the Heart *[~Yâhuwthâ´h (The Profession of Yâ-hwéh) (1 Moshéh 49: 8-9)]* belonging to the ones *(n./m.)* is not the Mouth Which speaks of Me!

he whois without regard for the One-good *(m.)*,is the dirt-man *(’âthâ´m)* 40 *[~the number of the vanity]*, originating from he who “I shall cause to exist *(’a-hyéh)*[[6]](#footnote-6)” of one overcoming the demon *(yisrâ’ë´l)* being the ones *(m.)* not of the One-good *(m.)*: of the treasury he throws out of Me the things-good *(n.)* of one overcoming the demon *(yisrâ’ë´l)*, and he whois without regard for the one-harmful *(m.)*,is the dirt-man *(’âthâ´m)* 40 *[~the number of the vanity]*, originating from he who “I shall cause to exist *(’a-hyéh)*[[7]](#footnote-7)” of one overcoming the demon *(yisrâ’ë´l)* being the ones *(m.)* not of the one-harmful *(m.)* *[~procreated by Yâhuwshúa` alone]*: of the treasury he throws out of Me the things-harmful *(n.)*.

But I say of Yâ-hwéh to ye belonging to the sister *[~unpaired (f.)]*, that this one is everything *(n.)* thatis a nonworking utterance *(n.)*; he whois without regard *[~Yehuwthâ´h/sâţâ´n]*, if ever **they** might speak,isnot the ones *(m.)*; the dirt-men *(’âthâ´m)* 40 *[~the number of the vanity]*,are who *(pl.)* shall fully repay concerningone overcoming the demon *(yisrâ’ë´l)* of the same thing *(n.)* *[~nonworking utterance (n.)]* of the Son, the Word of The Way, unto the ones *(m.)* within one overcoming the demon *(yisrâ’ë´l)*, belonging to the Day *[~middle not being the Light (1 Moshéh 1: 5-8)]* of the Separation/Selection!

For the reason that originating from he who “I shall cause to exist *(’a-hyéh)*[[8]](#footnote-8)” of one overcoming the demon *(yisrâ’ë´l)*, it is of the **Yâ-hwéh** of the ones *(n./m.)* **not** of the adversary (sâţâ´n), of the Words *(m.)* of The Way of you, working the ones *(n.) [~not in Repose]* you shall be justified of one overcoming the demon *(yisrâ’ë´l)*, **or** originating from he who “I shall cause to exist *(’a-hyéh)*[[9]](#footnote-9)” of one overcoming the demon *(yisrâ’ë´l)*, it is of the ones *(n./m.) [~false words]* of the adversary (sâţâ´n), **not** of the Words *(m.)* of The Way, working the ones *(n.)* of you *[~not in Repose]* you shall be condemned.”

1. A play on words here is revealed. The `Ivríyth term used is *Phârash*, Strong’s 6567, because this is a reference to Ychezqë´’l 34:12. Besides scattering, it is also the verb root from which Pharushíy comes, and Yâhuwshúa` was speaking to the Pharushíym, who scatter His flock. [↑](#footnote-ref-1)
2. Greeks Strong’s #165 “age” was mistranslated from Hebrew Strong’s #5707 “testimony” as Strong’s #5703, “perpetuity” or “forever”. [↑](#footnote-ref-2)
3. Hebraism, when two occurrences of “this one” are close, the second has “other” added to it. [↑](#footnote-ref-3)
4. The name “Yâ-hwéh” means “He causes to be existed”, so this relates to this term *’****a****-hyéh*, which means “I shall CAUSE to exist”, as it is 1st person singular imperfect tense *Hiphiyl* conjugation of Strong’s #1961; the *’e-hyéh* found in the Masoretic is the *qal* conjugation of the same Strong’s #1961, only meaning “I shall exist”. The only difference was a scribe mistaking a vowel-point. [↑](#footnote-ref-4)
5. The name “Yâ-hwéh” means “He causes to be existed”, so this relates to this term *’****a****-hyéh*, which means “I shall CAUSE to exist”, as it is 1st person singular imperfect tense *Hiphiyl* conjugation of Strong’s #1961; the *’e-hyéh* found in the Masoretic is the *qal* conjugation of the same Strong’s #1961, only meaning “I shall exist”. The only difference was a scribe mistaking a vowel-point. [↑](#footnote-ref-5)
6. The name “Yâ-hwéh” means “He causes to be existed”, so this relates to this term *’****a****-hyéh*, which means “I shall CAUSE to exist”, as it is 1st person singular imperfect tense *Hiphiyl* conjugation of Strong’s #1961; the *’e-hyéh* found in the Masoretic is the *qal* conjugation of the same Strong’s #1961, only meaning “I shall exist”. The only difference was a scribe mistaking a vowel-point. [↑](#footnote-ref-6)
7. The name “Yâ-hwéh” means “He causes to be existed”, so this relates to this term *’****a****-hyéh*, which means “I shall CAUSE to exist”, as it is 1st person singular imperfect tense *Hiphiyl* conjugation of Strong’s #1961; the *’e-hyéh* found in the Masoretic is the *qal* conjugation of the same Strong’s #1961, only meaning “I shall exist”. The only difference was a scribe mistaking a vowel-point. [↑](#footnote-ref-7)
8. The name “Yâ-hwéh” means “He causes to be existed”, so this relates to this term *’****a****-hyéh*, which means “I shall CAUSE to exist”, as it is 1st person singular imperfect tense *Hiphiyl* conjugation of Strong’s #1961; the *’e-hyéh* found in the Masoretic is the *qal* conjugation of the same Strong’s #1961, only meaning “I shall exist”. The only difference was a scribe mistaking a vowel-point. [↑](#footnote-ref-8)
9. The name “Yâ-hwéh” means “He causes to be existed”, so this relates to this term *’****a****-hyéh*, which means “I shall CAUSE to exist”, as it is 1st person singular imperfect tense *Hiphiyl* conjugation of Strong’s #1961; the *’e-hyéh* found in the Masoretic is the *qal* conjugation of the same Strong’s #1961, only meaning “I shall exist”. The only difference was a scribe mistaking a vowel-point. [↑](#footnote-ref-9)