

TITLE PAGE

THE GOSPEL OF THE HOLY TWELVE

THE HIGHER LAW OF YESHUA
FOR THE PERFECTING OF THE SAINTS

Restoring the Way of Life Taught by the Messiah

Text Edition | Phase I

Edited and Restored by

Tracy Phillip Osborne

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The Gospel of the Holy Twelve

The Higher Law of Y'shúa

Text Edition (Phase I)

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A Commentary Edition (Phase II), containing expanded notes and analysis, is forthcoming.

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Scripture quotations and transliterations reflect the editorial conventions described in the front matter of this volume.

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DEDICATION

May the message of this book fill the earth as the waters cover the sea.

This work is dedicated to my family, friends, and teachers, whose lives and guidance have shaped my journey.

ACKNOWLEDGEMENTS

Barukh Atta, אֵי אֵז, Elohiym of compassionate benevolence, who remedies evil with love and wisdom, and intentional evil plots are woven into a plan of salvation for all!

I give thanks to the many individuals who have contributed, knowingly and unknowingly, to my life, studies, and spiritual formation. Each has played an integral role in the development of the ideas and convictions reflected in this work.

I am especially grateful to my family, friends, and teachers for their patience, encouragement, and faithfulness.

SCRIPTURAL FOUNDATION

The Perfected Life

The Scriptures consistently present spiritual maturity as a central aim of the covenant life:

“Noah was... perfect in his generations.” (Gen. 6:9)

“Walk before Me and be perfect.” (Gen. 17:1)

“The Torah of אִשָּׁר is perfect.” (Ps. 19:7)

“Therefore, be perfect.” (Matt. 5:48)

“Being made perfect... he became the agent of salvation.” (Heb. 5:9)

“For the perfecting of the Saints...” (Eph. 4:12)

The Gospel of the Holy Twelve opens with these words:

“Here begins the Gospel of the Perfect Life of the Lord Yeshua the Messiah...”

This Gospel presents perfection as the goal one should strive to attain—to be unblemished and whole of heart, with integrity of life, and faithful obedience to the will of Elohiym as established “In the beginning”.

Editors Preface

Purpose and Vision

The Gospel of the Holy Twelve has also been known as The Gospel of the Perfect Life of the Master Yeshua the Messiah. While both titles are fitting, this edition retains the traditional name for continuity, while emphasizing its central theme: the restoration of the Higher Law and the formation of mature disciples.

This Gospel presents Yeshua (Y'shúa) not merely as an object of belief, but as a living teacher of righteousness, compassion, and conscience-centered obedience.

Its purpose is not to create a new religious system, but to restore a way of life.

Editor's Introduction

Personal Journey

I first encountered *The Gospel of the Holy Twelve* in late 2017. From the beginning, its teachings resonated deeply with convictions I had developed through decades of study, prayer, and spiritual experience.

Shortly before discovering this work, my wife received a vivid dream that later proved significant in preparing us to receive and seriously examine this Gospel. In time, I came to regard that experience as part of a broader process of spiritual guidance.

In January 2018, after careful reflection, I adopted the plant-based discipline advocated in this Gospel. Through study and practice, I found increasing coherence between its ethical vision and the wider biblical witness.

Over time, I recognized that the existing English editions required careful updating for modern readers, while preserving their distinctive Hebraic and ethical character. This led to the preparation of the present edition.

ABOUT THIS EDITION

Editorial Principles

This Phase I Text Edition has been prepared according to the following principles:

1. Preservation of the original structure and content
2. Modernization of archaic English where necessary
3. Restoration of Hebraic terminology and context
4. Consistent transliteration and naming conventions
5. Removal of unnecessary redundancies
6. Faithful presentation without doctrinal alteration

A separate Commentary Edition provides extended historical, linguistic, and theological analysis.

HISTORICAL BACKGROUND

Origins and Transmission

The Gospel of the Holy Twelve was first published in serialized form between 1898 and 1901, and later as a complete volume in 1924 by those who inherited his work. Its principal editor was Rev. Gideon Jasper Richard Ouseley (1834–1906), a priest associated with the Catholic Apostolic (Irvingian) movement.

Ouseley stated that the text was received through spiritual experiences including dreams, visions, and divine guidance, and an inspired restoring of the canonical Gospels. (More extensive documentation is located in the Commentary Edition.)

Various traditions concerning earlier copies and Eastern transmission have circulated since its publication. While some of these claims remain historically unverified, the text itself has continued to be studied for its internal coherence, ethical vision, and distinctive theological framework. Because no original manuscript has survived, this Gospel must ultimately be evaluated on its internal testimony, spiritual fruit, and consistency with the broader biblical and historical witness.

The First five Bible books are named by their first word(s) rather than by its' author or theme; and thus, the name of this book would be: THE GOSPEL OF THE PERFECT LIFE OF Y'SHÚA.

For continuity, we have retained:

THE GOSPEL OF THE HOLY TWELVE with the appropriate thematic Sub-Title:

THE HIGHER LAW OF YESHUA FOR THE PERFECTING OF THE SAINTS as used in Chapters 25 and 46.

How To Read This Gospel

This Gospel is best approached with:

- Prayerful openness
- Intellectual honesty
- Ethical seriousness
- Willingness to test its teachings in practice

Readers are encouraged to examine its claims carefully, compare them with Scripture and other historical religious documentation, and consider their fruits in daily life.

This work does not ask for uncritical acceptance.

It invites thoughtful and spiritual examination.

NOTE ON LANGUAGE AND TRANSLITERATION

This edition employs transliterations of some Hebrew and Aramaic names and terms to reflect their original context—just enough so as to not overburden the newer readers. A consistent style guide has been applied throughout.

EDITORIAL CONVENTIONS

This Text Edition (Phase I) presents an updated translation with minimal footnotes and glosses, in contrast to **The Commentary Edition (Phase II)**, which includes extensive interpretive notes and analysis, including cross-referencing, orienting explanations of dating and calendar issues.

In this edition, brief clarifications in a few places are provided directly within the text using **brackets []**. The use of **Parenthesis' ()** are native to the original rendering.

Personal names—except where Greek-English forms are historically appropriate—have been rendered closer to their Hebrew pronunciation (e.g., *Abraham* for Abraham, *Moshéh* for Moses, *Elisheḇa* for Elizabeth, *Yoḥanan* for John, *Y'shúa* for Yeshua / Jesus / Iesus). This approach is intended to gently familiarize readers with Hebrew forms and usage, the primary linguistic context of the Scriptures without hindering the flow of reading the text.

The dots under letters (like, *ṽ ḵ ḥ* or *ḇ*) signify a slight difference in Hebrew pronunciation than shown in the word or name. The accent mark in *ú* (as in, *Y'shúa*) shows the syllable where the stress is placed in Hebrew words in contrast to English.

Y'shúa means, *Yahwéh* will deliver. The apostrophe in *Y'shúa* serves to remind the reader that *Y'* is an abbreviation of the first three letters of the sacred name, *יהוה* / *יהוה* / *Yhwh* / *Ιαυε* (paleo-Hebrew, Aramaic Hebrew, English, Greek). In my opinion, the correct pronunciation of the name is in the realm of *Yahuéh*, *Yahwéh*, *Yahuwéh*. Thus, *Y'shúa* is short for *Yahushúa* (Joshua). The accented syllable on both forms is on *shú*.

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PROLOGUE

IN THE NAME OF THE ALL HOLY ONE. AMEIN!¹

1 Here begins the Gospel of the Perfect Life of Yeshu-Maria,² The Mashíakh,³ the seed of Dayíd through Yoséph and Miriám according to the [lineage of the] flesh, and the [Firstborn] Son of Elohíym,⁴ through divine Love and Wisdom, according with the Spirit.

2 From the Ages of Ages is the Eternal Thought; and the Thought is the spoken-Word and the spoken-Word is the Act; and these Three are One in the Eternal Law.

3 And the Law is with Elohíym & the Law proceeds from Elohíym. 4 All things are created by Law & without it is not anything created that exists. 5 In the spoken-Word is Life and Sustenance,⁵ the Fire and the Light. 6 The Love and the Wisdom are One for the Salvation of all.⁶ 7 And the Light shines in darkness and the darkness conceals it not. 8 The spoken-Word is the one Life-giving Fire, which, shining into the world, becomes the fire and light of every spirit that enters into the world.

9 I am in the world and the world is in Me, and the world knows it not. 10 I come to my own House, and my friends receive Me not. 11 But as many as receive and obey, to them is given the power to become the sons and daughters of Elohíym, even to those who believe in the Holy Name, who are born—not of the will of the blood and flesh, but of Elohíym. 12 And the spoken-Word is embodied and dwells among us, whose Glory we beheld, full of Grace.

13 Behold the Goodness and the Truth and the Beauty of Elohíym!

¹ This opening invocation presents the work as proceeding under divine commission and sacred authority. That claim is echoed in the closing lines, where this Gospel is said to have been given 'by the Spirit through us, the Twelve witnesses chosen of Elohíym,' and to have been written by the power and help of Elohíym. The framing thus presents it, not as private composition, but as apostolic-Spirit witness.

² **Y'shúa** is used throughout; But in a few places, **Yeshu-Maria** is used and is integral to the theological symbolism of this Gospel. It is not merely a common name nor an epithet, but a singular and intentional sacred name-form clearly explained in GHT 6:5.

³ **Mashíakh** (Hebrew) — "Anointed One," from the verb *mashakh* ("to anoint with oil" to consecrate). Aramaic: *Mashíkha*. Greek: *Christos*.

⁴ **Elohíym** (Eh-lo-heem) is the Hebrew majestic-plural of El, Elah, Eloeh, Eloah—all were translated into the European word, God / gods.

⁵ Rather than merely, "The Word", it is more properly expressed as "**The spoken-Word**." Rather than philosophically or as a person, **Word** is *spoken expression*; **Fire**, is *source*; **Light**, is *manifested radiance*. The original term, **substance**, is instead translated throughout as **sustenance**.

⁶ Cf. Prologue Verses 1 & 6: Love-Wisdom, Father-Mother, Son-Daughter, in 20:5; 31:7; 44:14; 51:2, 9; 64; 66; 72:5; 76:10.

SECTION I

Chapters 1-9

Chapter 1

*The Days of King Herod; The Parentage and Conception of Yoḥanán the Baptist;
His Nazirite Consecration: No Animal Flesh or Strong Drink*

1 There was in the days of Herod, the King of Judæa, a certain [Aharonic] priest named Zakharyáh, of the [family] course of Aḇiyáh [serving in the Temple rotation]; and his wife was of the daughters of Aharon, and her name was Elishéḇa [Elizabeth].

2 And they were both righteous before Elohíym, walking in all the commandments and ordinances of Elohíym blameless. And they had no child, because Elishéḇa was barren, and they both were advanced in years.

3 And it happened, that while he executed the office of Priest before Elohíym in the order of his course, according to the custom of the office of the priests, his lot was to burn incense when he went into the Temple [Miqdásh] of אֵלֱאֵז.⁷ And the multitude of the people were praying without at the time of the offering of incense.

4 And a messenger of Adonái appeared to him standing over the Altar of Incense. And when Zakharyáh saw, he was troubled, and fear fell upon him. But the messenger said to him, “Fear not, Zakharyáh, for your prayer is heard; and your wife Elishéḇa, shall bear you a son, and you shall call his name, Yoḥanán.

5 And you shall have joy and gladness; and many shall rejoice at his birth; for he shall be great in the sight of אֵלֱאֵז, and shall neither eat flesh foods, nor drink strong drink; and he shall be filled with the Ruách ha’Qodésh, even from his mother’s womb.

6 And many of the children of Yi-s’ra-él shall he turn to אֵלֱאֵז their Elohíym; And he shall go before him in the spirit and power of Eliyáhu, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the Tsaddiq;⁸ to make ready a people prepared for אֵלֱאֵז.”

7 And Zakharyáh said to the messenger, “How shall I know this? For I am an old man, and my wife is well advanced in years.” And the messenger answering said to him, “I am Gaḇriél, who stands in the presence of Elohíym; and am sent to speak to you, and to announce to you these glad tidings.

8 And behold, you are dumb, and not able to speak, until the day that these things shall be performed, then shall your tongue be loosed that you may believe my words which shall be fulfilled in their season.”

9 And the people waited for Zakharyáh, and marveled that he tarried so long in the Miqdásh. And when he came out, he could not speak to them; and they perceived that he had seen a vision in the Miqdásh; for he made signs to them and remained speechless.

⁷ אֵלֱאֵז is ancient Hebrew for the 4-letter-Name; יהוה in Aramaic Hebrew; YHWH in English Consonants; IAUE (ee-ah-oooh-eh) in Greek Vowels; pronounced/written by Hebrew scholars worldwide as Yahwéh. It is also translated in this Gospel as ‘The Eternal One’.

⁸ Tsaddiq/Zaddiq used as a general or a specialized term for the righteous.

10 And it happened, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days, his wife Elishéba, conceived, and hid herself five months saying, “Thus has אִיזָא dealt with me in the days wherein he looked on me, to take away my reproach among men.”

Chapter 2

The Conception of Y'shúa the Mashíakh; Nazarite Consecration; The Appearances of Gabri'él to Miriám & Yoséph; The Prophecies of Elishéba, Miriám, and Yoséph

1 And in the sixth month, the messenger Gabri'el was sent from Elohíym, to a village of Galilee, named Natsareth,⁹ to a virgin betrothed-in-marriage to a man whose name was Yoséph, of the house of Dawíd; and the virgins' name was Miriám.¹⁰

2 Now Yoséph was a just and rational mind, and he was skilled in all manner of work in wood and in stone. And Miriám was a tender and discerning soul, and she made veils for the Miqdásh. And they were both pure before Elohíym; and of them both was Yeshu-Maria, who is called the Mashíakh.¹¹

3 And the messenger came in to her and said, “Shalom, Miriám, you who are highly favoured, for the Motherhood of Elohíym is with you: blessed are you among women and blessed be the fruit of your womb.”

4 And when she saw him, she was troubled at his words and cast in her mind what manner of greeting this should be. And the messenger said to her, “Fear not, Miriám, for you have found favour with Elohíym and behold, you shall conceive in your womb and bring forth a child, and he shall be great and shall be called a Son of the Highest.

5 And Adonái אֲדֹנָי shall give to him the throne of his father Dawíd: and he shall reign over the house of Ya'aqob forever; and of his Kingdom there shall be no end.”

6 Then Miriám said to the messenger [Gabri'el], “How will this be seeing I know not a man?” And the messenger answered, and said to her, “The Ruách ha'Qodésh¹² shall come upon Yoséph your Spouse,¹³ and the power of the Highest shall overshadow you, O Miriám, therefore also that consecrated one which shall be born of you shall be called the Mashíakh, the Child of Elohíym, and his name on earth shall be called ‘Yeshu-Maria’ for he shall deliver the people from their sins, whosoever shall repent and obey his Toráh [of love].

7 Therefore you shall eat no flesh, nor drink strong drink, for the child shall be consecrated to Elohíym from its mother's womb, and neither flesh nor strong drink shall he take, nor shall razor touch his head.

8 And, behold, your cousin Elishéba, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with Elohíym nothing shall be impossible.” And Miriám said, “Behold the handmaid of אֲדֹנָי; Be it to me according to your word. And the messenger departed from her.

⁹ Natsareth or Nazareth or Nazara.

¹⁰ *Mari-Ann*: Mary

¹¹ Mashíakh in Hebrew comes from mashakh / oil; *Mashíkhā* in Aramaic; *Christos* in Greek; the oil of consecration poured on the head.

¹² The holy spirit of God is the breath, inspiration, and presence of God; the spirit of holiness endows and consecrates.

¹³ They were lawfully betrothed, which in Judaism, means that they were lawfully married, but they had not yet *set up house together*.

Gabriel appeared to Yoséph

9 And in the same day, the messenger Gabríel appeared to Yoséph in a dream and said to him, “Greetings, Yoséph, you who are highly favoured, for the Fatherhood of Elohíym is with you. Blessed are you among men and blessed be the fruit of your loins.”

10 And as Yoséph thought upon these words he was troubled, and the messenger of אֵלֵאֵל said to him, “Fear not, Yoséph, you Son of Dawíd, for you have found favour with Elohíym, and behold you shall beget a child, and you shall call his name Yesu-Maria, for he shall deliver his people from their sins.”

11 Now all this was done that it might be fulfilled [in parallel to that] which was written in the prophets saying, “Behold a maiden shall conceive and be with child and shall bring forth a son, and shall call his name Immanuél, which being interpreted is, Elohíym is with us.”¹⁴

12 Then Yoséph being raised from sleep did as the messenger had bidden him, and went into Miriám, his betrothed wife, and she conceived the Holy One in her womb.

Miriám and Elishéba Prophesy

13 And Miriám arose in those days and went into the hill country with haste, into a city of Judæa and entered the house of Zakharyáh and greeted Elishéba.

14 And it happened, that, when Elishéba heard the salutation of Miriám, the babe leaped in her womb; and Elishéba was filled with the power of the Ruáh [Ruḥa in Aramaic] and spoke, with a clear voice and said, “Blessed are you among women and blessed is the fruit of your womb.

15 Whence is this to me that the mother of my Adon (my Master) should come to me? For, behold, as soon as the voice of your greeting sounded in my ears, the babe leaped for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Holy One.”

16 And Miriám said: “My soul does magnify you, The Eternal One [אֵלֵאֵל],¹⁵ and my spirit does rejoice in Elohíym my Deliverer. For you have regarded the low estate of your handmaiden; for, behold, from henceforth all generations shall call me, “Blessed.”

17 For you, the mighty one, have done great things for me; and holy is your name. And your mercy is on those that fear you from generation to generation.

18 You have showed strength with your arm; you have scattered the arrogant ones in the imagination of their hearts.

19 You have put down the mighty from their seats and exalted the humble and the meek. You have filled the hungry ones with good things and the rich you do send away empty.

¹⁴ Immanuél expresses the event & circumstances.

¹⁵ ‘The Eternal One’ is explanation and a substitute for YHWH. See note at 1:3.

20 You do help your servant Yisraél, in remembrance of your mercy as you spoke to our ancestors—to Abraham and to his seed forever. And Miriám abode with her about three months and returned to her own house.”

The Words of Yoséph

21 And these are the words that Yoséph spoke, saying: “Blessed is the Elohíym of our fathers and our mothers in Yisraél: for in an acceptable time, you have heard me, and in the day of salvation, you have helped me.

22 For you said, “I will preserve and make you a Covenant of the people to renew the face of the earth: and to cause the desolate places to be redeemed from the hands of the spoiler.

23 That you may say to the captives, ‘Go forth and be free’; and to them that are in darkness, ‘Show yourselves in the light.’ And they shall feed in the ways of pleasantness; and they shall no more hunt nor worry the creatures which I have made to rejoice before me.

24 They shall not hunger nor thirst anymore neither shall the heat strike them, nor the cold destroy them. And I will make a way for travelers on all my mountains; and my high places shall be exalted.

25 Sing, you heavens and rejoice you earth; O you deserts break forth with song: for you, O Elohíym, do comfort your people; and console those that have suffered wrong.”

Chapter 3

The Nativity of Yoḥanán the Baptist

1 Now Elishéba's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how אֵיזַז had showed great mercy on her; and they rejoiced with her.

2 And it happened, that on the eighth day they came to incise the child; and they called him Zakharyáh, after the name of his father. And his mother answered and said, "Not so; but he shall be called Yoḥanán." And they said to her, "There is none of your kindred, who is called by your name."

3 And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is Yoḥanán." And they all marveled, for his mouth was opened immediately, and his tongue loosed, and he spoke, and praised Elohíym.

4 And great awe came on all that dwelt round about them; and all these came on all that dwelt round about them; and all these sayings were made known abroad throughout all the hilly country of Judæa. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!" And the hand of אֵיזַז was with him.

5 And his father Zakharyáh [ben Barakhyáh]¹⁶ was filled with the Sacred-Breath, and prophesied, saying, "Blessed are you, Elohíym of Yisraél; for you have visited and redeemed your people. And have raised up a horn of salvation for us in the house of your servant Dawíd. As you spoke by the mouth of your holy prophets, which have been since the world began:

6 That we should be saved from our enemies and from the hand of all that hate us; To perform the mercy promised to our ancestors and to remember your holy Covenant;

7 The Oath which you sware to our father Aḅraham, that you would grant to us, that we, being delivered out of the hand of our enemies, might serve you without fear, in holiness and righteousness before you all the days of our life.

8 And this child shall be called the Prophet of the Highest: for he shall go before your face, O Elohíym, to prepare your ways; to give knowledge of salvation to your people by the remission of their sins;

9 Through the tender mercy of our Elohíym, whereby the dayspring from on high has visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the Way of Peace."

10 And the child grew, and grew strong in spirit, and his mission was hidden till the day of his showing forth to Yisraél.

¹⁶ See GHT 5:17; 60:16

Chapter 4

Nativity of Y'shúa the Mashíakh

1 Now the birth of the Yesu-Maria the Mashíakh was in this way. It happened in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And all the people of Syria went to be taxed, everyone into his own city, and it was mid-winter.

2 And Yoséph with Miriám also went up from Galilee, out of the city of Natsareth into Judæa, to the city of Dawíd, which is called Bethlehem (because they were of the house and lineage of Dawíd), to be taxed with Miriám his wife, who was great with child.

3 And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn child in a Cave, wrapped him in swaddling clothes, and laid him in a manger, which was in the cave because there was no room for them in the Inn. And behold it was filled with many lights, on either side twelve, bright as the sun in his glory.

4 And there were in the same cave an ox, and a horse, and an ass, and a sheep, and beneath the manger was a cat with her little ones, and there were doves also, overhead, and each had its mate after its kind, the male with the female.

5 Thus it happened that he was born in the midst of the animals which, through the redemption of man from ignorance and selfishness, he came to redeem from their sufferings, by the manifestation of the sons and the daughters of Elohíym.¹⁷

6 And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night. And when they came, behold, the messenger of Elohíym came upon them, and the glory of the Highest shone round about them; and they were very afraid.

7 And the messenger said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people, for to you is born this day in the city of Dawíd a deliverer, which is the Mashíakh, the Holy One of Elohíym. And this shall be a sign to you; You shall find the babe wrapped in swaddling clothes lying in a manger."

8 And suddenly there was with the messenger a multitude of the heavenly host praising Elohíym and saying, "Glory to Elohíym in the highest, and on earth peace toward men of goodwill."

9 And it came about, as the messengers were gone away from them into heaven, the shepherds said to one another, "Let us now go even to Bethlehem, and see this thing, which is come to pass, which our Elohíym has made known to us.

10 And they came with haste, and found Miriám and Yoséph in the cave, and the Babe lying in a manger. And when they had seen these things, they made known abroad the saying which was told to them concerning the child.

¹⁷ Romans 8:21; GHT 6:5; 32:9

11 And all they that heard it, wondered at those things told them by the shepherds; but Miriám kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising Elohíym for all the things that they had heard and seen.

12 And when eight days were accomplished for the incising of the child, his name was called Yeshu-Maria, as was spoken by the messenger before he was conceived in the womb. And when the days of her purification according to the Toráh of Moshéh were accomplished, they brought the child to Yerushaláyim, to present it to Elohíym (as it is written in the Toráh of Moshéh, every male that opens the womb shall be called ‘Qodésh le אֵלֵּהּ’).¹⁸

13 And, behold, there was a man in Yerushaláyim, whose name was Shimón [Simeon]; and the same man was a Tsaddíq and Ḥassíd [Righteous and Holy One], waiting for the consolation of Yisraél; and the Sacred-Spirit was upon him.¹⁹ And it was revealed to him that he should not see death before he had seen the Mashíakh of Elohíym.

14 And he came by the Spirit into the Miqdásh; and when the parents brought in the child Y'shúa, to do for him after the custom of the Toráh, he perceived the child as it were a Pillar of light. Then he took him “up in his arms, and blessed Elohíym, and said:

15 “Now let your servant depart in peace, according to your word. For my eyes have seen your salvation, which you have prepared before the face of all people; to be a light to lighten the nations, and to be the glory of your people Yisraél.” And his parents marveled at those things which were spoken of him.

16 And Shimón blessed them, and said to Miriám his mother, “Behold, this child is set for the falling and rising again of many in Yisraél; and for a sign which shall be spoken against (yea, a sword shall pierce through your own soul also), that the thoughts of many hearts may be revealed.

17 And there was one Ḥannah, a prophetess, the daughter of Phanu’él of the tribe of Asher, of a great age, who departed not from the Miqdásh, but served Elohíym with fastings and prayers night and day.

18 And she, coming in that instant, gave thanks likewise to Elohíym, and spoke of him to all those that looked for redemption in Yerushaláyim. And when they had performed all things according to the Toráh, they returned into Galilee, to their own city of Natsareth.

¹⁸ Ex 15:2, 13, 15

¹⁹ The spirit(ess)-breath or inspiration of holiness – Ruách ha'Qodésh.

Chapter 5

The Manifestation of Y'shúa to the Magi (Reflection of Eden); Their Escape & Return to Egypt

1 Now when Y'shúa was born [13 BCE]²⁰ in Bethleḥem of Judæa, in the days of Herod the King, behold, there came certain Magi men from the East to Yerushaláyim, who had purified themselves and had not tasted of flesh nor of strong drink that they might find the Mashíakh whom they sought. And they said, “Where is he that is born King of the Yahudím? For we in the east have seen his star and are come to honor him.”

2 When Herod the King had heard these things, he was troubled, and all Yerushaláyim [Jerusalem] with him. And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where the Mashíakh should be born.

3 And they said to him, “Bethleḥem of Judæa; for thus it is written by the prophet, ‘And you Bethleḥem, in the land of Judæa, are not the least among the princes of Judah; for out of you shall come forth a Governor, that shall rule my people Yisraél.’”

4 Subsequently, Herod privately summoned the Magi and conducted a thorough inquiry regarding the exact time the star had appeared. And he sent them to Bethleḥem, and said, “Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and honor him also.”

5 When they had heard the king, they departed; and behold, the star which the Magi of the east saw, and the messenger of the star went before them, till it came and stood over the place where the young child was, and the star had the appearance of six rays. [GHT 46:6]

6 And as they went on their way with their camels and asses laden with gifts and were intent on the heavens seeking the child by the star, they forgot for a little while, their weary animals who had borne the burden and heat of the day, and were thirsty and fainting, and the star was hidden from their sight.

7 In vain they stood and gazed and looked one upon the other in their trouble. Then they thought of their camels and asses and hastened to undo their burdens that they might have rest.

8 Now there was near Bethleḥem a well by the way, and as they stooped down to draw water for their animals, lo, the star which they had lost appeared to them, being reflected in the stillness of the water.

9 And when they saw it, they rejoiced with exceeding great joy.

10 And they praised Elohíym who had shown his mercy to them even as they shewed mercy to their thirsty animals.

11 And when they were come into the house, they saw the young child with Miriám his mother, and prostrated, and honored him: and when they had opened their treasures, they presented to him gifts: Gold, and Frankincense, and Myrrh.

²⁰ Non-conventional Calendric Dates supplied in Commentary Edition.

12 And being warned of Elohíym in a dream that they should not return to Herod, they departed into their own country another way. And they kindled a fire according to their custom and worshipped Elohíym in the flame.

13 And when they were departed, behold, the messenger of Elohíym appeared to Yoséph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and there remain until I bring you word, for Herod will seek to destroy him."

Their Escape into Egypt for 7-years & Return

14 And when he arose, he took the young child and his mother by night, and departed into Egypt, and was there for about seven years until the death of Herod, that it might be fulfilled which was spoken of Elohíym by the prophet, saying, "Out of Egypt have I called my son."

15 Elishéba too, when she heard it, took her infant son and went up into a mountain and hid him. And Herod sent his officers to Zakharyáh in the Miqdásh and said to him, "Where is your child? And he answered, "I am a minister of Elohíym and am continually in the Miqdásh. I know not where he is."

16 And he sent again, saying, "Tell me truly, where is your son? Do you not know your life is in my hand?" And Zakharyáh answered, "אֱלֹהִים is witness, if you shed my blood, my spirit will Elohíym receive, for you shed the blood of the innocent."

17 And they slew Zakharyáh in the Miqdásh between the holy place and the altar; and the people knew it, for a voice was heard, "Zakharyáh is slain, and his blood shall not be washed out until the avenger comes." And after a time, the Priests cast lots, and the lot fell upon Shimón, and he filled his place.

18 Then Herod, when he saw that he was mocked of the wise men, was exceedingly angry, and sent forth, and slew all the children that were in Bethlehem, and in all the outskirts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

19 Then was fulfilled that which was spoken by Yirmeyáhu the Prophet, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

20 BUT when Herod was dead, behold, a messenger of Elohíym appeared in a dream to Yoséph in Egypt, saying, "Arise, and take the young child and his mother, and return into the land of Yisraél: for they are dead which sought the young child's life."

21 And he arose and took the young child and his mother and came into the land of Yisraél. And they came and dwelt in a village called Natsareth; and he was called the Nazirite.

Chapter 6

The Youth of Y'shúa

1 And, Yoséph and Miriám, his parents, went up to Yerushaláyim every year at the Feast of the Passover and they observed the feast after the manner of their brethren, who abstained from bloodshed and the eating of flesh and from strong drink. And when he was twelve years old, he went to Yerushaláyim with them after the custom of the festival.

2 And when they had fulfilled the days, as they returned, the child Y'shúa tarried behind in Yerushaláyim; and his parents did not know it. But supposing him to have been in the company went on a days' journey and they sought him among their kinsfolk and acquaintances. And when they did not find him, turned back to Yerushaláyim, seeking him.

3 And it happened, that after three days they found him in the Miqdásh, sitting amid the scholars, both hearing them, and asking them questions. And all that heard him were astonished at his comprehension and answers.

4 And when they saw him, they were amazed; and his mother said to him, "Son, why have you dealt with us this way? Behold, your father and I have sought you sorrowing." And he said to them, "How is it that you sought me? Do you not know that I must be in my Parents' House?" And they did not understand the saying that he spoke to them. But his mother kept all these sayings in her heart.

5 And a certain prophet seeing him, said to him,

"Behold the Love and the Wisdom of Elohíym are one in you. Therefore, in The Age to Come, you shall be called Yeshu-Maria. For by the Mashíakh, Elohíym shall save mankind, which now is truly like the bitterness of the sea; but it shall eventually be turned into sweetness; but to this generation the bride shall not be manifest, nor yet to the age about-to come."

6 And he went down with them, and came to Natsareth, and was subject to them. And he made wheels, and yokes, and tables also, with great skill. And Y'shúa increased in stature, and in favour with Elohíym and man.

The Hidden Years of Y'shúa; His Childhood Miracles²¹

7 And on a certain day the child Y'shúa came to a place where a snare was set for birds, and there were some boys there. And Y'shúa said to them, "Who has set this snare for the innocent creatures of Elohíym? Behold! In a snare shall they, in like manner, be caught." And he beheld twelve sparrows as if they were dead.

²¹ The traditional chronological timeline of his birth in 13 BCE, lost years, and death in 30 CE are detailed in the Commentary Edition.

8 And he moved his hands over them, and said to them, “Go, fly away, and while you live, remember me.” And they arose and fled-away making a noise. And the Judæans,²² seeing this, were astonished and told it to the Priests.

9 And other wonders the child did, and flowers were seen to spring up beneath his feet, where there had been nothing but barren ground before. And his companions stood in awe of him.

His Seven Year Marriage

10 And in the eighteenth year of his era [the Herodian Temple era], Y'shúa was betrothed-in-marriage to Miriám, a virgin of the Tribe of Judah with whom he lived seven years. And she died, for Elohíym took her, that he might go on to the higher things which he had to do, and to suffer for the sons and daughters of men.

His Seven Years in Egypt

11 And Y'shúa, after that he had finished his study of the Toráh, went down again into Egypt that he might learn of the wisdom of the Egyptians [among Egyptian Jews], even as Moshéh did. And going into the desert, he meditated and fasted and prayed, and obtained the power of the Holy Name, by which he wrought many miracles.

12a And for seven years he conversed with Elohíym face to face, and he learned the language of birds and of animals, and the healing powers of trees, and of herbs, and of flowers, and the hidden secrets of precious stones, and he learned the motions of the sun and the moon and the stars, and the powers of the letters, and mysteries of the square and the circle and the transmutation of things, and of forms, and of numbers, and of signs.

His Return to Yisraél

12b From thence, he returned to Natsareth to visit his parents, and he taught there and in Yerushaláyim as an accepted Rabbi, even in the Miqdásh [the Sacred Palace], none hindering him.²³

²² Judæans in contrast to Galileans or Samaritans, etc. Judæans = Judean Establishment or those under the Temple-Synagogue Government.

²³ The next sub-section, “**Y'shúa's Years in the East**”, was moved to its' proper place in the Narrative order in Chapter 9:11-21.

Chapter 7

The Preaching of John the Baptist

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judæa, and Herod [Antipas] being Tetrarch of Galilee (Caiaphas being the High Priest, and Annas Chief of the Sanhedrin), the word of אִיָּאָז came to Yoḥanán the son of Zakharyáh, in the wilderness.

2 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the prophets, “Behold I send my messenger before your face, who shall prepare your way before you; the voice of one crying in the wilderness, ‘Prepare the Way of the Holy One, make straight the paths of the Anointed.

3 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of Elohíym.”

4 And the same Yoḥanán had his clothing of camel’s hair, and a belt of the same about his loins, and his food was the fruit of the locust tree and wild honey. Then went out to him Yerushaláyim, and all Judæa, and all the region round about Jordan, and were baptized of him in the Jordan confessing their sins.

5 And he said to the multitude that came forth to be baptized of him, “O generation of disobedient ones, who has warned you to flee from the wrath about-to come? Bring forth therefore fruits worthy of repentance and begin not to say within yourselves, ‘We have Abraham to our father.’

6 For I say to you, that Elohíym is able of these stones to raise up children to Abraham. And now also the axe is laid to the root of the trees: every tree therefore which does not bring forth good fruit is hewn down and cast into the fire.”

7 And the wealthier people asked him, saying, “What shall we do then?” He answered and said to them, “He that has two coats, let him impart to him that has none; and he that has food let him do likewise.”

8 Then came also certain tax collectors to be baptized and said to him, “Master, what shall we do?” And he said to them, “Exact no more than that which is appointed you and be merciful after your power.”

9 And the soldiers likewise demanded of him, saying, “And what shall we do?” And he said to them, “Do violence to no man, neither accuse any falsely; and be content with sufficient wages.”

10 And to all he spoke, saying, “Keep yourselves from blood and things strangled and from dead bodies of birds and animals, and from all deeds of cruelty, and from all that is wrongly obtained; Do you think the blood of animals and birds will wash away sin! I tell you, No! Speak the Truth. Be just, be merciful to one another and to all creatures that live and walk humbly with your Elohíym.”

11 And as the people were in expectation, and all men mused in their hearts of Yoḥanán, whether he was the Mashíakh or not, Yoḥanán answered; saying to them all, “I indeed baptize you with water; but One mightier than I comes, the latchet of whose shoes I am not worthy to unloose.

12 He shall also baptize you with water and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.” And many other things in his exhortation he preached to the people.

Chapter 8

*The Baptismal Coronation and Anointing of Y'shúa;
From Egypt, Y'shúa returned to Natsareth ... and he [had] taught there
and in Yerushaláyim as an accepted Rabbi [for about three years] ... (6:12b)*

1 And it was in the midst of the Summer (the tenth month.) Then Y'shúa came from Galilee to the Jordan [in Judæa] to Yoḥanán, to be baptized of him. But Yoḥanán forbade him, saying, “I have need to be baptized of you, and you come to me?” And Y'shúa answering said to him, “Permit it to be so now, for thus it behooves us to fulfill all righteousness.” Then he permitted him.

2 And Y'shúa, when he was baptized, went up straightway out of the water; and behold, the heavens were opened to him, and a bright cloud stood over him, and from behind the cloud twelve rays of light,* and thence in the form of a Dove, the Spirit of Elohíym descending and lighting upon him. And behold, a voice from heaven saying, “This is my beloved Son, in whom I am well pleased; this day have I begotten thee.”

3 And Yoḥanán bare witness of him, saying, “This was he of whom I spoke, ‘He that comes after me is preferred before me, for he was before me.’”

4a And of his fullness we have all received, and grace for grace. For the Toráh was in part given by Moshéh, but grace and truth come in fullness by Y'shúa ha'Mashíakh.

4b No man has seen Elohíym at any time. The unique one, which comes from the bosom of The Eternal One—in the same [or, in this one] is Elohíym revealed.²⁴

5a And this is the record of Yoḥanán, when the Judæans²⁵ sent Priests and Levites from Yerushaláyim to ask him, “Who are you? And he denied not, but confessed, “I am not the Mashíakh.”

5b And they asked him, “What then? Are you Eliyahu?” And he said, “I am not.” “Are you that prophet of whom Moshéh spoke?” And he answered, “No.” Then they said to him, “Who are you, that we may give an answer to those that sent us? What do you say of yourself?” And he said, “I am the voice of one crying in the wilderness, ‘Make straight the Way of the Holy One’ as said the Prophet Yeshayáhu.”

6 And they which were sent were of the Pharisees, and they asked him and said to him, “Why then do you baptize, if you are not that Mashíakh, nor Eliyáhu, neither that prophet of whom Moshéh spoke?”

7 Yoḥanán answered them, saying, “I baptize with water; but there stands One among you, whom you do not know. He shall baptize with water and with fire. He it is, who coming after me is preferred

²⁴ “...in the same [or, in this one]”; **Yachid** — “only” or “unique,” one of a kind. **Bekhor** — “firstborn.”

²⁵ Judæans in contrast to Galileans or Samaritans, etc. Judæans = Judean Establishment or those under the Temple-Synagogue Government dominated by the Hasmonean Sadducean Priesthood and the Pharisees.

before me, whose shoe latches I am not worthy to unloose.” These things were done in Bethany, beyond Jordan,²⁶ where Yoḥanán was baptizing.

8 And Y'shúa began at this time to be thirty years of age,²⁷ being after the flesh indeed the Son of Yoséph and Miriám, but after the Spirit, The Mashíakh, The Son of Elohíym—The Father and Mother Eternal as was declared by the Spirit of holiness with power.

9 And Yoséph was the son of Ya'aqób and Elishéḃa, and Miriám was the daughter of Eli (called Yoakhim) and Ḥannah, who were the children of Dawíd and Bathshéḃa, of Yahudáh and Shela, of Ya'aqób and Leáh, of Yitsháq and Rivkáh, of Aḃrahám and Saráh, of Sheth and Ma'át, of Adám and Ḥawwáh who were the children of Elohíym.

²⁶ This location should not be confused with the nearby village of **Bethabara**. Some scholars have suggested that the appearance of Bethabara in later manuscripts may derive from a scribal correction associated with **Origen**. Others have proposed a possible connection with the nearby **Qumran region**.

²⁷ See our Chronological Chart in the Commentary Edition.

Chapter 9

The Four Temptations in the "Desert"

1 Then was Y'shúa led up of the spirit into the desert to be tested of the Devil [the slanderer]. And the wild animals of the desert were around him and became subject to him. And when he had fasted forty days and forty nights, he was hungry afterwards.

2 And when the Tester came to him, he said, "If you are the Son of Elohíym, command that these stones be made bread, for it is written, I will feed you with the finest of wheat and with honey, out of the rock will I satisfy you." [Ps 81:16]

3 But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeded out of the mouth of Elohíym.'" [Dt 8:3]

4 Then the Devil placed before him a woman, of exceeding beauty and comeliness and of subtle wit, and a ready comprehension withal, and he said to him, "Take her as you will, for her desire is to you, and you shall have love and happiness and comfort all your life, and see your children's children, yea is it not written, 'It is not good for man that he should be alone?'"

5 And the Yeshu-Maria said, "Get you behind me, for it is written, 'Be not led away by the beauty of woman, yea, all flesh is as grass and the flower of the field; the grass withers and the flower fades away, but the Word of The Eternal One endures forever.' [Isa. 40:7] My work is to teach and to heal the children of men, and he that is born of Elohíym keeps his seed within him." [Proverbs 6:24-26 ; avoiding seductive fornication; 93:3]

6 And the Devil took him up into the holy city and set him on a pinnacle of the Miqdásh. And said to him, "If you are the Son of Elohíym, cast yourself down; for it is written, 'He shall give his messengers charge concerning you; and in their hands they shall bear you up lest at any time you dash your foot against a stone.'"

7 And Y'shúa said to him, "It is written again, 'You shall not test אִיִּזְרְךָ your Elohíym.'"

8 Then the Devil took him up into an exceeding high mountain amid a great plain and roundabout, twelve cities and their peoples, and from there he showed to him all the kingdoms of the world in a moment of time. And the Devil said to him, "All this power will I give you, and the glory of them: for that is delivered to me; and to whomsoever I will, I give it: for it is written, 'You shall have dominion from sea to sea, so you shall judge your people with righteousness and your poor with mercy and make a full end of oppression.' If you therefore will worship me, all shall be yours."

9 And Yeshu-Maria answered and said to him, "Get you behind me, Satan; for it is written, 'You shall worship your Elohíym, and him only shall you serve.' Without the power of Elohíym, The End of evil cannot come."

10 Then the Devil having ended all the trials, left him and departed for a season. And behold, messengers of Elohíym came and ministered to him.

Y'shúa's Years in the East

11 And after a time [of three years—of teaching, his baptism by Yoḥanán, and forty days in the desert],²⁸ he went into Assyria and India and into Persia and into the Land of the Chaldeans. And he visited their Temples and conversed with their Priests, and their wise men for many years doing many wonderful works, healing the sick [and giving therapies] as he passed through their countries.

12 And the animals of the field had respect to him, and the birds of the air were in no fear of him, for he made them not afraid, yea even the wild animals of the desert perceived the power of Elohíym in him, and did him service, carrying him from place to place.

13 For the spirit of divine humanity filling him [Is 11:2], filled all things around him, and made all things subject to him, and thus shall yet be fulfilled the words of the prophets, the Lion shall lie down with the Calf, and the Leopard with the Kid, and the Wolf with the Lamb, and the Bear with the Ass, and the Owl with the Dove. And a child shall lead them.

14 And no one shall hurt or destroy in my holy mountain, for the earth shall be full of the knowledge of the Holy One even as the waters cover the bed of the sea. And in that day, I will make again a Covenant with the animals of the earth and the fowls of the air, and the fishes of the sea and with all created things. And will break the bow and the sword and all the instruments of warfare will I banish from the earth, and will make them lie down in safety, and live without fear.

15 And I will betroth you to me forever in righteousness and in peace and in loving kindness, and you shall know your Elohíym, and the earth shall bring forth the grain, the wine, and the oil, and I will say to them which were not my people, 'You are my people'; and they shall say to me, 'You are our Elohíym.'"

16 And on a certain day as he was passing by a mountain side near to the desert, there met him a Lion and many men were pursuing him with stones and javelins to slay him.

17 But Y'shúa rebuked them, saying, "Why do you hunt these creatures of Elohíym, which are more noble than you? By the cruelties of many generations, they were made the enemies of man who should have been his friends.

18 If the power of Elohíym is shown in them, so also is shown his long suffering and compassion. Cease to persecute this creature who desires not to harm you. Do you not see how he flees from you, and is terrified by your violence?"

19 And the Lion came and lay at the feet of Y'shúa and showed love to him; and the people were astonished, and said, "Behold, this man loves all creatures and has power to command even these animals from the desert, and they obey him."

²⁸ This sub-section, "**Y'shúa's Years in the East**", was moved here from Chapter 6 by the current editor to harmonize the timeline within the actual Chronological Narrative. For details, see the Commentary Edition.

[20 Now all the while Y'shúa was abroad, his brother Ya'aqob and cousin Yoḥanán were of a purpose to amass and teach The Way to a growing number of followers, each of their own; Ya'aqob being in and around Yerushaláyim, and Yoḥanán all around and about the outlying and surrounding areas of Judæa.]

[21a And in Bethany, the family of Elazar, Martha, and Miriám received the testimony and baptism of Yoḥanan. And when Y'shúa returned from Egypt, they heard him teach and became his disciples.

21b They witnessed Yoḥanan's proclamations concerning Y'shúa and his baptismal coronation. When Y'shúa went abroad, he sent Miriám to Galilee nearer to his and other family members and she ministered there during his absence and became known as Miriám of Magdala.]

SECTION II

Chapters 10-20

Chapter 10

Y'shúa Returns from the East and the Desert

10:1 And when he returned from the desert [into Bethany], the same day, his parents made a feast for him. And they gave him the gifts, which the Magi had presented to him in his infancy. And Miriám said, “These things, we have kept for you even to this day.” And she gave him the Gold, Frankincense, and Myrrh. And he took of the Frankincense, but of the Gold he gave to his parents for the Poor. And of the Myrrh he gave to Miriám [of Bethany], she who is [also] called, “ha-Migdalíth”.

Parenthetical Statement of Their First Encounter

2 (Now this Miriám was from the city of Magdala in Galilee. And she was a great sinner and had seduced many by her beauty and attractiveness. But the same Miriám, came to Y'shúa by night and confessed her sins, and he put forth his hand and healed her, and cast out of her seven demons, and he said to her, “Go in peace, your sins are forgiven you.” And she arose and left all and followed him and ministered to him of her resources during the days of his ministry in Yisraél.)

The Day After the Feast; Yoḥanán Testified Again

3 The next day Yoḥanán saw Y'shúa coming to him, and said, “Behold the Lamb of Elohíym, which by righteousness takes away the sin of the world. This is he of whom I said, He was before me; and I knew him not; but that he should be made manifest to Yisraél; therefore, I am come baptizing with water.”

4 And Yoḥanán testified, saying, “I saw the Spirit descending from heaven like a Dove, and it abode upon him. And I did not know him, but he who sent me to baptize with water, the same said to me, ‘Upon whom you shall see the Spirit descending, and remaining on him, the same is he which baptizes with water and with fire, even the Spirit. And I saw and testified that this was the Son of Elohíym.

More Testimony and Disciples

5 And the next day, Yoḥanán stood by the Jordan and two of his disciples. And looking upon Y'shúa as he walked, he said, “Behold the Mashíakh, the Lamb of Elohíym!” And the two disciples heard him speak, and they followed Y'shúa.

6 Then Y'shúa turned and saw them following and said to them, “What seek ye?” They said to him, “Rabbi, where do you dwell? He said to them, “Come and see.” They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

7 One of the two which heard Yoḥanán [the Baptist] speak and followed him was Andrew, brother of Shimón-Képha. He first found his own brother Shimón [when they went into Galilee] and said to

him, “We have found the Mashíakh.” And he brought him to Y'shúa. And when Y'shúa beheld him, he said, “You are Shimón Bar Yonah: You shall be called 'Képha’.”²⁹

Departure into Galilee

8 The day following, Y'shúa go forth into Galilee, and found Philip, and said to him, “Follow me.” Now Philip was of Bethsaida, the city of Andrew and Képha. Philip found Nathanael, who is called, Bar Tholmai, and said to him, “We have found him, of whom Moshéh in the Toráh and the Prophets did write, Y'shúa of Natsareth, the son of Yoséph and Miriám. And Nathanaél said to him, “Can there any good thing come out of Natsareth?” Philip said to him, “Come and see”.

9 Y'shúa saw Nathanael coming to him and said of him, “Behold an Yisraelí indeed, in whom is no guile!” Nathanael said to him, “From where do you know me? Y'shúa answered and said to him, “Before that Philip called you, when you were under the Fig tree, I saw you.” Nathanaél answered and said to him, “Rabbi, you are the Son of Elohíym. You are the King of Yisraél. Yea, under the Fig tree did I find you.”

10 Y'shúa answered and said to him, “Nathanaél Bar Tholmai, because I said to you, ‘I saw you under the Fig tree, do you believe? You shall see greater things than these. And he said to him, “Truly, Truly, I say to you, hereafter you shall see heaven open, and the messengers of Elohíym ascending and descending upon the ‘Son of Man’.”

²⁹ Képha translated to Greek is Petros (Peter), a rock.

Chapter 11

Shimon the Pharisee and the Anointing of Y'shúa by 'Miriám ha-Migdalíth'

1 And one of the Pharisees [hearing of Y'shúa] desired him that he would eat with him. And he went into the house of the Pharisee and sat down to eat.

2 And behold, 'this woman of Magdala' who was reputed to be a sinner, was in the city, and when she knew that Y'shúa sat to eat in the house of the Pharisee, she brought a vase of perfumed anointing oil, and stood at his feet behind him, weeping, and washed his feet with tears and did wipe them with the hairs of her head and kissed his feet and anointed them with the perfumed oil.

3 Now when the Pharisee, which had invited him, saw it, he thought within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that touches him: for she is a sinner."

4 And Y'shúa answering said to him, "Shimón, I have something to say to you. And he said, "Master, speak on."

5 "There was a certain creditor which had two debtors: the one owed five hundred dinars and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most."

6 Shimón answered and said, "I suppose that he to whom he forgave most." And he said to him, "You have rightly judged."

7 And he said to Shimón, "Do you see this woman? I came into your house; you gave me no water for my feet; but she has washed my feet with tears and wiped them with the hairs of her head. You gave me no kiss: but this woman since the time I came in has not ceased to kiss my feet. My head with oil you did not anoint, but this woman has anointed my feet with perfumed oil.

8 Wherefore I say to you, her sins, which are many, are forgiven, for she loved much, not only man but also animals and birds of the air, yea, even the fishes of the sea; but to whom little is forgiven, the same loves little."

9 And he said to her, "Your sins are forgiven." And they who sat at the table began to say within themselves, "Who is this that also forgives sins?"

10 Though he had not said, "I forgive you"; but, "Your sins are forgiven you." For, he discerned true faith and reform in her heart. And Y'shúa needed not that any should testify of any man, for he himself knew what was in man.

Chapter 12

The Marriage at Cana; Yoḥanán, the Friend of the Groom; Yoḥanan and Y'shúa Respond; The Healing of the Nobleman's Son

1 And the next day, there was a marriage in Cana of Galilee; and the mother of Y'shúa was there: And both Y'shúa and Miriám of Magdala were there, and his disciples came to the marriage.

2 And when they wanted wine, the mother of Y'shúa said to him, "They have no wine." Y'shúa said to her, "Woman, what is that to you and to me? My hour is not yet come!" His mother said to the servants, "Whatsoever he says to you, do it."

3 And there were set there six water-pots of stone, after the manner of the purifying of the Judæans, containing two or three firkins each. And Y'shúa said to them, "Fill the water-pots with water." And they filled them up to the brim. And he said to them, "Draw out now and take to the governor of the feast." And they took it.

4 When the governor of the feast had tasted the water that was made wine to them and knew not from whence it came; the governor of the feast called the Groom and said to him. "Every man at the beginning does set forth good wine and when men have well drunk, then that which is worse; but you have kept the good wine until now."

5 This beginning of miracles did Y'shúa in Cana of Galilee and manifested forth his glory; and many disciples believed on him.

6 After this he went down to Capernaum, he, and his mother, with Miriám of Magdala, and his brothers, and his disciples: and they continued there for many days.

Yoḥanán Responds to the Judæans

7 And there arose a question between some of the disciples of Yoḥanán and the [Establishment] Judæans about purifying. And they came to Yoḥanán, and said to him, "Rabbi, he that was with you beyond Jordan, [Y'shúa] to whom you testified, behold, the same baptizes, and all do come to him."

8 Yoḥanán answered and said, "A man can receive nothing, except it is given him from heaven. You yourselves bear me witness, that I said, 'I am not the Mashíakh, but that I am sent before him.'

9 He who has the Bride is the Groom; but the friend of the Groom, which stands and hears him, rejoices greatly because of the voice of the Groom; this my joy therefore is fulfilled. He must increase; but I must decrease. He that is of the earth is earthly and speaks of the earth: he that comes from heaven is above all."

Y'shúa Responds to the Pharisees

10 And certain of the Pharisees came and questioned Y'shúa, and said to him, "How do you explain that Elohíym will condemn the world?" And Y'shúa answered, saying, "Elohíym so loves the world,

that the firstborn Son is given, and comes into the world, that whosoever keeps faith with him may not perish, but have everlasting life. Elohíym does not send the Son into the world to condemn the world; but that the world through him may be saved.

11 They who believe in him are not condemned: but they that do not believe are condemned already, because they have not believed in the name of the firstborn of Elohíym. And this is the condemnation, that the light is come into the world, and men love darkness rather than light, because their deeds are evil.

12 For all they that do evil hate the light, neither do they come to the light, lest their deeds may be condemned. But they that do righteousness come to the light, that their deeds may be made manifest, that they are wrought in Elohíym.”

The Healing of the Nobleman's Son

13 And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Y'shúa was come into Galilee, he went to him, and besought him that he would come down, and heal his son; for he was at the point of death.

14 Then said Y'shúa to him, “Except you see signs and wonders, you will not believe.” The nobleman said to him, “Master, come down lest my child die.”

15 Y'shúa said to him, “Go your way; your son lives. And the man believed the word that Y'shúa had spoken to him, and he went his way. And as, he was now going down, his servants met him, and told him, saying, “Your son lives.”

16 Then he enquired of them the hour when he began to amend. And they said to him, “Yesterday of the seventh hour the fever left him.” So, the father knew that it was at the same hour, which Y'shúa said to him, “Your son lives.” And himself believed, and his whole house.

Chapter 13

The First Sermon in Natsareth

1 And Y'shúa came to Natsareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Šabbath day and stood up to read. And there was delivered to him the scroll of the prophet Yeshayáhu. [Isaiah 61]

2 And when he had opened the scroll, he found the place where it was written. “The Spirit of אִי אֵל is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty those that are bound. To preach the acceptable year of אִי אֵל.”

3 And he closed the scroll, and gave it back to the minister, and sat down. And the eyes of all those that were in the synagogue were fastened on him. And he began saying to them, “This day, this Scripture is fulfilled in your ears.” And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And they said, “Is this not the son of Yoséph?”

4 And some brought to him a blind man to test his power, and said, “Rabbi, here is a son of Aḇraham blind from birth. Heal him as you have healed goyim in Egypt.” And he, looking upon him, perceived his unbelief and the unbelief of those that brought him, and their desire to ensnare him. And he could do no mighty work in that place because of their unbelief.

5 And they said to him, “Whatsoever we have heard done in Egypt, do also here in your own country. And he said, “Truly I say to you, no prophet is accepted in his own home or in his own country, neither does a physician work cures upon them that know him.

6 And I tell you of a truth, many widows were in Yisraél in the days of Eliyáhu, when the heaven was shut up three years and six months, when great famine was throughout all the land. But to none of them was Eliyáhu sent, except to Sarepta, a city of Sidon, to a woman that was a widow. [1 Kings 17:9]

7 And many lepers were in Yisraél in the time of Elisha the prophet; and none of them was cleansed, except Na’aman the Syrian.” [2 Kings 5]

8 And all those in the synagogue, when they heard these things, were filled with wrath. And they arose, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way and escaped them.

Chapter 14

The Calling of Andrew and Képha

1 Now Herod the Tetrarch, being reproved by Yoḥanán the Baptist for Herodia, the wife of his brother Philip, and for all the evils which he had done, added yet this above all, that he shut up Yoḥanán in prison.

2 And Y'shúa began to preach, and to say, "Return and Reform yourselves! for the kingdom of heaven is near." And as he was walking by the sea of Galilee, he saw Shimón, called Képha (Petros/Peter), and Andrew his brother, casting a net in the sea; for they were fishers. And he said to them, "Follow me, and I will make you fishers of men." And they immediately forsook their nets and followed him.

3 And going on from there, he saw other two brethren, Ya'aqób the son of Zebedee, and Yoḥanán his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left their nets, and the ship, and their father, and followed him.

4 And Y'shúa went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And the fame of his miracles went throughout all Syria, and they brought to him many sick people that were taken with various diseases and pains, and those which were epileptics, and those that had paralysis, and he healed them.

5 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Yerushaláyim, and from Judæa, and from beyond Jordan.

The Teaching of Cruelty to Animals

6 And as Y'shúa was going with some of his disciples, he met with a certain man who trained dogs to hunt other creatures. And he said to the man, "Why do you thusly?" And the man said, "By this I live and what profit is there to any in these creatures? These creatures are weak, but the dogs they are strong." And Y'shúa said, "You lack wisdom and love. Lo, every creature which Elohíym has made has its end and purpose, and who can say what good is there in it? or what profit to yourself or man?

7 And for your living, behold the fields yielding their increase, and the fruit-bearing trees, and the herbs! What more do you need than these? Which honest work of your hands will not give to you? Woe to the strong who misuse their strength; Woe to the hunters for they shall be hunted."

8 And the man marveled, and left off training the dogs to hunt, and taught them to save life rather than destroy. And he learned of the teachings of Y'shúa and became his disciple.

The Two Rich Men

9 And behold there came to him two rich men, and one said, "Good Master." But he said, "Call me not good, for One alone is the All-Good, and that is Elohíym."

10 And the other said to him, “Master, what good thing shall I do and live?” Y'shúa said, “Perform the Toráh and the Prophets.” He answered, “I have performed them.” Y'shúa answered, “Go, sell all you have and divide with the Poor, and follow me.” But this saying did not please him.

11 And the Master said to him, “How can you say that you have performed the Toráh and the Prophets? Behold many of your brethren are clad with filthy rags, dying from hunger and your house is full of many goods, and there goes from it nothing to them.”

12 And he said to Shimón, “It is difficult for the rich to enter the Kingdom of Heaven, for the rich care for themselves, and despise them that have nothing.”

Chapter 15

Healing of Leprosy

1 And it came to pass, when he was in a certain city, behold a man full of leprosy, who, seeing Y'shúa, fell toward the earth, and besought him, saying, “Master, if you will, you can make me clean.” And he put forth his hand, and touched him, saying, “Blessed are you who believes; I will; Be clean.” And immediately the leprosy departed from him.

2 And he charged him saying, “Tell no man: but go, and shew yourself to the priest, and offer for your cleansing, according as Moshéh commanded, for a testimony to them. But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the desert and prayed.

Healing of Paralysis and Forgiveness of Sins

3 And it came to pass on a certain day as he was teaching, that there were Pharisees and Doctors of the Toráh sitting by to see them which were come out of every town, of Galilee, and Judæa, and Yerushaláyim—and the power of Elohíym was present to heal them.

4 And, behold, they brought in a bed a man who was taken with a paralysis. And they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop and let him down through the tiling with his couch into the midst before Y'shúa. And when he saw their faith, he said to him, “Man, your sins are forgiven you.”

5 And the Scribes and the Pharisees began to reason, saying, “Who is this which speaks blasphemies? Who can forgive sins, but Elohíym alone?” But when Y'shúa perceived their thoughts, he answering, said to them, “Why do you reason in your hearts? Can even Elohíym forgive sins, if a man does not repent? Who said, ‘I forgive you your sins?’ Did I not say, rather, ‘Your sins are forgiven you?’

6 Which is easier to say, ‘Your sins are forgiven you’; or to say, ‘Rise up and walk?’ But that you may know that the ‘Son of Man’ has power upon earth to discern and declare the forgiveness of sins (he said to the sick with paralysis), ‘I say to you, Arise, and take up your couch, and go to your house.’”

7 And immediately he arose before them, and took up that whereon he lay, and departed to his own house, glorifying Elohíym. And they were all amazed, and they glorified Elohíym, and were filled with the Spirit of reverence, saying, “We have seen strange things today.”

A Deaf Man Hears

8 And as Y'shúa was going into a certain village, there met him a man who was deaf from his birth. And he believed not in the sound of the rushing wind, or the thunder, or the cries of the animals, or the birds which complained of their hunger or their hurt, nor that others heard them.

9 And Y'shúa breathed into his ears, and they were opened, and he heard. And he rejoiced with exceeding joy in the sounds he before denied. And he said, “Now I hear all things.”

10 But Y'shúa said to him. “How do you say, ‘I hear all things?’ Can you hear the sighing of the prisoner, or the language of the birds or the animals when they commune with each other, or the voice of messengers and spirits? Think how much you cannot hear and be humble in your lack of knowledge.”

Chapter 16

The Calling of Matthew

1 And after these things he went forth, and saw a tax gatherer, named Lewí, sitting at the receipt of custom: and he said to him, "Follow me." And he left all, arose and followed him.

2 And Lewi made him a great feast in his own house: and there was a great company of tax collectors and of others that sat down with them. But the Scribes and Pharisees murmured against his disciples, saying, "Why do you eat and drink with tax-collectors and sinners?"

3 And Y'shúa answering said to them, "They that are whole do not need a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

4 And they said to him, "Why do the disciples of Yoḥanán fast often, and make prayers, and likewise do the disciples of the Pharisees; but yours eat and drink?"

5 And he said to them, "With what shall I liken the men of this generation, and to what are they like? They are like children sitting in the marketplace and calling one to another and saying, 'We have piped for you, and you have not danced; We have mourned for you and you have not lamented.'

6 For Yoḥanán ha'Matvil [the Baptist] came neither eating nor drinking, and you say, 'He has a demon'; The 'Son of Man' comes eating and drinking the fruits of the earth, and the milk of the flock, and the fruit of the vine, and you say, 'Behold a glutton and wino, a friend of tax collectors and sinners.'

7 Can you make the children of the bridal chamber fast, while the groom is with them? But the days will come, when the groom shall be taken away from them, and then shall they fast in those days."

Parable of the New Wine in Old Bottles

8 And he also spoke this parable to them, saying, "No man puts a piece of new cloth upon an old garment; for then, the new agrees not with the old, and the garment is made worse.

9 And no one puts new wine into old bottles; else the new wine will burst the bottles, and is spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved.

10 None also having drunk old wine, immediately desires new: for they say, 'The old is better'! But the time comes when the new shall grow old, and then, the new shall be desired by them. For as one changes old garments for new ones, so do they also change the body of death for the body of life, and that which is past for that which is coming."

Chapter 17

Y'shúa Sent Forth the Twelve and Fellows

1 And Y'shúa went up into a mountain to pray. And when he had called his Twelve disciples [talmidíym] to himself, he gave them authority against unclean spirits—to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the Twelve Apostles are these who stood for the Twelve Tribes of Yisraél:

Petros called Képha [Cephas],³⁰ for the tribe of Reuḅén;

Ya'aqób, for the tribe of Naphtali;

Thoma, called Dydimus, for the tribe of Zabulon;

Matithyáhu, called Lewi, for the tribe of Gad;

Yoḥanán, for the tribe of Ephraím;

Shimón, for the tribe of Yissakár.

Andrew, for the tribe of [Manasséh];

Nathanaél, for the tribe of Shimón;

Thaddeus, for the tribe of [Yahudáh];

Ya'aqób, for the tribe of Benjamín;

Yahudáh, for the tribe of Dan;

Philip, for the tribe of Ashér.

and their companions; And there was also Yahudáh [Judas] Iscariot, who by men was numbered with the Twelve, till the time when he should be manifested.

4 Then he called in like manner twelve others to be Prophets, men of light to be with the Apostles and show to them the hidden things of Elohíym. And their names were Hermes, Aristobulus, Selenius, Nereus, Apollos, and Barsabba; Andronicus, Lucius, Apelles, Zachaeus, Urbanus, and Clementos. And then he called twelve who should be Evangelists, and twelve who should be Shepherds. A Fourfold Twelve did he call that he might send them forth to the Twelve Tribes of Yisraél, to each, four.

5 And they stood around the Master, clothed in white linen garments, called to be a holy priesthood to Elohíym for the service of the Twelve Tribes to which they should be sent.

6 These 'Fourfold Twelve' Y'shúa sent forth and charged them, saying, "I will that you be my Twelve Apostles with your companions, for a testimony into Yisraél. Go you into the cities of Yisraél and to the lost sheep of the house of Yisraél. And as you go, preach, saying, 'The Kingdom of Heaven' is near.' As I have baptized you in water, so you, baptize those who believe.

7 Anoint and heal the sick, cleanse the lepers, raise the dead, cast out demons, freely you have received, freely give. Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey,

³⁰ Petros (in Greek; Peter in English) called Képha (in Hebrew) transliterated into Greek as Képhas & English as Cephas.

neither two coats, neither shoes, nor yet staves; for the workman is worthy of his food; and eat that which is set before you, but of that which is gotten by taking of life, touch not, for it is not permissible to you.

8 And into whatsoever city or town you shall enter, enquire who in it is worthy; and there abide till you go forth. And when you come into a house, salute it. And if the house is worthy, let your peace come upon it: but if it is not worthy, let your peace return to you.

9 Be wise as serpents and harmless as doves. Be innocent and undefiled. The 'Son of Man' is not come to destroy but to save, neither to take life, but to give life, to body and soul.

10 And fear not those which kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna.

11 Are not two sparrows sold for a penny? and one of them shall not fall on the ground without permission of the All Qodésh. Yea, the very hairs of your head are all numbered. Therefore, fear not; If Elohíym cares for the sparrow, shall he not care for you?

12 It is enough for talmidíym [disciples], that they be as their master, and the servants as their master. If they have called the master of the house Beelzebub, how much more shall they call those of his household. Therefore, fear them not, for there is nothing covered, that shall not be revealed; or hidden, that shall not be known.

13 What I tell you in darkness, that speak in light when the time comes. And what you hear in the ear, that preach upon the housetops. Whosoever therefore shall confess the truth before men, those I will also confess before my Parent who is in heaven. But whosoever shall deny the truth before men, them will I also deny before my Parent who is in heaven.

14 Truly I am come to send peace upon earth, but when I speak, behold a sword follows. I am come to unite; But behold, a man shall be at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law. And a man's foes shall be they of his own household. For the unjust cannot mate with them that are just.

15 They who take not their staff and follow me are not worthy of me. He that finds his life shall lose it; and he that loses his life, for my sake, shall find it."

Chapter 18

The Sent Forth of the Seventy-Two

1 After these things the Master also appointed two and seventy and sent them two and two before his face into every city and place of the tribes where he himself would come.

2 Therefore he said to them, “The harvest truly is great, but the laborers are few. Therefore, petition the Master of the harvest, that he would send forth laborers into the harvest.

3 Go your ways. Behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

4 And into whatsoever house you enter, first say, ‘Peace be to this house’. And if the spirit of peace is there, your peace shall rest upon it; If not, it shall return to you.

5 And into whatsoever city you enter, and they receive you, eat such things as are set before you without the taking of life. And heal the sick that are therein, and say to them, ‘The Kingdom of Elohiým is come near to you.’

6 And in the same house remain, eating and drinking such things as they give without the shedding of blood. For the laborer is worthy of his hire. Go not from house to house.

7 But into whatsoever city you enter and they do not receive you, go your ways out into the streets of the same and say, ‘Even the very dust of your city that clings on us, we do wipe off against you; Nevertheless, be sure of this, that the Kingdom of Elohiým is come near to you.’

8 Woe to you, Chorazin! Woe to you, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented a great while ago, sitting in sackcloth and ashes. But it shall be more tolerable for them in the judgement than for you.

9 And you, Capernaum, which are exalted to heaven, shall be thrust down to Sheól. They that hear you, hear me also; and they that despise you, despise me also; and they that despise me, despise him that sent me. But let all be persuaded in their own minds.”

10 And again, Y’shúa said to them: “Be merciful, so shall you obtain mercy. Forgive others, so shall you be forgiven. With what measure you measure, with the same shall it be measured back to you.

11 As you do to others, so shall it be done to you. As you give, so shall it be given to you. As you judge others, so shall you be judged. As you serve others, so shall you be served.

12 For Elohiým is just and rewards everyone according to their works. That which they sow they shall also reap.”

Chapter 19

Y'shúa Teaches how to Pray

1 As Y'shúa was praying in a certain place on a mountain, some of his disciples came to him, and one of them said, “Master, teach us how to pray.” And Y'shúa said to them, “When you pray, enter your secret chamber, and when you have closed the door, pray to Father-Mother [Abba-Emma], who is above and within you, and your Father-Mother who sees all that is secret shall answer you openly.

2 But when you are gathered together, and pray in common, use not vain repetitions, for your heavenly Parent knows what things you have need of before you ask them. After this manner therefore pray ye:

3 ‘Our Father-Mother, who is above and within: Consecrated be thy name by all in a duality of three—in love, wisdom, and equity, Thy Kingdom come to all; Thy will be done always as in heaven so in earth. Give us day by day to partake of Thy sacred bread and the fruit of Thy living vine. As thou dost forgive us our trespasses, so may we forgive others who trespass against us. 4 Show upon us thy goodness, that to others we may show the same. In the hour of trial, deliver us from evil.’

5 And wheresoever there are seven gathered together in my name there am I in the midst of them; Yea, if only there are three or two; And where there is but one who prays in secret, I am with that one.”

6 “Raise the Stone and there you shall find me; Cleave the wood and there I am. For in the fire and in the water even as in every living form, Elohíym is manifest as its life and its sustenance.”

Forgive Seven Times Per Day?

7 And the Master said, “If your brother has sinned in word seven times a day, and seven times a day has made amendment, receive him.” Shimón [not Képha] said to him, “Seven times a day?”

8 The Master answered and said to him, “I tell you also to seventy times seven, for even in the Prophets, after they were anointed by the Spirit, utterance of sin was found.

9 Be you therefore considerate, be tender, be merciful, be gentle, not to your own kind alone, but to every creature that is within your care, for you are to them as Elohíym, to whom they look in their need. Be slow to anger for many sin in anger, which they repented of when their anger was past.”

Healing a Man with a Withered Hand

10 And there was a man whose hand was withered, and he came to Y'shúa and said, “Master, I was a Mason seeking sustenance by my hands. I beseech you, restore to me my health that I may not beg for food with shame.” And Y'shúa healed him, saying, “There is a house made without hands, seek that you may dwell therein.”

Chapter 20

The Return of the Seventy-Two

1 And after a season, the seventy-two returned with joy, saying, “Master, even the demons are subject to us through your name.”

2 And he said to them, “I beheld Satan as lightning fall from heaven.

3 Behold, I give to you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Nevertheless, in this do not rejoice—that the spirits are subject to you; but rather, rejoice because your names are written in heaven.”

4 In that hour Y'shúa rejoiced in spirit, and said, “I thank you, Holy Parent of heaven and earth, that you have hid these things from the wise and prudent, and have revealed them to babes: even so, All Holy One,³¹ for so it seemed good in your sight.”

5 “All things are delivered to me of the All-Parent: and no man knows the Son who is the Daughter, but the All Parent; nor who the All-Parent is, except the Son and the Daughter, and those to whom the Son and the Daughter shall reveal it.”³²

6 And privately, he turned to his disciples, and said, “Blessed are the eyes which see the things that you see. For I tell you, that many prophets and kings have desired to see those things that you see and have not seen them, and to hear those things that you hear and have not heard them.

7 Blessed are you of the inner circle, who hear my word, and to whom mysteries are revealed, who gives to no innocent creature the pain of prison or of death, but seek the good of all, for to such is everlasting life.

8 Blessed are you who abstain from all things gotten by bloodshed and death, and fulfill all righteousness: Blessed are you, for you shall attain to supreme happiness.”

³¹ “All Holy One” - Completely & Absolutely Separate & Other”, the perfect Parent—a Father and Mother in one being. Chapters 64 & 66.

³² Cf. Prologue Verse 6: Love-Wisdom, Father-Mother, Son-Daughter, in 20:5; 31:7; 44:14; 51:2, 9; 64:8; 72:5; 76:10. See Commentary.

SECTION III
CHAPTERS 21-30

Chapter 21

Y'shúa Rebuked Cruelty to a Horse

1 And it came to pass that the Master departed from the city and went over the mountains with his disciples. And they came to a mountain whose ways were steep and there they found a man with an animal of burden.

2 But the horse had fallen, for it was overly burdened, and he struck it till the blood flowed. And Y'shúa went to him and said: "Son of cruelty, why do you strike your animal? Do you not see that it is too weak for its burden, and do you not know it suffers?"

3 But the man answered and said: "What do you have to do with this? I may strike it as much as it pleases me for it is mine, and I bought it with a large sum of money. Ask them who are with you, for they are my acquaintances and know of it."

4 And some of the disciples answered and said: "Yes, Master, it is as he said. We saw when he bought it." And the Master said again, "Do you not see then how it bleeds, and do you also not hear how it wails and laments?" But they answered and said: "No, Master, we do not hear that it wails and laments?"

5 And the Master was sorrowful and said: "Woe to you because of the dullness of your hearts, you hear not how it laments and cries to the heavenly Creator for mercy, but three-times woes to him against whom it cries and wails in its pain."

6 And he went forward and touched it, and the horse stood up, and its wounds were healed. But to the man he said: "Go now your way and henceforth strike it no more if you also desire to find mercy."

Condemned the Service of Mammon

7 And seeing the people come to him, Y'shúa said to his disciples, "Because of the sick I am sick; because of the hungry I am hungry; because of the thirsty I am athirst."

8 He also said, "I am come to end the sacrifices and feasts of blood, and if you cease not offering and eating of flesh and blood, the wrath of Elohíym shall not cease from you, even as it came to your fathers in the wilderness, who lusted for flesh, and they ate to their content, and were filled with rottenness, and the plague consumed them.

9 And I say to you, though you be gathered together in my bosom, if you keep not my commandments, I will cast you forth. For if you keep not the lesser mysteries, who shall give you the greater.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 Therefore, if you have not been faithful in the 'mammon of unrighteousness',³³ who will commit to your trust the true riches? And if you have not been faithful in that which is another person's, who shall give you that which is your own?

12a No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. You cannot serve Elohíym and mammon.

12b And the Pharisees also who were covetous, heard all these things, and they scoffed at him.³⁴

13 And he said to them, "You are they which justify yourselves before men; but Elohíym knows your hearts: for that, which is highly esteemed among men is abomination in the sight of Elohíym.

14 The Toráh and the Prophets were [looking forward] until [the ministry of] Yoḥanán; since that time [arrived] the Kingdom of Elohíym is proclaimed, and every person presses into it [presses against it embracing or resisting it]. But it is easier for heaven and earth to pass-away, than one letter of the Toráh [of Elohíym] to fail."

15 Then, there came some women to him and brought their infants to him, to whom they still gave suckle at their breasts, that he should bless them; and some said, "Why do you trouble the master?"

16 But Y'shúa rebuked them, and said, "Of such ones will come forth those who shall yet confess me before men." And he took them up in his arms and blessed them.

³³ Or, *Unrighteous Mammon*. This term holds a negative connotation as a selfish desire for wealth tending toward covetousness and idolatry.

³⁴ As told by later Rabbis (200 CE), the Pharisees (P'rushim) were a Sect with two main schools of interpretation – Hillel and Shammai.

Chapter 22

The Restoration of Jairus' Daughter and The Woman with an Issue of Blood

1 And behold there comes one of the rulers of the synagogue, Yair by name. And when he saw him, he fell at his feet, and he besought him greatly, saying, “My little daughter lies at the point of death; I ask you, come and lay your hands on her, that she may be healed, and she shall live.” And Y'shúa went with him, and many people followed him and thronged him.

2 And a certain woman, which had a flow of blood twelve years and had suffered many things of many physicians and had spent all that she had and was no better but rather grew worse.

3 When she had heard of Y'shúa, she came in the crowd behind and touched his Tallit; For she said, “If I may touch but his garment, I shall be whole.” She found immediately the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

4 And Y'shúa, immediately knowing in himself that power had gone out of him, turned himself about in the crowd and said, “Who touched my vesture?” And his disciples said to him, “You see the multitude thronging you and you say, “Who touched me?”

5 And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell before him and told him all the truth. And he said to her, “Daughter, your faith has made you whole; go in peace and be whole of your plague.”

6 While he yet spoke, there came certain ones from the house of the ruler of the synagogue which said, “Your daughter is dead. Why do you trouble the Master any further?”

7 As soon as Y'shúa heard the word that was spoken, he said to the ruler of the synagogue, “Do not be afraid, only believe.” And he permitted no one to follow him except Képha and Ya'aqób and Yoħanán—the brother of Ya'aqób.

8 And he came to the house of the ruler of the synagogue, and saw the tumult and the minstrels, and those that lamented and greatly wailed.

9 And when he was come inside, he said to him, “Why make you such ado and weep? The damsel is not dead but sleeps.” And they laughed him to scorn, for they thought she was dead, and did not believe him. But when he had put them all out, he took two of his disciples with him and entered into where the damsel was lying.

10 And [with his Tallit] he took the young girl by the hand and said to her, “Talitha koumi!”; (interpreted as) “Young girl [in the Tallit], I say to you, ‘Arise’”!

11 And immediately the girl arose and walked. And she was of the age of twelve years. And they were astonished with a great amazement.

12 And he charged them straightly that no man should make it known and commanded that something should be given to her to eat.

Chapter 23

Y'shúa and the Samaritan Woman

1 Then Y'shúa came to a city of Samaria, which is called Sychar, near to the parcel of ground that Ya'aqób gave to his son Yoséph.

2 Now the well of Ya'aqób was there. Wherefore, being wearied with his journey, Y'shúa sat alone on the edge of the well, and it was about the sixth hour.

3 And there came a woman of Samaria to draw water; Y'shúa said to her, "Give me to drink." (For his disciples were gone away to the city to buy food).

4 Then said the woman of Samaria to him, "How is it that you, being a Yahudí, asks drink of me, who am a woman of Samaria?" (For the Judæans [Yahudím] have no dealings with the Samaritans.)

5 Y'shúa answered and said to her, "If you knew the gift of Elohíym and who it is that said to you, 'Give me a drink', you would have asked of Elohíym, who would have given you living water."

6 The woman said to him, "Sir, you have nothing to draw with, and the well is deep, from whence do you have that living water. Are you greater than our father Ya'aqób? who gave us the well and drank thereof, himself and his children and his camels and oxen and sheep.

7 Y'shúa answered and said to her, "Whosoever drinks of this water shall thirst again; But whosoever drinks of the water that I shall give him shall never thirst; Yea, the water that I shall give him shall be in him, 'a well of water' springing up into everlasting life."

8 The woman said to him, "Sir, give me this water, so that I thirst not, neither come here to draw." Y'shúa said to her, "Go, call your husband and come here." The woman answered, and said, "I have no husband."

9 Y'shúa looking upon her, answered and said to her, "You have spoken well: 'I have no husband'. For you have had five husbands and he whom you now have is not called your husband: In that, you spoke truly."

10 The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshipped in this mountain and you say that in Yerushaláyim is the place where men ought to worship."

11 Y'shúa said to her, "Woman, believe me, the hour comes, when you shall worship Elohíym, neither in this mountain [of Gerizim] nor even [the one] in Yerushaláyim. You worship whom you do not perceive. We do perceive whom we worship, for salvation is of Yisraél.

12 But the hour comes (and now is) when the true worshippers shall worship the All-Parent in spirit and in truth; for such worshippers, the All-Holy seeks. Elohíym is spirit and they that worship must worship in spirit and in truth."

13 The woman said to him, "I know that Mashíakh comes (who is called [in Greek], Christos); When he comes, he will tell us all things." Y'shúa said to her, "I am he who speaks to you."

14 And upon this, his disciples came and marveled that he talked with the woman, yet no man said, "What do you seek?" or, "Why do you talk with her?"

15 The woman then left her water pot, and went her way into the city and said to the men, "Come, see a man which told me everything that I ever did: Is not this The Mashíakh?"

16 Then they went out of the city and came to him, and many of the Samaritans believed on him, and they besought him that he would stay a while with them; and he remained there two days.

Chapter 24

Y'shúa Denounces Cruelty

1 As Y'shúa passed through a certain village, he saw a crowd of idlers of the baser sort, and they were tormenting a cat, which they had found, and were shamefully treating it. And Y'shúa commanded them to desist and began to reason with them, but they would have none of his words and reviled him.

2 Then he made a whip of knotted cords and drove them away, saying, "This earth, which my Father-Mother made for joy and gladness, you have made into the lowest hell [gehenna] with your deeds of violence and cruelty" And they fled before his face.

3 But one more vile than the rest returned and defied him. And Y'shúa put forth his hand, and the young man's arm withered, and great fear came upon all; and one said, "He is a sorcerer!"

4 And the next day, the mother of the young man came to Y'shúa, asking that he would restore the withered arm. And Y'shúa spoke to them of the Toráh of Love and the Unity of All Life in the One Family of Elohíym. And he also said, "As you do in this life to your fellow creatures, so shall it be done to you in the life to come."

5 And the young man believed and confessed his sins, and Y'shúa stretched forth his hand, and his withered arm became whole even as the other. And the people glorified Elohíym who had given such power to man.

Blind & Dumb Men Healed

6 And when Y'shúa departed thence, two blind men followed him, crying, and saying, "You son of Dayíd, have mercy on us!" And when he was come into the house the blind men came to him, and Y'shúa said to them, "Do you believe that I am able to do this?"

7 They said to him, "Yes, Master!" Then he touched their eyes, saying, "According to your faith, be it unto you." And their eyes were opened, and Y'shúa immediately charged them, saying, "See that you tell no man." But they, when they were departed, spread abroad his fame in all that country.

8 As they went forth, behold, they brought to him a dumb man possessed with a demon. And when the demon was cast out, the dumb spoke, and the multitude marveled, saying, "It was never so seen in Yisraél." But the Pharisees said, "He casts out demons through the prince of the demons."

Teaching and Healing

9 And Y'shúa went about all the cities and villages, teaching in their synagogues and announcing, 'the Good News of the Kingdom' and healing every sickness and every disease among the people.

10 But when he saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd.

11 Then he said to his disciples, “The harvest truly is plentiful, but the laborers are few; ask therefore the Master of the harvest, that he will send forth laborers into his harvest.”

12 And his disciples brought him two small baskets with bread and fruit, and a pitcher of water. And Y'shúa set the bread and the fruit before them, and also the water. And they did eat and drink and were filled.

13 And they marveled, for each had enough and more to spare, and there were four thousand. And they departed blessing Elohíym for what they had heard and seen.

Chapter 25

The Sermon on the Mount (Part 1)

1 Y'shúa, seeing the multitudes, went up into a mountain: and when he was seated, the Twelve came to him, and he lifted up his eyes on his disciples and said:

2 “Blessed in spirit are the Poor [the Essene Eḅioním], for theirs is the Kingdom of the Heavens [ha'Shamáyim]. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they who do hunger and thirst after righteousness, for they shall be filled.

3 Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see Elohíym. Blessed are the peacemakers, for they shall be called the children of Elohíym. Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Elohíym.

4 Yes, blessed are you, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the sake of the ‘Son of Man’. Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven, for in the like manner their fathers did to the prophets.

5 Woe to you that are rich! for you have received in this life your consolation. Woe to you that are full! for you shall hunger. Woe to you that laugh now! for you shall mourn and weep. Woe to you when all men shall speak well of you, for so did their fathers to the false prophets.

6 You are the salt of the earth, for every sacrifice [of love] must be salted with salt, but if the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot.

7 You are the light of the world. A city that is built on a hill cannot be hidden. Neither do men light a candle and put it under a bushel, but on a candlestick, and it gives light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Parent who is in heaven.

8 Y'shúa said, “Do not conclude that I have come to destroy the Toráh or the Prophets. I did not come to destroy, rather, to bring *them* to fullness. For truly, I say to you, until heaven and the earth passes-away, one letter or one marking will in no way pass from the Toráh or the Prophets until all [unfolds &] is fulfilled. But behold, one greater than Moshéh is here, and he will give you the Higher Law—yes, the Perfect Law, and this Law shall you obey. [Deut 18:15-19; GHT 46:8]

9 Whoever, then, breaks one of the least of these commandments [of mine] and teaches men to do so, will be called ‘least’ in the Malkút ha'Shamáyim; but whoever does and teaches them, he will be called ‘great’ in the Malkút ha'Shamáyim.

10 Truly, they who believe and obey shall deliver their souls, and they who do not obey shall remain ‘lost’ [in delusions]. For I say to you, that unless your righteousness exceeds the righteousness of the

[Hasmonean-Sadducean] Soferím and [Shammaite] P'rushím,³⁵ you will by no means enter into the Malkút ha'Shamáyim.

11 Therefore, if you bring your gift to the altar, and there, remember that your brother has anything against you, leave your gift there before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.

12 Agree with your adversary quickly, while you are in the way with him; lest at any time your adversary deliver you to the Judge, and the Judge deliver you to the officer, and you be cast into prison. Truly I say to you, you shall by no means come out till you have paid the last penny.

13 you have heard that it has been said, 'You shall love your neighbor and hate your enemy.' But I say to you which hear, love your enemies, do good to them that hate you.

14 Bless them that curse you and pray for them which spitefully use you; That you may be the children of your Parent who makes the sun rise on the evil and the good and sends rain on the just and on the unjust.

15 For if you love them which love you what thanks do you have? for sinners also love those that love them. And if you do good to those which do good to you, what thanks do you have? for sinners even do the same. And if you salute your brethren only, what more do you than others do? do not even the tax collectors do this?

16 And if a desire is to you as your life, and it turns you from the truth, cast it out from you, for it is better to enter life possessing truth, than losing it, to be cast into outer darkness.

17 And if that seems desirable to you that which costs another pain or sorrow, cast it out of your heart; So, shall you attain unto peace. Better it is to endure sorrow than to inflict it on those who are weaker.

18 Be you therefore perfect, even as your Parent who is in heaven is perfect.”

³⁵ The scribal and priestly establishment here refers primarily to the **Hasmonean priestly and Pharisaic scribes** (cf. GHT 60; Matt. 23:1–3). Broader sectarian relationships among **Pharisees, Essenes, Herodians, and Zadokites** are complex and are discussed more fully elsewhere.

Chapter 26

The Sermon On The Mount (Part 2)

1 “Take heed that you do not do your charities before men, to be seen of them: otherwise, you have no reward of your Parent who is in heaven. Therefore, when you do your charitable deeds, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say to you, they have their reward.

2 But when you give alms, do not let your left hand know what your right hand does, and take heed that your charities may be in secret; and the Hidden One which sees in secret shall then approve openly.

3 And when you pray, you shall not be as the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets that they may be seen of men. Truly I say to you, ‘They have their reward’.

4 But you, when you pray enter into your room and when you have shut your door, pray to your Father–Mother who is in private; and the Hidden One that sees in private shall approve you publicly.

5 And when you pray in common, use not vain petitions, as the idolatrous people do: for they think that they shall be heard for their much speaking. Therefore, do not be like them; for your heavenly Parent knows what things you have need of, before you ask. After this manner therefore pray, when you are gathered together:

6 Our Parent who art in heaven: Hallowed be thy name. Thy Kingdom, come. Thy will be done on earth as it is in heaven. Give us day by day our daily bread, and the fruit of the living vine. As you forgive us our trespasses, so may we forgive the trespasses of others. Leave us not in trial. Deliver us from evil. Amein.

7 For if you forgive men their transgressions, your heavenly Parent will also forgive you: but if you forgive not men their transgressions, neither will your Parent in heaven forgive you for your transgressions.

8 Moreover when you fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear to men to fast. Truly I say to you, they have their reward.

9 And I say to you, unless you fast from the world and its evil ways, you shall in no way find the Kingdom; and except you keep the Shabbáth and cease your haste to gather riches, you shall not see the Father–Mother in heaven. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to fast, and the Qadósh One [Holy One] who sees in private will approve you publicly.

10 Likewise also do, when you mourn for the dead and are sad, for your loss is their gain. Be not as those who mourn before men and make loud lamentation and rend their garments, that they may be

seen of men to mourn. For all souls are in the hands of Elohíym, and they who have done good, do rest with your ancestors in the bosom of The Eternal One.

11 Pray rather for their rest and advancement and consider that they are in the land of rest, which The Eternal One has prepared for them and have the just reward of their deeds, and do not murmur as those without hope.

12 Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt and where thieves do not break through nor steal. For where your treasure is, there will be your heart also.

13 The lamps of the body are the eyes. If therefore your sight is clear, your whole body shall be full of light. But if your eyes are dim or lacking, your whole body shall be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

14 No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. You cannot serve Elohíym and mammon.

15 Therefore I say to you, do not be overly anxious for your life, what you shall eat, or what you shall drink; nor yet, for your body, what you shall put on. Is life not more than food and the body than clothing? And what shall it profit a man if he gains the whole world and lose his life?

16 Behold the fowls of the air; for they do not sow, neither do they reap, nor gather into barns; yet your heavenly Parent feeds them. Are you not much better cared for than they? Which of you, by taking thought can add one cubit to his stature? And why spend all your thought for clothing? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say to you, Solomon in all his glory was not arrayed like one of these.

17 Wherefore, shall not Elohíym who clothes the grass of the field, which today is, and tomorrow is cast into the oven, much more clothe you, O you of little faith?

18 Therefore be not overly anxious, saying, ‘What shall we eat?’ or, ‘What shall we drink?’ or, ‘Wherewithal shall we be clothed?’ (All of which things, the nations do seek). For your heavenly Parent knows that you have need of all these things. But seek you first the Kingdom of Elohíym and its righteousness³⁶ and all these things shall be added to you. Do not meet in advance the evils of tomorrow; sufficient for the day is the evil thereof.”

³⁶ That is, a system of right and wrong, thought, speech, and conduct, based on **Y’shúa’s teaching throughout this Gospel**, which is more thorough and complete than the canonical gospels.

Chapter 27

The Sermon On The Mount (Part 3)

1 “Do not judge [and condemn], that you will not be judged [and condemned]. For with what judgment you judge, you shall be judged: and with what measure you measure, it shall be measured back to you; and as you do to others, so shall it be done to you.

2 And why do you behold the speck that is in your brother's eye, but consider not the log that is in your own eye? Or, how will you say to your brother, ‘Let me pull the speck out of your eye’ and behold, a log is in your own eye? You hypocrite! First, cast the log out of your own eye, and then you shall see clearly to cast the speck out of your brother's eye.

3 Do not give that which is sacred to the dogs neither cast your pearls before swine; lest they trample them under their feet and turnabout and tear you.

4 Ask and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you: for everyone that asks receives, and he that seeks finds, and to them that knock, it shall be opened.

5 What man is there among you who, if his child asks bread, will give it a stone? Or, if it asks for a fish, will he give it a serpent? If you then, being [prone to] evil, know how to give good gifts to your children, how much more shall your Parent, who is in heaven, give good things to them that ask?

6 Therefore all things whatsoever you desire that men should do to you, do you so to them. And what you would not that men should do to you, do you not to them; for this is the Toráh and the Prophets.

7 Enter at the narrow gate, for narrow is the way and constricted is the gate that leads to life, and few there are that find it. But wide is the gate and spacious is the way that leads to destruction, and many there are who go therein.

8 Beware of false prophets, which come to you in the garments of sheep but inwardly are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

9 Even so, every good tree brings forth good fruit, but a corrupt tree brings forth bad fruit. Every tree that does not bring forth good fruit is only fit to be cut down and cast into the fire. Wherefore by their fruits you shall know the good from the bad.

10 Not everyone that says to me, ‘Master, Master,’³⁷ shall enter into the Kingdom of Heaven; but he that does the will of my Father-Mother who is in heaven. Many will say to me in that day, ‘Master, Master, have we not prophesied in your name? and in your name have cast out demons? and in your name done many wonderful works?’ And then I will say to them, ‘I never knew you: depart from me, you that work Lawlessness.’

³⁷ Aramaic: *Mar* or *Mari*; Hebrew: *Adon* or *Adoni* (not Adonai). *Marya* is the *Emphatic* form meaning, *The Mar*, or *The Master*.

11 Therefore whosoever hears these sayings of mine, and does them, I will liken him to a wise man who built his house foursquare upon a rock. And the rain descended, and the floods came, and the winds blew upon that house; and it did not fall, for it was founded upon a rock.

12 And everyone that hears these sayings of mine, and does not do them, shall be likened to a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it. But a city which is built foursquare, enclosed in a circle or on the top of a hill, and established on a rock, can neither fall nor be hidden.”

13 And it came to pass, when Y'shúa had ended these sayings, the people were astonished at his teaching. For he taught them as one appealing to the reason and the heart, and not as the Scribes who taught, rather by authority.

Chapter 28

Y'shúa Releases Caged Rabbits and Pigeons

1 It came to pass one day as Y'shúa had finished his discourse, in a place near Tiberias where there are seven wells, a certain young man brought live rabbits and pigeons that he might have to eat with his disciples.

2 And Y'shúa looked on the young man with love and said to him, "You have a good heart and Elohíym shall give you light; But do you not know? that in the beginning, Elohíym gave to mankind the fruits of the earth for food, and did not make him lower than the ox, or the horse, or the sheep, that he should kill and eat the flesh and blood of his fellow creatures.

3 You believe that Moshéh indeed commanded such creatures to be slain and offered in sacrifice and eaten, and so you do in the Miqdásh; but behold, a greater than Moshéh is here, and he comes to put away the bloody sacrifices of the Toráh and the feasting on them, and to restore to you the pure Oblation, and un-bloody Sacrifice as in the beginning, even the grains and fruits of the earth.

4 Of that which you offer to Elohíym in purity shall you eat, but of that kind which you do not offer in purity you shall not eat, for the hour comes when your sacrifices and feasts of blood shall cease, and you shall worship Elohíym with a holy worship and a pure Oblation.

5 Therefore, let these creatures go free, that they may rejoice in Elohíym and bring no guilt to man." And the young man set them free, and Y'shúa broke their cages and their bonds.

6 But lo, they feared lest they should again be taken captive, and they went not away from him, but he spoke to them and dismissed them, and they obeyed his word, and departed in gladness.

If Any Thirst

7 At that time as they sat by the well, which was in the midst of the six, Y'shúa stood up and cried out, "If any are thirsty, let them come to me and drink, for I will give to them of the waters of life.

8 They who believe in me, out of their hearts shall flow rivers of water, and that which is given to them shall they speak with power, and their teaching shall be as living water."

9 (This, he spoke of the Spirit, which they that believed on him should receive, for the fullness of the Spirit was not yet given because that Y'shúa was not yet glorified).

10 "Whosoever drinks of the water that I shall give shall never thirst, but the water which comes from Elohíym shall be in them a well of water, springing up to everlasting life."

Yoḥanán Sends His Disciples to Y'shúa

11 And at that time Yoḥanán sent two of his disciples, saying, "Are you he that should come, or do we look for another?" And in that same hour he cured many of their sicknesses and plagues, and of evil spirits, and to many blind ones, he gave sight.

12 Then Y'shúa answering said to them, “Go your way, and tell Yoḥanán what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.”

13 And when the messengers of Yoḥanán were departed, he began to speak to the people concerning Yoḥanán. “What did you go out into the wilderness to see? a reed shaken with the wind, or a man clothed in soft garments? Behold, they that are gorgeously appareled, and live delicately, are in kings’ courts.

14 But what did you go out to see? A prophet? Yes, I say to you, and the greatest of prophets.

15 This is he, of whom it is written, ‘Behold, I send my messenger before your face, which shall prepare your way before you.’ For I say to you, among those that are born of women, there is not a greater [more significant] prophet than Yoḥanán ha’Matḇíl [the Baptist].” [Mal. 3:1a; Is. 40:3]

16 And all the people that heard him, and the tax collectors, justified Elohíym, being baptized with the Taviláh [baptism] of Yoḥanán. But the Pharisees and Lawyers rejected the counsel of Elohíym against themselves, not being baptized of him.

Chapter 29

The Feeding of the Five Thousand with Six Loaves and Seven Clusters Of Grapes

1 And the Feast of the [New Wine] drew near, and the Apostles and their fellows gathered themselves together to Y'shúa and told him all things, both what they had done and what they had taught. And he said to them, "Come you yourselves apart into a desert place and rest a while." For there were many coming and going, and they had no leisure so much as to eat."

2 And they privately departed into a desert place by ship. And the people saw them departing, and many knew him, and ran afoot there out of all cities, and outran them, and came together to him.

3 And Y'shúa, when he came forth, saw many people and was moved with compassion towards them, because they were as sheep not having a shepherd.

4 And the day was late, and his disciples came to him and said, "This is a desert place, and now the time is late. Send them away, that they may go into the surrounding country into the villages and buy themselves bread, for they have nothing to eat."

5 He answered and said to them, "You give them food to eat." And they say to him, "Shall we go and buy two hundred Denars of bread, and give it to them to eat?"

6 He said to them, "How many loaves [of bread] do you have? Go and see." And when they knew, they said, "Six loaves and seven clusters of grapes." And he commanded them to make all sit down by companies of fifty upon the grass. And they sat down in ranks by hundreds and by fifties.

7 And when he had taken the six loaves and the seven clusters of grapes, he looked up to heaven, and blessed and broke the loaves, and the grapes also, and gave them to his disciples to set before them and they divided them among them all.

8 And they all ate and were filled. And they took up twelve baskets full of the fragments that were left. And they that did eat of the loaves and of the fruit were about five thousand men, women and children, and he taught them many things.

9 And when the people had seen and heard, they were filled with gladness and said, "Truly, this is that Prophet that should come into the world." [Dt. 18:18] And when he perceived that they would take him by force to make him king, he immediately constrained his disciples to get into the ship and to go before him to the other side to Bethsaida, while he sent away the people.

Y'shúa Walks on the Water

10 And when he had sent them away, he departed into a mountain to pray. And when evening was come, he was there alone, but the ship was now in the midst of the sea, tossed with waves, for the wind was contrary.

11 [In] the third watch of the night, Y'shúa went to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, "It is a spirit!" And they cried out for fear. But immediately Y'shúa spoke to them, saying, "Be of good cheer; It is I; do not be afraid."

12 And Képha answered him and said, "Master, if it is you, bid me to come to you on the water." And he said, "Come." And when Képha was come down out of the ship, he walked on the water, to go to Y'shúa. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, "Master, save me!"

13 And immediately Y'shúa stretched forth his hand, and grabbed him, and said to him, "O you of little faith, why did you doubt? For did I not call you?"

14 And he went up to them into the ship, and the wind ceased, and they were very amazed in themselves beyond measure and wondered. For they considered not the miracle of the loaves and the fruit, for their heart was hardened.

15 And when they were come into the ship there was a great calm. Then they that were in the ship came and bowed before him, saying, "Of a truth, you are the Son of Elohiým!"

16 And when they had passed over, they came to the land of Gennesaret and drew to the shore. And when they were come out of the ship, immediately they knew him. And ran through that whole region round about and began to carry about in beds those that were sick, where they heard he was.

17 And wherever he entered, into villages, or cities, or country, they laid the sick in the streets and besought him that they might touch, if it were but the border of his Tallit. And as many as touched him were made whole.

18. After these things Y'shúa, came with his disciples into Judæa, and there he tarried and baptized many who came to him and received his teaching.

Chapter 30

The Bread of Life and the Living Vine (1)

1 The day following, the people that stood on the other side of the sea, saw that there had been no other boat there, except the one where his disciples had entered, and that Y'shúa did not go with his disciples into the boat, but that his disciples were gone alone. And when the people therefore saw that Y'shúa was not there nor his disciples, they also took a ship and came to Capernaum, seeking for Y'shúa.

2 And when they had found him on the other side of the sea, they said to him, “Rabbi, how did you get here? Y'shúa answered them and said, “Truly, Truly, I say to you, you seek me, not because you saw the miracles, but because you did eat of the loaves and the fruit and were filled. Labor not for the food which perishes, but for that food which endures to everlasting life, which the ‘Son of Man’, who is also the Child of Elohíym, shall give to you, for him has Elohíym, the All Parent, sealed.”

3 Then said they to him, “What shall we do that we may work the works of Elohíym?” Y'shúa answered and said to them, “This is the work of Elohíym, that you believe the truth which is in me and who gives the truth and the life to you.”

4 They therefore said to him, “What sign then do you show that we may see and believe you? What work do you perform? Our fathers ate manna in the desert. As it is written, “He gave them bread from heaven to eat.”

5 Then Y'shúa said to them, “Truly, Truly, I say to you, Moshéh did not give you the true bread from heaven, but my Parent gives you the true bread from heaven and the fruit of the living vine. For the food of Elohíym is that which comes down from heaven and gives life to the world.”

6 Then said they to him, “Master, forever give us this bread and this fruit.” And Y'shúa said to them, “I am the true Bread. I am the living Vine. They that come to me shall never hunger, and they that believe in me shall never thirst. And truly I say to you, unless you eat the flesh and drink the blood of Elohíym, you have no life in you. But you have seen me and do not believe.

7 All that my Parent has given to me shall come to me, and they that come to me, I will in no way cast out. For I came down from heaven, not to do my own will, but the will of Elohíym who sent me. And this is the will of Elohíym who has sent me, that of all which are given to me, I should lose none but should raise them up at the last day.”

The Judæans Murmured at Him

8 The Judæans³⁸ then murmured at him, because he said, “I am the bread which comes down from heaven.” And they said, “Is this not Y'shúa, the son of Yoséph and Miriám whose parentage we know? How is it then that he says, “I came down from heaven?”

9 Y'shúa therefore answered and said to them, “Murmur not among yourselves. None can come to me except holy Love and Wisdom draws them, and these shall rise at the last day. It is written in the prophets; ‘They shall be all taught of Elohíym’. Every man therefore that has heard and has learned of the Truth, comes to me.

10 Not that anyone has seen the Holiest at any time, except those which are of the Holiest, they alone, see the Holiest. Truly, Truly, I say to you, they who believe [faithfully obey] the Truth, have everlasting life.”

³⁸ Judæans in contrast to Galileans or Samaritans, etc. Judæans = Judæan Establishment or those under the Temple-Synagogue Government dominated by the Sadducean Priesthood and the Pharisees.

SECTION IV

Chapters 31-40

Chapter 31

The Bread of Life and the Living Vine (2)

1 Again Y'shúa said, “I am the true Bread and the living Vine. Your fathers did eat manna in the wilderness and are dead. This is the food of Elohíym which comes down from heaven, that whosoever eats thereof shall not die. I am the living food which came down from heaven; if any eat of this food, they shall live forever; and the bread that I will give is my truth and the wine which I will give is my life.”

2 And the Judæans struggled amongst themselves, saying, “How can this man give us himself for food?” Then Y'shúa said, “Do you think that I speak of the eating of flesh, which you ignorantly do in the Miqdásh of Elohíym?”

3 Truly, my body is the sustenance of Elohíym, and truly this is food, and my blood is the life of Elohíym, and this is drink indeed. Not as your ancestors, who craved for flesh, and Elohíym gave them flesh in his wrath, and they ate of corruption till it stank in their nostrils, and their corpses fell by the thousands in the wilderness by reason of the plague. [Numbers 11]

4 Of such it is written, “They shall wander nine and forty years in the wilderness till they are purified from their lusts, lest they enter into the land of rest, yea, seven times seven years shall they wander because they have not known My ways, neither obeyed My laws.”

5 But they who eat this flesh and drink this blood dwells in me and I in them. As the Father-Mother of life has sent me, and by whom I live, so they that eat of me, who am the truth and the life, even they shall live by me.

6 This is that living bread, which, coming down from heaven, gives life to the world—not as your ancestors ate manna and are dead. They that eat of this bread and this fruit, shall live forever.” These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples when they heard this, said, “This is an extreme saying. Who can receive it?”

7 When Y'shúa knew in himself that his disciples murmured at it, he said to them, “Does this offend you? And what if you shall see the Son and Daughter of Man³⁹ ascend to where they were before?⁴⁰ It is the Spirit that quickens—the flesh and blood profits nothing. The words that I speak to you, they are Spirit and they are life.

8 But there are some of you that do not believe. For Y'shúa knew from the beginning who they were, who should not believe, and who should betray him. Therefore, he said to them, “No one can come to me, unless it were given from above.”

³⁹ Cf. Prologue 1 & 6: Love-Wisdom, Father-Mother, Son-Daughter, in 20:5; 31:7; 44:14; 51:2, 9; 64:8; 72:5; 76:10. See, Excursus in Commentary Edition.

⁴⁰ GHT 96:7-8 ; See Appendix I. The Epistle of Apollos The Prophet, verse five.

9 From that time many of his disciples went back and walked no more with him. Then Y'shúa said to the Twelve, "Will you also go away?"

10 Then Shimón Képha answered him, "Master, to whom shall we go? You have the words of everlasting life. And we believe and we are sure that you are that Mashíakh, Son of the living El."

11 Y'shúa answered them, "Have not I chosen you twelve, and also, one who is a traitor?" He spoke of Judas Iscariot son of Shimón the Levite, for he it was that should betray him.

Is the Camel my Brother?

12 And Y'shúa was traveling to Yerushaláyim, and there came a camel burdened with wood. And the camel could not drag it up the hill where he went for the weight thereof, and the driver beat him and cruelly mistreated him, but he could make him go no further.

13 And Y'shúa seeing this, said to him, "Why do you beat your brother?" And the man answered, "I did not know that he is my brother. Is he not an animal of burden and made to serve me?"

14 And Y'shúa said, "Has not the same Elohíym made of the same substance the camel and your children who serve you, and have you not one breath of life which you have both received from Elohíym?"

15 And the man marveled much at this saying, and he ceased from beating the camel, and took off some of the burden and the camel walked up the hill as Y'shúa went before him and stopped no more till he ended his journey.

16 And the camel knew Y'shúa, having felt of the love of Elohíym in him. And the man inquired further of the teaching, and Y'shúa taught him gladly and he became his disciple.

Chapter 32

Elohíym the Food and Drink of All

1 And it came to pass as he sat at supper with his disciples, one of them said to him, “Master, how do you say that you will give your flesh to eat and your blood to drink, for it is a difficult saying to many?”

2 And Y'shúa answered and said, “The words which I spoke to you are Spirit and they are Life. To the ignorant and the fleshly minded they savour of bloodshed and death; but, blessed are they who comprehend.

3 Behold the grain which grows up into ripeness and is cut down, and ground in the mill, and baked with fire into bread! Of this bread, my body is made, which you see. And behold the grapes which grow on the vine to ripeness, and are plucked and crushed in the winepress, and yield the fruit of the vine! Of this fruit of the vine and of water is made my blood.

4 For of the fruits of the trees and the seeds of the herbs alone do I partake, and these are changed by the Spirit into my flesh and my blood. Of these alone and their like shall you eat who believe in me, and are my disciples, for of these, in the Spirit come life and health and healing to man.

5 Truly, my Presence shall be with you in the sustenance and life of Elohíym, manifested in this body and this blood. And of these you all shall eat and drink who believe in me.

6 For in all places I shall be lifted up for the life of the world, as it is written in the prophets, ‘From the rising up of the sun to the going down of the same, in every place a pure Oblation with incense shall be offered to my name.’

7 As in the natural so in the spiritual. My teaching and my life shall be food and drink to you, the Bread of Life and the Wine of Salvation.

8 As the grain and the grapes are changed into flesh and blood, so must your natural minds be changed into spiritual. Seek the transformation of the natural into the Spiritual.

9 Truly I say to you, in the beginning, all creatures of Elohíym did find their sustenance in the herbs and the fruits of the earth alone, till the ignorance and the selfishness of man turned many of them from the use which Elohíym had given them to that which was contrary to their original use, but even these shall yet return to their natural food, as it is written in the prophets, and their words shall not fail.

10 Truly, Elohíym ever gives of the eternal life and sustenance to renew the forms of the heavens and the earth. Thus, it is of the flesh and blood, even the sustenance and life of The Eternal One, that you are partakers to life, and my words are Spirit, and they are life.⁴¹

11 And if you keep my commandments and live the life of the righteous, you shall be happy in this life, and in that which is to come. Marvel not therefore that I said to you, unless you eat of the flesh and drink the blood of Elohíym, you have no life in you.”

⁴¹ Y'shúa's use of Remez/Allegory.

12 And the disciples answered saying: “Master, forever, give us to eat of this bread and to drink of this cup; For, truly, your words are food and drink; By your life and by your sustenance may we live forever.”

Chapter 33

By the Shedding of Blood of Others Is No Remission Of Sins

1 Y'shúa was teaching his disciples in the outer court of the Miqdásh, and one of them said to him: “Master, it is said by the priests that without shedding of blood there is no remission. So, can the blood offerings of the Toráh take away sin?”

2 And Y'shúa answered: “No blood offering, of animal or bird, or man, can take away sin, for how can the conscience be purged from sin by the shedding of innocent blood? No, it will increase the condemnation.

3 The priests indeed receive such offering as a reconciliation of the worshippers for the trespasses against the “Toráh of Moshéh”; But for sins against the Toráh of Elohíym, there can be no remission, except by teshuváh and amendment. [correction, reformation]

4 Is it not written in the prophets, ‘Put away your blood sacrifices to your burnt offerings, and away with them’ [Is 1:10-20; 66:1-4] and ‘cease from the eating of flesh’, for ‘I spoke not to your fathers nor commanded them, when I brought them out of Mitsrayim, concerning these things?’ But this thing I commanded saying:

5 ‘Obey my voice and walk in the ways that I have commanded you, and you shall be my people, and it shall be well with you.’ But they hearkened not, nor inclined their ear. [Jer 2:16-24]

House of Prayer or Den of Violence

6 And what does The Eternal One command you but to do justice, love mercy, and walk humbly with your Elohíym? Is it not written that in the beginning Elohíym ordained the fruits of the trees and the seeds and the herbs to be food for all flesh? [Gen 1:29]

7 But they have made the House of Prayer ‘a den of violence’ [Jer. 7:11; Eze. 18:10], and for the pure Oblation with Incense, they have polluted my altars with blood and eaten of the flesh of the slain.

8. But I say to you, shed no innocent blood nor eat flesh. Walk uprightly, love mercy, and do justly, and your days shall be long in the land.

9 The grain that grows from the earth with the other grain, is it not transformed by the Spirit into my flesh? The grapes of the vineyard, with the other fruits are they not transformed by the Spirit into my blood? Let these, with your bodies and souls, be your Memorial to The Eternal One.

10 In these the presence of Elohíym is manifest as the sustenance and as the life of the world. Of these you shall eat and drink for the remission of sins and for everlasting life, to all who obey my words.”

The Pool at Bethzatha

11 Now there is at Yerushaláyim by the sheep market, a pool which is called Bethzatha, having five porches. In these lay a great multitude of sick folk of blind, crippled, paralyzed. Waiting for the moving of the waters.

12 For, at a certain season, a messenger went down into the pool and troubled the waters; whosoever went first into the waters was made whole of whatever disease he had.

And a man, impotent from his birth, was there.

13 And Y'shúa said to him, "Do not the waters bring healing? He said to him, "Yea, Master, but I have no man, when the water is troubled to put me in, and while I am trying to come, another steps down before me." And Y'shúa said to him, "Arise, take up your bed and walk." And immediately he rose and walked. And on the same day was the Šabbath.

14 Therefore, the Judæans said to him, "It is the Šabbath. It is not lawful for you to carry your bed." And he that was healed knew not that it was Y'shúa. And Y'shúa had transported himself away, a multitude being in that place.

Chapter 34

Y'shúa Teaches Under a Fig Tree Teaching; His Care for a Cat & Love for All Creatures

1 When Y'shúa knew how the Pharisees had murmured and complained because he made and baptized more disciples than Yoḥanán, he left Judæa and departed to Galilee.

2 And Y'shúa came to a certain [fig] tree and abode beneath it many days. And there came Miriám ha-Migdalíth and other women and ministered to him of their resources, and he taught daily all that came to him.

3 And the birds gathered around him, and welcomed him with their song, and other living creatures came to his feet, and he fed them, and they ate out of his hands.

4 And when he departed, he blessed the women who showed love to him, and turning to the fig tree, he blessed it also, saying, "You have given me shelter and shade from the burning heat, and additionally, you also have given me food.

5 Blessed be you, increase and be fruitful, and let all who come to you, find rest and shade and food, and let the birds of the air rejoice in your branches."

6 And behold the tree grew and flourished exceedingly, and its branches took root downward, and sent shoots upward, and it spread mightily, so that no tree was like it, for its size and beauty, and the abundance and goodness of its fruit.

His Care for a Cat

7 And as Y'shúa went into a certain village he saw a young cat which had none to care for her, and she was hungry and cried to him, and he took her up, and put her inside his garment, and she lay in his bosom.

8 And when he came into the village, he set food and drink before the cat, and she ate and drank and showed thanks to him. And he gave her to one of his disciples, who was a widow, whose name was Lorenza, and she took care of her.

9 And some of the people said, "This man cares for all creatures. Are they his brothers and sisters that he should love them?" And he said to them, "Truly, these are your fellow creatures of the great Household of Elohíym, yea, they are your brethren and sisters, having the same breath of life in The Eternal One.

10 And whosoever cares for one of the least of these and gives it to eat and drink in its need, the same does it to me, and whoso willingly suffers one of these to be in want, and does not defend it when evilly treated, permits the evil as done to me; for as you have done in this life, so shall it be done to you in the life to come."

Chapter 35

How to Gain Everlasting Life

1 And behold a certain lawyer stood up and tested him, saying, “Master, what shall I do to gain everlasting life?” He said to him, “What is written in the Toráh? How do you read it?”

2 And answering, he said, “You shall not do to others as you desire that they should not do to you. You shall love your Elohíym with all your heart and all your soul and all your mind. You shall do to others as you would that they should do to you.”

3 And he said to him, “You have answered right, this do, and you shall live; on these three commandments hang all the Toráh and the Prophets, for whoever loves Elohíym, loves his neighbor also.”

4 But he, willing to justify himself, said to Y'shúa, “And who is my neighbor? And Y'shúa answering said, “A certain man went down from Yerushaláyim to Jericho, and fell among thieves, which stripped him of his garments and wounded him and departed leaving him half dead.

5 And by chance there came down a certain Priest that way. And when he saw him, he passed by on the other side. And likewise, a Levite also came and looked on him and passed by on the other side.

6 But a certain Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion on him. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own animal, and brought him to an inn and took care of him.

7 And on the morrow when he departed, he took out two Dinars, and gave them to the host, and said, ‘Take care of him and whatsoever more you spend, when I come again, I will repay you.’

8 Now, which of these three, do you think, was neighbor to him that fell among thieves? And he said, “He that showed mercy on him.” Then Y'shúa said to him, “Go, and you do likewise.”

Martha and Miriám and The Word

9 Now it came to pass, as they went, that he entered a certain village, and a woman named Martha received him into her house. And she had a sister called Miriám [ha-Migdalíth], who also sat at the feet of Y'shúa and heard his word.

10 But Martha was overwhelmed with much serving and came to him saying, “Master, do you not care that my sister has left me to serve alone? So, speak to her that she may help me.”

11 And Y'shúa answered and said to her, “Martha, Martha, you are worried and troubled about many things, but one thing is needful, and Miriám has chosen that good part, which shall not be taken away from her.”

Martha and Miriám and The Word

12 Again, as Y'shúa sat at supper with his disciples in a certain city. He said to them, "As a table is set upon twelve pillars, so am I in your midst.

13 Truly I say to you, wisdom builds her house and hews out her twelve pillars. She does prepare her bread and her oil and mingles her wine. She does furnish her table.

14 And she stands upon the high places of the city, and cries to the sons and the daughters of men! 'Whosoever will, let them turn in here, let them eat my bread and take of my oil, and drink my wine.

15 Forsake the foolish and live and go in the way of comprehension. The veneration of Elohíym is the beginning of wisdom, and the knowledge of the Holy One is comprehension. By me shall your days be multiplied, and the years of your life shall be increased."

Chapter 36

The Woman Taken In Adultery

1 On a certain day, early in the morning, Y'shúa came again into the Miqdásh, and all the people came to him, and he sat down and taught them.

2 And the Scribes and Pharisees brought to him a woman taken in adultery. And when they had set her in the midst, they said to him, “Master, this woman was taken in adultery, in the very acts. Now Moshéh, in the Toráh, commanded us that such should be stoned, but what do you say?”

3 They said this, testing him, that they might have [a basis] to accuse him. But Y'shúa stooped down, and with his finger wrote on the ground, as though he had not heard them.

4 So when they continued asking him, he raised himself up, and said to them, “He that is without sin among you, let him cast the first stone at her.”

5 And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last. And Y'shúa was left alone, and the woman standing in the midst.

6 When Y'shúa had lifted up himself, and saw none but the woman, he said to her, “Woman, where are those your accusers? Has no man condemned you?” She said to him, “No man, Master. And Y'shúa said to her, “Neither do I condemn you. From henceforth sin no more; go in peace.”

Two Men at the Miqdash Praying

7 And he spoke this parable to certain ones which trusted in themselves that they were righteous, and despised others: “Two men went up into the Miqdásh to pray; the one a rich Pharisee, learned in the Law, and the other a tax collector, who was a sinner.

8 The Pharisee stood and prayed thus with himself; Elohíym, I thank you, that I am not as other men are, extortioners, unjust, adulterers, or even as this tax collector. I fast twice per week. I give tithes of all that I possess.

9 And the tax collector, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, ‘Elohíym be merciful to me a sinner.’

10 I tell you that this man went down to his house justified rather than the other; For, every one that exalts himself shall be abased; And, he that humbles himself shall be exalted.”

Chapter 37

The Re-generation Of the Soul

1 Y'shúa sat in the porch of the Miqdásh, and some came to learn his teaching, and one said to him, “Master, what do you teach concerning life?”

2 And he said to them, “Blessed are they who suffer many experiences, for they shall be made perfect through suffering; they shall be as the messengers of Elohíym in heaven and shall die no more, neither shall they be born any more, for death and birth have no more dominion over them.

3 They who have suffered and overcome shall be made Pillars in the Miqdásh of my Elohíym, and they shall go out no more. Truly, I say to you, unless you be born again of water and of fire, you cannot see the Kingdom of Elohíym.”

The Re-generation Of the Soul. Nicodemus Learns about Being Born Again & Again

4 And a certain Rabbi (Nicodemus) came to him by night, for fear of the [Establishment] Judæans,⁴² and said to him. “How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born again?”

5 Y'shúa answered, “Truly, I say to you, unless a man be born again of flesh and of Spirit, he cannot enter into the Kingdom of Elohíym. The wind blows where it wishes, and you hear the sound thereof, but cannot say from where it comes or where it goes.

6 The light shines from the East all the way to the West. Out of the darkness, the sun arises and goes down into darkness again; so is it with man, from the ages to the ages.

7 When it comes from the darkness, it is that he has lived before, and when it goes down again into darkness, it is that he may rest for a little while, and thereafter again exist.

8 So, through many changes, you must be made perfect, as it is written in the book of Job, ‘I am a wanderer, changing place after place and house after house, until I come to the city and mansion which is eternal.’”

9 And Nicodemus said to him, “How can these things be?” And Y'shúa answered and said to him, ‘Are you a teacher in Israel, and do not comprehend these things? Truly, we speak that which we do know, and give witness to what we have seen, and you do not receive our witness.

10a If I have told you of earthly things and you do not believe, how shall you believe if I tell you of heavenly things?”

10b [John commented,] “No man has ascended into heaven, but he that descended out of heaven, even-as the Son-Daughter of Man which is-now in heaven.”

⁴² Judæans in contrast to Galileans or Samaritans, etc. Judæans = Judean Establishment or those under the Temple-Synagogue Government dominated by the Sadducean Priesthood and the Pharisees.

Chapter 38

Y'shúa Condemns Animal Cruelty

1 And some of his disciples came and told him of a certain Egyptian, a son of Belial, who taught that it was lawful to torment animals, if their sufferings brought any profit to men.

2 And Y'shúa said to them, “Truly, I say to you, they cannot be righteous, who partake of benefits which are gotten by wronging one of the creatures of Elohíym; Nor, can they touch holy things, or teach the Mysteries of the Kingdom, whose hands are stained with blood, or whose mouths are defiled with flesh.

3 Elohíym gives the grains and the fruits of the earth for food; And, for righteous man, truly, there is no other lawful sustenance for the body.

4 The robber who breaks into the house made by man is guilty, but they who break into the house made by Elohíym, even of the least of these, are the greater sinners. Wherefore, I say to all who desire to be my disciples, keep your hands from bloodshed and let no flesh enter your mouths, for Elohíym is just and bountiful, who ordains that man shall live by the fruits and seeds of the earth alone.

5 But if any animal suffers greatly, and if its life be a misery to it, or if it be dangerous to you, release it from its life quickly, and with as little pain as you can. Send it forth in love and mercy, but do not torment it, and Elohíym, the Father-Mother, will show mercy to you, as you have shown mercy to those given into your hands.

6 And whatsoever you do to the least of these my children, you do it to me. For I am in them, and they are in me; Yea, I am in all creatures and all creatures are in me. In all their joys I rejoice, in all their afflictions I am afflicted. Wherefore I say to you: Be kind one to another, and to all the creatures of Elohíym.”

Y'shúa Raised Up a Dead Man

7 And it came to pass the day after, that he came into a city called Nain [in Galilee]; and many of his disciples went with him, and many people.

8 Now when he came near to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow. And many people of the city were with her.

9 And when the Master saw her, he had compassion on her, and said to her, “Weep not, your son sleeps.” And he came and touched the coffin: and they that carried him stood still. And he said, “Young man, I say to you, Arise!”

10 And he that was considered dead sat up and began to speak. And he delivered him to his mother. And there came an awe upon all. And they glorified Elohíym, saying, “A great prophet is risen up among us; and Elohíym has visited his people.

Chapter 39

Seven Parables of the Kingdom of Heaven to the Crowd of People

1 Again, Y'shúa was sitting under the Fig tree, and his disciples gathered round him, and, round them came a multitude of people to hear him, and said to them, "To what shall I liken the Kingdom of Heaven?"

2 And he spoke this parable, saying.

"The kingdom of heaven is likened to a certain seed, small among seeds, which a man takes and sow in his field, but when it is grown, it becomes a great tree which sends forth its branches all around, which again, shooting downward into the earth takes root and grows upward, till the field is covered by the tree, so that the birds of the air come and lodge in the branches thereof and the creatures of the earth find shelter beneath it."

3 Another parable he put forth to them, saying, "The Kingdom of Heaven is likened to a great treasure hid in a field, the which when a man finds he hides it, and for joy thereof goes and sells all that he has and buys that field, knowing how great the wealth from it will be."

4 Again: "The Kingdom of Heaven is likened to one pearl of great price, which is found by a merchant seeking beautiful pearls, and the merchant finding it, sells all that he has and buys it, knowing how many more times it is worth than that which he gave for it."

5 Again:

"The Kingdom of Heaven is likened to a woman who takes of the incorruptible leaven and hides it in three measures of meal, till the whole is leavened; And being baked in the fire, it becomes one loaf. Or again: To one who takes a measure of pure wine and pours it into two or four measures of water, till the whole being mingled becomes the fruit of the vine.

6 Again:

"The Kingdom of Heaven is likened to a city built foursquare on the top of a high hill, and established on a rock, and strong in its surrounding wall, and its towers and its gates, which lie to the north, and to the south, and to the east, and to the west. Such a city falls not, neither can it be hidden, and its gates are open to all who, having the keys, will enter therein.

7 And he spoke another parable, saying:

"The Kingdom of Heaven is likened to good seed that a man sowed in his field, but in the night, while men slept, his enemy came and sowed tares also among the wheat and went his way. But when the blade sprung up and yielded fruit in the ear, there appeared the tares [darnel] also.

8 And the servants of the householder came to him and said, 'Sir, did you not sow good seed in your field? Why then does it have tares?' And he said to them, "An enemy has done this!"

9 And the servants said to him, “Then, do you desire that we go and gather them up?” But he said, “No, lest perhaps while you gather up the tares, you root up the good wheat with them.

10 Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, ‘Gather up first the tares and bind them in bundles to burn them and enrich the soil but gather the wheat into my barn.’” [Explained at 40:6]

11 And again, he spoke, saying,

“The Kingdom of Heaven is likened to the sowing of seed. Behold, a Sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the fowls of the air came and devoured them.

12 And others fell upon rocky places without much earth, and straightway they sprang up because they had no deepness of earth, and when the sun was risen they were scorched, and because they had no root they withered away.

13 And others fell among thorns, and the thorns grew up and choked them. And others fell upon good ground, ready prepared, and yielded fruit, some a hundredfold, some sixty, some thirty. They who have ears to hear let them hear.” [Explained at 40:8]

Chapter 40

His Inner Teaching To The Twelve

1 And the disciples came and said to him, “Why do you speak to the multitude in parables?” He answered and said to them, “Because it is given to you to know the Mysteries of the Kingdom of Heaven, but to them it is not given.

2 For whosoever has, to him shall be given, and he shall have more abundance; But, whosoever has not, from him shall be taken away even that which he seems to have.

3 Therefore, I speak to them in parables because they, seeing, see not, and hearing, they hear not, neither do they comprehend.

4 For in them is fulfilled the prophecy of Yeshayáhu, which said, ‘Hearing, you shall hear and shall not comprehend, and seeing, you shall see and shall not perceive; for this people's heart is fattened, and their ears are dull of hearing and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should comprehend with their heart, and should be converted and I should heal them.’

5 But blessed are your eyes for they see, and your ears for they hear, and your hearts for they comprehend. For truly I say to you, that many prophets and righteous men have desired to see those things which you see, and have not seen them, and hear those things which you hear, and have not heard them.”

6 Then Y'shúa sent the multitude away and his disciples came to him, saying, “Declare to us the parable of the field.” [see 39:7-10; 44:7] And he answered and said to them, “He that sows the good seed is the ‘Son of Man’;⁴³ the field is the world, the good seed are the children of the Kingdom, but the tares [darnel, weeds] are the children of the unrighteous. The enemy that sowed them is the devil, the harvest is The End of the Age, and the reapers are the messengers.

7 As therefore the tares are gathered and burned in the fire so shall it be in the end of this world. The ‘Son of Man’ shall send forth his messengers, and they shall gather out of his Kingdom all things that offend, and them which act lawlessly, and shall cast them into a furnace of fire, and they who will not be purified shall be utterly consumed. Then shall the righteous shine forth as the sun in the Kingdom of heaven.”

8 “Hear also the parable of the Sower. The seed that fell by the wayside is like when any hear the Word of the Kingdom, and do not comprehend it, then comes the wicked one and catches away that which was sown in their heart. These are they which received seed by the wayside.

⁴³ Identifying the “Son of Man”. See Commentary Edition.

9 And they that received the seed into stony places, the same are they that hear the Word and immediately receive it with joy. Yet they have no root in themselves but endure only a while, for when tribulation or persecution arises because of the Word, by and by they are caused to stumble.

10 They also that received seed among the thorns are they that hear the Word, and the cares of this world and the deceitfulness of riches choke the Word, and they become unfruitful.

11 But they that receive the seed into the good ground, are they that hear the Word and comprehend it, who also bear fruit and bring forth, some thirty, some sixty, some a hundredfold.

12 These things I declare to you of the inner circle; but to those of the outer in parables. Let them hear who have ears to hear.”

SECTION V

Chapters 41-50

Chapter 41

Y'shúa Set Free the Caged Birds

1 And as Y'shúa was [leaving Nain in Galilee and] heading to Jericho [in the Jordan Valley near the Dead Sea] there met him a man with a cage full of birds which he had caught and some young doves. And he saw how they were in misery having lost their liberty and moreover being tormented with hunger and thirst.

2 And he said to the man, “What are you doing with these?” And the man answered, “I go to make my living by selling these birds which I have taken.”

3 And Y'shúa said, “What do you think, if another, stronger than you or with greater craft, were to catch you and bind you, or your wife, or your children, and cast you into a prison, in order to sell you into captivity for his own profit, and to make a living?”

4 Are these not your fellow creatures, only weaker than you? And does not the same Elohíym, our Father-Mother, care for them as for you? Let these, your little brethren and sisters, go forth into freedom, and see that you do this thing no more but provide honestly for your living.”

5 And the man marveled at these words and at his authority, and he let the birds go free. So, when the birds came forth, they flew to Y'shúa and stood on his shoulder and sang to him.

6 And the man inquired further of his doctrine, and he went his way, and learnt the craft of making baskets, and by this craft he earned his bread, and afterwards he broke his cages and his traps, and became a disciple of Y'shúa.

Working on the Šabbath

7 And Y'shúa beheld a man working on the Šabbath, and he said to him, “Man, if you know what you do, you are blessed, for you do not break the Toráh in the spirit; but if you do know, you are accursed and a transgressor of the Toráh.”

8 And again, Y'shúa said to his disciples, “What shall be done to these servants, who knowing the will of their Master, do not prepare themselves for his coming, neither do according to his will?”

9 Truly I say to you, they that know the will of their Master and does not do it, shall be beaten with many stripes. But they, who do not know the will of their Master and does not do it, shall be beaten with but few stripes. To whomsoever much is given, of them is much required. And to whom little is given, from them little is required.”

A Blind Man Denies that Others See

10 And there was a certain man who was blind from his birth. And he denied that there were such things as sun, moon, and stars, or that color existed. And they tried in vain to persuade him that other people saw them; and they led him to Y'shúa, and he anointed his eyes and made him to see.

11 And he greatly rejoiced with wonder and fear and confessed that previously he was blind. And now after this, he said, “I see all, I know everything, I am like Elohíym.”

12 And again, Y'shúa said to him, “How can you know all? You cannot see through the walls of your house, nor read the thoughts of your fellow men, nor comprehend the language of birds, or of animals. You cannot even recall the events of your former life, conception, or birth.

13 Remember with humility how much remains unknown to you, yea, unseen, and doing so, you may see more clearly.”

Chapter 42

Y'shúa Teaches About Marriage;

1 And it came to pass that when Y'shúa had finished these sayings, he departed from Galilee and came into the coasts of Judæa beyond Jordan; and great multitudes followed him, and he healed them there.

2 The Pharisees also came to him, testing him and saying to him, "Is it lawful for a man to put away a wife for every cause?"

3 And he answered and said to them, "In some nations, one man has many wives and puts away whom he will for a just cause; and in some, a woman has many husbands and puts away whom she will for a just cause; and in others, one man is joined to one woman, in mutual love, and this is the first and the better way.

4 For have you not read that Elohiým who made them at the beginning, made them male and female, and said, 'For this cause shall a man or a woman leave father and mother, and shall cleave to his wife or her husband, and they two shall be one flesh.'

5 Wherefore they are no more two, but one flesh. What therefore Elohiým have joined together, let not man put asunder."

6 They said to him, "Why did Moshéh then command to give a writing of divorcement?" He said to them, "Moshéh, because of the hardness of your hearts, permitted you to put away your wives, even as he permitted you to eat flesh, for many causes, but from the beginning it was not so.

7 And I say to you, 'Whosoever shall put away a wife, except it be for a just cause, and shall marry another in her place, commits adultery.'" His disciples say to him, "If the case of the man is so with his wife, it is not good to marry."

8 But he said to them, "All cannot receive this saying, except those to whom it is given. For there are some, celibates who were so born from their mother's womb, and there are some, which were made celibates of men, and there are some, who have made themselves celibates for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it."

His Blessing of the Little Children

9 Then there came to him little children that he should put his hands on them and bless them, and the disciples rebuked them.

10 But Y'shúa said, "Permit little children to come to me and do not forbid them, for of such is the Kingdom of Heaven." And he laid his hands on them and blessed them.

The Ten Lepers

11 And as he entered a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, "Y'shúa, Master, have mercy on us."

12 And when he saw them, he said to them, “Go, show yourselves to the priests.” And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified Elohíym and fell down on his face at his feet, giving him thanks. And he was a Samaritan.

13 And Y'shúa answering said, “Were there not ten cleansed? But where are the nine? Are there not any found that returned to give glory to Elohíym, except this ‘stranger’.” And he said to him, “Arise, go your way, your faith has made you whole.”

Chapter 43

The Rich Young Ruler & Forsaking All

1 And, behold, one came and said to him. “Good Master, what good thing shall I do, that I may have everlasting life?” And he said to him, “Why do you call me good? There is none good but One, that is, Elohiým; But, if you will enter into life, keep the mitzyoth.” He said to him, “Which are they?”

2 Y'shúa said, “What does Moshéh teach? You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honour your father and your mother and, you shall love your neighbor as yourself.” The young man said to him, “All these things have I kept from my youth up; What do I still lack?”

3 Y'shúa said to him, “If you desire to be perfect, go and sell what you have in abundance, and give to those who have not, and you shall have treasure in heaven; and come and follow me.”

4 But when the young man heard that saying, he went away sorrowful, for he had great possessions, yea, more than satisfied his needs.

5 Then Y'shúa said to his disciple, “Truly I say to you, that the rich man, with difficulty, shall enter into the Kingdom of heaven. And again, I say to you, it is easier for a camel to go through the ‘gate of the needle’s eye’ than for a rich person to enter into the Kingdom of Elohiým.”

6 When his disciples heard it, they were exceedingly amazed, saying, “Who then can be saved?” But Y'shúa beheld them, and said to them, “For the carnal (fleshly) mind this is impossible, but with the spiritual mind all things are possible.

7 And I say to you, do not make for yourselves friends of ‘the mammon of unrighteousness’ so that when you fail they may receive you into their earthly habitations; But rather make for yourselves friends of the true riches, even the wisdom of Elohiým, that you may so be received into eternal dwellings which fade not away.”

8 Then Képha said to him, “Behold we have forsaken all and followed you.” And Y'shúa said to them, “Truly I say to you, that you which have followed me, in the regeneration when the ‘Son of Man’ shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the Twelve Tribes of Yisraél, but the things of this world it is not mine to give.

9 And everyone that has forsaken riches, houses, and friends, for the sake of the Kingdom of Heaven and its righteousness, shall receive a hundredfold in the age to come and shall inherit everlasting life. But many that are first shall be last, and many that are last shall be first.”

Eating with Unwashed Hands

10 And there came to him certain ones of the Scribes and Pharisees who had seen one of his disciples eat with unwashed hands.

11 And they found fault, for the [Establishment] Judæans do not eat unless they have first washed their hands, and, many other things they observe, in the washing of cups and of vessels and of tables.

12 And they said, “Why do not all your disciples walk after the tradition of the elders, for we saw one who did eat with unwashed hands?”

13 And Y'shúa said, “Well has Moshéh commanded you to be clean, and to keep your bodies clean, and your vessels clean, but you have added things, which often cannot be observed by everyone at all times and in all places.

14 Hearken to me, therefore, not only unclean things entering into the body of man defile the man, but much more do evil and unclean thoughts, which pour from the heart of man, defile the inner man and defile others also. Therefore, take heed to your thoughts and cleanse your hearts and let your food be pure.

15 These things you ought to do and not to leave the others undone. Whoever breaks the law of purification out of necessity, are blameless, for they do it not of their own will, neither despising the law which is just and good. For cleanliness in all things is great gain.

16 Be not followers of evil fashions of the world even in appearance; For, many are led into evil by the outward appearance, and the likeness of evil.” [1 Thess. 5:22]

Chapter 44

The Confession of the Twelve; Yom Teruah

1 Again Y'shúa sat near the sea, in a circle of twelve palm trees, where he often resorted, and the Twelve and their fellows came to him, and they sat under the shade of the trees, and the Holy One taught them, sitting in their midst.

2 And Y'shúa said to them, “You have heard what men in the world say concerning me, but whom do you say that I am?” Képha rose up with Andrew his brother and said, “You are the Mashíakh, the Son of the living Ęl, who descends from heaven and dwells in the hearts of them who believe and obey to righteousness.” And the rest rose up and said, each after his own manner, “These words are true, so we believe.”

3 And Y'shúa answered them saying, “Blessed are you, my twelve, who believe, for flesh and blood has not revealed this to you, but the Spirit of Elohíym, which dwells in you. I indeed am the Way, the Truth and the Life; And, the Truth comprehends all things.

4 All truth is in Elohíym, and I bear witness to the truth. I am the true Rock, and on this Rock do I build my Assembly, and the gates of Sheól shall not prevail against it, and out of this Rock shall flow rivers of living water to give life to the peoples of the earth. [Ex. 17:6; 33:21-22]

5 You are my chosen twelve. In me, the Head and Cornerstone, are the Twelve foundations of my house built on the rock, and on you, in me, shall my Assembly be built, and in truth and righteousness shall my Assembly be established.

6 And you shall sit on twelve thrones and send forth light and truth to all the Twelve Tribes of Yisraél after the Spirit, and I will be with you, even to The End of the Age.

Perverse Leaders shall Arise

7 But there shall arise after you, men of perverse minds who shall, through ignorance or through craft, suppress many things that I have spoken to you, and lay to me things that I never taught, sowing tares among the good wheat which I have given you to sow in the world.

8 Then shall the truth of Elohíym endure the contradiction of sinners, for thus it has been, and thus it will be. But the time comes when the things which they have hidden shall be revealed and made known, and the truth shall make free those which were bound.

9 One is your Master; all you are brethren, and one is not greater than another in the place which I have given to you, for you have one Master, even Mashíakh, who is over you and with you and in you, and there is no inequality among my twelve, or their fellows.

10 All are equally near to me. Therefore, do not strive for the first place, for you are all first, because you are the foundation stones and pillars of the Assembly, built on the truth which is in me and in you, and the truth and the Toráh you shall establish for all, as shall be given to you.

11 Truly, when you and your fellows agree together touching anything in my name, I am in the midst of you and with you.

12 Woe is the time when the spirit of the world enters into the Assembly and my teachings and precepts are made void through the corruption of men and of women. Woe is the world when the Light is hidden. Woe is the world when these things shall be.”

Y'shúa Prays

13 At that time, Y'shúa lifted his voice and said, “I thank you, O most righteous Parent, Creator of the heavens and earth, that though these things are hidden from the wise and the prudent [the Ḥakhamím], they are nevertheless revealed to babes.

14 No one knows you, except the Son, who is the Daughter of man. None knows the Daughter or the Son except they to whom the Mashíakh is revealed, who is the Two-in-One.⁴⁴

15 “Come to me all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest for your souls. For my yoke is equal and it is easy, my burden is light and presses not unequally.”

⁴⁴ Cf. Prologue Verse 6: Love-Wisdom, Father-Mother, Son-Daughter, in 20:5; 31:7; 44:14; 51:2, 9; 64:8; 72:5; 76:10. See, Excursus.

Chapter 45

Yom ha'Kippurim Preparation; Seeking For Signs

1 Then certain ones of the Scribes and of the Pharisees answered saying, “Master, we wish to see a sign from you.” But he answered and said to them, “An evil and adulterous generation [void of spiritual discernment] seeks after a sign [ignoring what has already been given] and there shall no sign be given to it, except the sign of the prophet Jonah.

2 Yea, as Jonah was three days and three nights in the belly of the Whale, so shall the ‘Son of Man’ be three days and three nights in the heart of the earth, and afterward he shall rise.⁴⁵

3 The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here.

4 The Queen of the South shall arise in the judgment with this generation and shall condemn it; For, she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.”

The Unclean Spirit

5 Again he said: “When the unclean spirit is gone out of any, he walks through dry places seeking rest and finding none. It said, “I will return into my house from whence I came out. And when he is come, he finds it empty, swept and garnished, for they asked not the Good Spirit to dwell within them and be their eternal Guest.

6 Then he goes and takes with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of all such is worse than the first. Even so shall it be also to this wicked generation, which refuses entrance to the Spirit of Elohíym.

7 For I say to you, whosoever blasphemes the ‘Son of Man’, it shall be forgiven them; But whoever blasphemes the Ruách ha'Qodésh, it shall not be forgiven them either in this age, or in the next, for they resist the Light of Elohíym, by the false traditions of men.”

Y'shúa's True Family

8 While, he yet spoke to the people, behold, his parents and his brothers and his sisters stood without, desiring to speak with him. Then one said to him, “Behold your father and your mother, and your brothers and your sisters stand without, desiring to speak with you.”

9 But he answered and said to him that told him, “Who is my father and who is my mother? and who are my brothers and my sisters?”

⁴⁵ For the “three days and three nights” prophecy, compare 45:2; 49:3; 71:5; 79:6; 82:17; 83:5-10; 84:9; 85:5; 88:6.

10 And he stretched forth his hand towards his disciples and said, “Behold, my father and my mother, my brothers and sisters, and my children! For whosoever shall do the will of my Parent who is in heaven, the same is my father and my mother, my brother and my sister, my son and my daughter.

The Covetous

11 And there were some Pharisees, who were covetous and proud of their riches, and he said to them, “Take heed to yourselves, and beware of covetousness, for a man’s life consists not in the abundance of things which he possesses.”

12 And he spoke a parable to them, saying, “The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, ‘What shall I do, because I have no room where to bestow my fruits?’

13 And he said, ‘This will I do: I will pull down my barns and build greater, and there I will bestow all my fruits and my goods.

14 And I will say to my soul, you have abundant goods laid up for many years, take your ease, drink and be merry.’

15 But Elohiym said to him, ‘You fool, this night your life shall be required of you; Then, whose shall those things be, which you have provided?’

16 So are they that lay up treasures for themselves and are not rich in good works to those that need and are in want.”

Chapter 46

The Transfiguration on the Mount at Sukkóth

1 After six days, when the H̄ag Sukkóth [Festival of Tabernacles] was at hand, Y'shúa took the Twelve and brought them apart up into a high mountain, and as he was praying the fashion of his countenance was changed, and he was transfigured before them, and his face did shine as the sun, and his garment was white as the light.

2 And, behold, there appeared to them Moshéh and Eliyáhu talking with him and spoke of the Toráh, and of his decease, which he should accomplish at Yerushaláyim.

3 And Moshéh spoke, saying, “This is he of whom I foretold, saying, ‘A prophet from the midst of your brethren like me, shall אֱלֹהִים send to you’, and that which אֱלֹהִים speaks to him, shall he speak to you, and to him shall you hearken, and whosoever will not obey shall bring upon themselves their own destruction.

4 Then Képha said to Y'shúa, “Rabban, it is good for us to be here; if you desire, let us make here three Sukkáth; one for you, and one for Moshéh, and one for Eliyáhu.”

5 While he yet spoke, behold a bright cloud overshadowed them, and twelve rays as of the sun issued from behind the cloud. And a voice came out of the cloud, which said, “This is my beloved Son, in whom I am well pleased; hear you him.” [cf., 8:2 & 5:5]

6 And when the Talmidíym heard it, they fell on their faces and were much amazed, and Y'shúa came and touched them and said, “Arise and be not afraid.” And when they had lifted their eyes, they saw no man, except Y'shúa only. And the six glories were seen upon him.

The Giving of the Law of Mashíakh

7 And Y'shúa said to them, “Behold a new Toráh I give to you, [the higher law; 25:8] which is not new but Ancient. Even as Moshéh gave the Ten Sayings to Yisraél after the flesh, so also, I give to you, the Twelve sayings, for the Kingdom of Yisraél after the spirit.

8 For, who is the Yisraél of Elohíym? Even they of every nation and tribe who work righteousness, love mercy, and keep my commandments--these are the true Yisraél of Elohíym.” And standing upon his feet, Y'shúa spoke, saying:

9 “Hear Yisraél, אֱלֹהִים Elohéyḵa is One; Many are My seers and My prophets. In Me everything lives and moves and has being.”

10 You will worship One: אֱלֹהִים, the Father-Mother in the heavens of whom are all things and revere the sacred name.

11 You will revere your fathers and your mothers on earth, whose care is for you, and all the Teachers of Righteousness.

12 You will cherish and protect the weak, and those who are oppressed, and all creatures that suffer wrong.

13 You will work with your hands the things that are good and decent; so, you will eat the fruits of the earth and live long in the earth.

14 You will purify yourselves daily and rest the Seventh Day from labor, keeping holy the Šabbaths and the Festivals of your Elohým.

15 Do to others as you desire that others should do to you.

16 You will not take away the life of any creature for your pleasure, nor for your profit, nor torment it.

17 You will not steal the goods of anyone, nor gather lands and riches to yourselves, beyond your need or use.

18 You will not eat the flesh nor drink the blood of any slaughtered creature nor anything which brings disorder to your health or senses.

19 You will not make impure marriages where love and health [shalom] are not, nor corrupt yourselves or any creature made pure by the Holy One. [1 Cor. 6:15-20; 7:15]

20 You will not bear false witness against any nor willfully deceive any by a lie to hurt them.

21 Do not to others as you desire that others should not do to you.

22 And when the Talmidíym heard these words, they smote upon their breasts, saying:

“Wherein we have offended, O Elohým forgive us: and may your Love, Wisdom, and Truth within us, incline our hearts to love and keep this Holy Toráh.”

23 And Y'shúa said to them, “My yoke is equal and my burden light, if you are willing to bear it, to you it will be easy. Lay no other burden on those that enter into the Kingdom, but only these necessary things.

24 This is the New Toráh to the Yisraél of Elohým, and the Toráh is within, for it is the Toráh of Love—and it is not new but ancient. Take heed that you add nothing to this Toráh, neither take anything from it. Truly I say to you, they who believe and obey this Toráh shall be delivered, and they who know and obey it not, shall be lost.

25 But as in Adam all die so in Mashíakh shall all be made alive. [Romans 5] And the disobedient shall be purged through many fires; and they who persist shall descend and shall perish eternally.”

26 And as they came down from the mountain, Y'shúa charged them, saying, “Tell the vision to no man, until the ‘Son of Man’ is risen again from the dead.”

27 His Talmidíym asked him, saying, “Why then do the Scribes say that Eliyáhu must first come? And Y'shúa answered and said to them, “Eliyáhu truly shall first come and restore all things. [Mal. 4:5]

28 But I say to you, that Eliyáhu is come already, and they knew him not, but have done to him whatsoever they desired. Likewise, shall also the 'Son of Man' suffer of them. Then the Talmidíym understood that he spoke to them of Yoḥanán ha'Matvíl [John the Baptist].

Chapter 47

The Spirit Gives Life

1 And when they were come down from the Mount, one of his disciples asked him, “Master, if a person does not keep all these mitzvóth shall he enter into Life?” And he said, “The Toráh [I give you] is good in the letter and without the spirit is dead; But the spirit makes the letter alive.

2 Take heed that you obey from the heart, and in the spirit of love, all the mitzyoth which I have given to you.

3 It has been written, ‘You shall not kill’ but I say to you, if any hate and desire to slay, they are guilty of [transgressing] the Toráh, yea, if they cause hurt or torture to any innocent creature, they are guilty. But if they kill to put an end to suffering which cannot be healed, they are not guilty, if they do it quickly and in love.

4 It has been said, ‘You shall not steal’; But I say to you, if any, not content with what they have, desire and seek after that which belongs to another or if they withhold that which is just from the worker, they have stolen in their heart already, and their guilt is greater than that of one who steals a loaf in necessity to satisfy his hunger.

5 Again you have been told, ‘You shall not commit adultery’; But I say to you, if man or woman join together in marriage with unhealthy bodies and beget unhealthy offspring, they are guilty, even though they have not taken their neighbor’s spouse; And if any have not taken a woman who belongs to another, but desire in their heart and seek after her, they have committed adultery already in spirit.

6 And again I say to you, ‘If any desire and seek to possess the body of any creature for food, or for pleasure, or for profit, they defile themselves thereby.

7 Yea, and if a man tells the truth to his neighbor in such a way as to lead him into evil, even though it is true in the letter, he is guilty.

8 Walk in the spirit, and thus, you shall fulfill the Toráh and be fit for the Kingdom. Let the Toráh be within your own hearts rather than on tables of memorial, which things, nevertheless, you ought to do and not to leave the other undone. For the Toráh, which I have given to you, is holy, just, and good, and blessed are all they who obey and walk therein.

9 Elohíym is Spirit, and they who worship Elohíym must worship in spirit and in truth, at all times and in all places.”

The Rich Man and the Beggar

10 And he spoke this parable to them who were rich, saying, “There was a certain rich man who was clothed in purple and fine linen, and rejoiced in luxury every day.

11 And there was a certain beggar named Elazar, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table; Moreover, the dogs came and licked his sores.

12 And it happened, that the beggar died, and was carried by the messengers into Abraham's bosom. The rich man also died and was buried with great pomp. And in Sheól, he lifted his eyes, being in torments, and sees Abraham afar off, and Elazar in his bosom.

13 And he cried and said, 'Father Abraham, have mercy on me, and send Elazar that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this place.'

14 But Abraham said, 'Son, remember that you in your lifetime received your good things, and likewise Elazar bad things; But now, he is comforted, and you are tormented. And thus, are the changes of life for the perfecting of souls. And beside all this, between us and you there is a great chasm established, so that those that would pass from here to you cannot; Neither can they pass to us that would come from there, till their time be accomplished.'

15 Then he said, 'I ask you therefore, Father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also came into this place of torment.'

16 Abraham said to him, 'They have Moshéh and the prophets, let them hear them.' And he said, 'No, Father Abraham; But if one went to them from the dead, they would repent.'

17 And Abraham said to him, 'If they do not listen to Moshéh and the prophets, neither will they be persuaded, though one rose from the dead.'

Chapter 48

Y'shúa Feeds One Thousand with 5-Melons

1 And it came to pass as Y'shúa had been teaching the multitudes, and they were hungry and weak by reason of the heat of the day that there passed by that way a woman on a camel laden with melons and other fruits.

2 And Y'shúa raised his voice and cried out, “O you that thirst, seek the living water which comes from heaven, for this is the water of life, of which, whoso drinks does not thirst again.”

3 And he took of the fruit, five melons and divided them among the people, and they ate, and their thirst was quenched, and he said to them, “If Elohíym makes the sun to shine, and the water to fill out these fruits of the earth, will not the same be the sun of your souls, and fill you with the water of life?

4 Seek the truth and let your souls be satisfied. The truth of Elohíym is that water which comes from heaven, without money and without price, and they who drink shall be satisfied. And those whom he fed were one thousand men, women and children—and none of them went home hungry or thirsty; and many that had fever were healed.

Questions about the Šabbath Day

5 At that time, Y'shúa went on the Sabbath day through the cornfields, and his disciples were hungry and began to pluck the ears of corn, and to eat.

6 But when the Pharisees saw it, they said to him, “Behold, your disciples do that which is not lawful to do upon the Šabbath day.

7 And he said to them, “Have you not read what Dawíd did, when he was hungry, and they that were with him? How he entered the house of Elohíym and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

8 Or have you not read in the Toráh, how that on the Šabbath days, the priests in the Miqdáš do work on the Šabbath and are blameless? But I say to you, that in this place is One greater than the Miqdáš.

9 But if you had known what this means, ‘I will have mercy and not sacrifice’ you would not have condemned the guiltless. For the ‘Son of Man’ is Master – even of the Šabbath.”

Healing on the Šabbath Day

10 And when he was departed from there, he went into their Synagogue. And, behold, there was a man that had his hand withered. And they asked him, saying, “Is it lawful to heal on the Šabbath days?” – that they might accuse him.

11 And he said to them, “What man shall there be among you that shall have but one sheep, and if it falls into a pit on the Šabbath day, will he not lay hold on it and lift it out? And if you give help to a sheep, shall you not also give help to a man that needs it?

12 Wherefore, it is lawful to do good on the Šabbath day.” Then said he to the man, “Stretch forth your hand.” And he stretched it forth, and it was restored whole, like as the other.

13 Then the Pharisees went out and held a council against him, how they might destroy him. But when Y'shúa knew it, he withdrew himself from thence. And great multitudes followed him, and he healed their sick and infirm and charged them that they should not make it known.

14 So it was fulfilled, which was spoken by Yeshayáhu the prophet, saying, “Behold my servant, whom I have chosen, my beloved, in whom my soul is well pleased; I will put My Spirit upon him, and he will show judgment to the Nations;

15 He shall not strive nor cry, neither shall any man hear his voice in the streets; A bruised reed he shall not break, and smoking flax he shall not quench till he sends forth judgment to victory [Isa 42:1-2]; And in his Name will the Nations trust.” [Isa 11:10]

Chapter 49

The True Miqdash of Elohiym

1 And the Feast of the Passover was near. And it happened that some of the disciples, being masons, were set to repair one of the chambers of the Miqdásh. And Y'shúa was passing by, and they said to him, “Master, do you see these great buildings and what manner of stones are here, and how beautiful is the work of our ancestors?”

2 And Y'shúa said, “Yes, it is beautiful and well-wrought are the stones, but the time comes when not one stone shall be left on another, for the enemy shall overthrow both the city and the Miqdásh.

3 But the True Miqdásh is the body of man in which Elohiym dwells by the Spirit, and when this Miqdásh is destroyed, in three days [and nights],⁴⁶ Elohiym raises up a more glorious Miqdásh, which the eye of the natural man does not perceive.

4 Do you not know that you are the Miqdashím of the Ruách ha'Qodesh? and whoever destroys one of these Miqdashím the same shall be himself destroyed?”

The Scribes Seek to Entangle Y'shúa Over Sacrifices in the Mikdash

5 And some of the Scribes, hearing him, sought to entangle him in his talk and said, “If you would put away the sacrifices of sheep and oxen and birds, to what purpose was this Miqdásh built for Elohiym by Solomon, which has been now forty-six years in restoring?”

6 And Y'shúa answered and said, “It is written in the prophets, ‘My house shall be called a house of prayer for all nations’ [Isa 56:7] for the sacrifice of praise and thanksgiving. But you have made it a house of slaughter and filled it with abominations.

7 Again it is written, ‘From the rising of the sun to the setting of the same, my name shall be great among the nations and incense with a pure offering shall be offered to me.’ But you have made it a desolation with your offerings of blood and used the sweet incense only to cover the bad smell thereof. I am come not to destroy the Toráh but to bring to fullness.

8 Do you not know what is written? ‘Obedience is better than sacrifice and to hearken is better than the fat of rams. [1Sam 15:22]’ ‘I, אֵלֵאזָר, am weary of your burnt offerings and vain oblations.’ ‘Your hands are full of blood.’ [Isa 1:10-14]

9 And is it not written, what is the true sacrifice? ‘Wash you and make you clean and put away the evil from before my eyes, cease to do evil, learn to do well. Do justice for the fatherless and the widow and all that are oppressed.’ So, doing, you shall fulfill the Toráh. [Isa 1:15-17]

⁴⁶ Cf. 45:2; 49:3; 71:5; 79:6; 82:17; 83:5-10; 84:9; 85:5; 88:6.

The Mikdash will be Taken Away

10 The day comes when all that which is in the outer court, which pertains to blood offerings, shall be taken away and pure worshippers shall worship The Eternal One in purity and in truth!" [23:11; Rev. 11:1-2; 11:19]

11 And they said, "Who are you that seeks to do away with the sacrifices, and despises the seed of Abraham? Have you learned this blasphemy from the Greeks and the Egyptians?"

12 And Y'shúa said, "Before Abraham was, I am he." And they refused to listen, and some said, "He is inspired by a demon!" And others said, "He is mad!" And they went their way and told these things to the Priests and Elders. And they were angry, saying, "He has spoken blasphemy!"

Chapter 50

Mashiakh the Light of the World

1 Then again, Y'shúa spoke to them, saying, "I am the Light of the world. He that follows me shall not walk in darkness but shall have the light of life."

2 The Pharisees therefore said to him, "You testify of yourself—your record is not true."

3 Y'shúa answered and said to them, "Though I testify of myself, yet my record is true, for I know from where I came, and where I go; But you cannot tell from where I come, and where I go."

4 You judge after the flesh – I judge no man. And yet if I judge, my judgment is true, for I am not alone, but I come from the Father-Mother who sent me.

5 It is also written in your Toráh, that the testimony of two men is true. I am one that testify of myself, Yoĥanán testified of me, and he is a prophet, and the Spirit of truth that sent me testifies of me."

6 Then they said to him, "Where is your Father and your Mother?" Y'shúa answered, "You neither know me, nor my Parent. If you had known me, you should have known my Father and my Mother also".

7 And one said, "Show us the Father, show us the Mother, and we will believe you." And he answered saying, "If you have seen your brother and felt his love, you have seen the Father. If you have seen your sister and felt her love, you have seen the Mother.

8 Far and near, the All Holy One knows their own, yea, in each of you, the Fatherhood and the Motherhood may be seen, for the Father and the Mother are One in Elohíym.⁴⁷

9 Y'shúa spoke these words in the treasury as he taught in the Miqdásh. And no man laid hands on him for his hour was not yet come.

Y'shúa Speaks of Going Away

Then Y'shúa said to them again, "I go my way, and you shall seek me, and shall die in your sins. Where I go, you cannot come."

10 Then said the Judæans, "Will he kill himself?" because he said, "Where I go, you cannot come." And he said to them, "You are from beneath. I am from above. You are of this world. I am not of this world.

11 Therefore I said to you that you shall die in your sins; For, if you believe not that I am of Elohíym, you shall die in your sins."

12 Then they said to him, "Who are you?" And Y'shúa said to them, "Even the same that I said to you from the beginning.

⁴⁷ See Chapters 64 and 66.

13 I have many things to say which shall judge you. But the Holy One that sent me is true. And I speak to the world those things which I have heard from above.”

14 Then Y'shúa said to them, “When you have lifted up the ‘Son of Man’, then you shall know that I am sent of Elohíym, and that I do nothing of myself; But, as the All Holy One has taught me, I speak these things, the All Holy One who sent me is with me. The All Holy One has not left me alone for I always do those things that please The Eternal One.

15 As he spoke these words, many trusted in him, for they said, “He is a Prophet sent from Elohíym—let us hear him.”

SECTION VI

Chapters 51-60

Chapter 51

The Truth Makes Free; Abraham's True Children

1 Then Y'shúa said to those [establishment] Judæans that trusted in him, "If you continue in my Word, then are you my disciples indeed. And you shall know the truth and the truth shall make you free."

2 They answered him, "We are Abraham's seed and were never in bondage to any man. How can you say, 'You shall be made free?'" Y'shúa answered them, "Truly, Truly, I say to you, whosoever commits sin is the servant of sin. And the servant abides not in the house forever; But the Son and the Daughter abides evermore.

3 Therefore, if the Son shall make you free, you shall be free indeed. I know that you are Abraham's seed after the flesh but you seek to kill me, because my Word has no place in you.

4 I speak that which I have seen with my Parent and you do that which you have seen with your parent." They answered and said to him, "Abraham is our father." Y'shúa said to them, "If you were Abraham's children, you would do the works of Abraham.

5 But now you seek to kill me, a man that has told you the truth, which I have heard of Elohiým: Abraham did not do this. You do the deeds of your father. Then they said to him, "We are not born of fornication; we have one Father, even Elohiým."

6 Y'shúa said to them, "If Elohiým were your Parent, you would love me for I proceeded forth and came from Elohiým; neither came I of myself, but the All Holy One [the Kol ha'Qadosh] sent me. Why do you not comprehend my speech? Even because you cannot hear my Word.

7 You are of your father the devil [the slanderer] and the lusts of your father you will do. He was a murderer from the beginning and abode not in the truth because [of this] there is no truth in him.

8 When he speaks a lie, he speaks of his own. For he is a liar and the father of it. And because I tell you the truth, you do not believe me.

9 As Moshéh raised the Serpent in the wilderness, so must the Son and Daughter of Man be raised, that whosoever gazes, believing, should not perish, but have everlasting life.

10 Which of you convicts me of sin? And if I speak the truth, why do you not believe me? He that is of Elohiým hears the Words of Elohiým: you therefore do not hear them, because you are not of Elohiým."

11 Then the Judæans answered and said to him, "Do we not rightly say that you are a Samaritan and have a demon?" Y'shúa answered, "I do not have a demon, but I honour the All Holy One, and you dishonor me. And I seek not my own glory but the glory of Elohiým. But there is One who judges."

Challenges to His Teaching to not Eat Flesh

12 And certain of the Elders and Scribes from the Miqdásh came to him saying, “Why do your disciples teach men that it is unlawful to eat the flesh of animals though they be offered in sacrifice as ordained by Moshéh.

13 For it is written, Elohíym said to Noah, ‘The fear and the dread of you shall be upon every animal of the field, and every bird of the air, and every fish of the sea, into your hand they are delivered.’

14 And Y'shúa said to them, “You hypocrites, well did Yeshayáhu speak of you and your forefathers saying, ‘This people approach close to me with their mouths and honors me with their lips, but their heart is far from me. For in vain do they worship me, believing and teaching for divine teachings, the commandments of men in my name but doing so only to satisfy their own lusts.’

15 As also Yirmeyáhu testifies when he says concerning blood offerings and sacrifices, I, אֲנִי, Elohíym, commanded none of these things in the day that you came out of Egypt, but only this I commanded you: to do righteousness, walk in the ancient paths, do justice, love mercy, and walk humbly with your Elohíym. [Jeremiah 7:23; 18:15; 22:3]

16 ‘But you did not hearken to me’ who in the beginning gave you all manner of seed and fruit of the trees and seed having been for the food and healing of man and animal.” And they said, “You speak against the Toráh.”

17 And he said, “In truth, I do not speak against Moshéh nor against the Toráh but against those who corrupted his Toráh, which he permitted because of the hardness of your hearts.

18 But, behold, a greater one than Moshéh is here!” And they were angry and took up stones to cast at him. And Y'shúa passed through their midst and was hidden from their violence.

Chapter 52

His Pre-Existence in Abraham's Time

1 Another time Y'shúa said, “Truly, Truly, I say to you, if a man keeps my saying, he shall never see death.” Then the [establishment] Judæans said to him, “Now we know that you have a demon.

2 Abraham is dead, and the prophets; and you say, ‘If a man keep my sayings, he shall never taste of death.’ Are you greater than our father Abraham, who is dead? and the Prophets are dead? Whom do you make yourself?”

3 Y'shúa answered, “If I honor myself, my honour is nothing. It is my Father that honors me; Of whom, you say that he is your Ēl. Yet you have not known him; But I know him, and if I should say, ‘I know him not’, I shall be a liar like you. But I know The All Holy One (Kol ha'Qadosh) and am known of The Eternal One.

4 Your father Abraham rejoiced to see my day; And, he saw it and was glad.” Then the Judæans said to him, “You are not yet forty-five years old, and have you seen Abraham?”

5 Y'shúa said to them, “Truly, Truly, I say to you, before Abraham was, I am he.”

6 And he said to them, “The All Holy One has sent you many prophets but you rose against those that were contrary to your lusts, reviling some and slaying others.”

7 Then they took up stones to cast at him; But Y'shúa was hidden, and went out of the Miqdásh, through the midst of them, and so again passed unseen by them.

He Speaks of Kingdom Comprehension

8 Again when his disciples were with him in a place apart, one of them asked him concerning the Kingdom, and he said to them:

9 “As it is above so it is below. As it is within, so it is without. As on the right hand, so on the left. As it is before, it is behind. As with the great, so with the small. As with the male, so with the female. When these things shall be seen then you shall see the Kingdom of Elohiým.

10 For in me there is neither male nor female; But both are one in the All Perfect. The woman is not without the man nor is the man without the woman.

11 Wisdom is not without love nor is love without wisdom. The head is not without the heart nor is the heart without the head in the Mashíakh, who atones [at-ones, unites, harmonizes, balances, reconciles, rectifies] all things. For Elohiým has made all things by number, by weight, and by measure, corresponding the one with the other.

12 These things are for those that comprehend to believe. If they do not comprehend, they are not for them. For to believe is to comprehend, and not to believe, is not to comprehend. ⁴⁸

⁴⁸ To intuitively comprehend leads to trusting-faithfulness. Each leads to the other, and each serves as a sign of the other.

Chapter 53

Y'shúa Heals the Blind on the Šabbath

1 And at another time as Y'shúa passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, “Master, who did sin? this man, or his parents, that he was born blind?”

2 Y'shúa answered, “To what significance is it, whether this man sinned, or his parents? So that the works of Elohíym are made manifest in him, I must work the works of my Parent who sent me while it is day. The night comes when no man can work. While I am in the world, I am the light of the world.”

3 When he had thus spoken, he spat on the ground, and mingled clay with the spittle and he anointed the eyes of the blind man with the clay and said to him, “Go, wash in the pool of Siloam (this means by interpretation, Sent).” Therefore, he went his way, washed, and came seeing.

4 Therefore, the neighbors and those who had seen him previously, that he was blind, said, “Is this not him that sat and begged?” Some said, “This is he.” Others said, “He is like him.” But he said, “I am he.”

5 Therefore they said to him, “How were your eyes opened?” He answered and said, “A man that is called Y'shúa made clay and anointed my eyes, and said to me, ‘Go to the pool of Siloam and wash.’ And I went and washed, and I received sight.”

6 Then they said to him, “Where is he?” He said, “I do not know where he is, that made me whole.”

He Speaks to the Sadducees of Resurrection

7 Then certain ones of the Sadducees came to him, who deny that there is a Resurrection, and they asked him, saying, “Master, Moshéh wrote to us, ‘If any man’s brother dies having a wife and leaving no children, that his brother should take his wife and raise up seed to his brother.

8 Now there were six brethren, and the first took a wife and he died childless: And the second took her to wife and he died childless: And the third, even to the sixth, and they died also leaving no children. Last of all, the woman died also.

9 Now in the [coming] Resurrection, whose of them is she, for the six had her to wife.”

10 And Y'shúa answered them saying, “Whether a woman with six husbands [polyandry] or a man with six wives [polygyny], the case is the same. For the children of this world marry and are given in marriage.

11 But they, which being worthy, attain to the [coming] Resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the messengers and are the children of Elohíym, being the children of the Resurrection.

12 Now that the dead are raised, even Moshéh showed at the bush, when he called Adonai, the Elohíym of Abraham, Yitšhaq and Ya’acob, for he is not the Elohíym of the dead but of the living, for all live to Him.

Chapter 54

Examination of him who was Born Blind

1 Then they brought to the Pharisees him that aforetime was blind. And it was the Šabbath day when Y'shúa made the clay and opened his eyes.

2 Then again, the Pharisees also asked him how he had received his sight. He said to them, “He put clay upon my eyes, and I washed and do see.”

3 Therefore, some of the Pharisees said, “This man is not of Elohíym because he does not keep the Šabbath day.” Others said, “How can a man that is a sinner do such miracles?” And there was a division among them.

4 They say to the blind man again, “What do you say of him, that he has opened your eyes?” He said, “He is a prophet.”

5 But the [Rulers of the] Judæans did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

6 And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?” His parents answered them and said, “We know that this is our son and that he was born blind; But, by what means he now sees we do not know; Nor who has opened his eyes. He is of age; ask him, he shall speak for himself.”

7 These words spoke his parents, because they feared the Judæans, for the Judæans had agreed already, that if any man did confess that he was the Mashíakh, he should be put out of the Synagogue. Therefore, his parents said, “He is of age? ask him.”

8 Then again, they called the man that was blind and said to him, “Give Elohíym the praise. We know that this man is a sinner.” He answered and said, “Whether he is a sinner or not, I do not know. One thing I do know, that whereas I was blind, now I see.”

9 Then said they to him again, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you did not listen. Why do you desire to hear it again? Will you also be his disciples?”

10 Then they reviled him, and said, “You are his disciple; But we are disciples of Moshéh. We know that Elohíym spoke to Moshéh. As for this fellow, we do not know from where he is.”

11 The man answered and said to them, “Why, herein is a marvelous thing, that you know not from whence he is, and yet he has opened my eyes. Now we know that Elohíym does not hear sinners.

12 But if any man is a worshipper of Elohíym, and does his will, him he hears. Since the world began, it was not heard that any man opened the eyes of one that was born blind. If this man were not of Elohíym, he could do nothing.”

13 They answered and said to him, “You were altogether born in sins, and do you teach us?” And they cast him out.

14 Y'shúa heard that they had cast him out, and when he had found him, he said to him, “Do you believe on the Son of Elohíym? He answered and said, “Who is he, Master, that I might believe on him.”

15 And Y'shúa said to him, “You have both seen him, and it is he that talks with you.” And he said, “Master, I believe.” And he bowed to him.

16 And Y'shúa said, “For judgment I am come into this world, that they which do not see might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said to him, “Are we blind also?”

The House of Elohíym & It's Members

17 And Y'shúa, when he came to a certain place where seven palm trees grew, gathered his disciples around him, and to each he gave a number and a name which only he knew who received it. And he said to them, “Stand you as pillars in the House of Elohíym and show forth the order according to your numbers which you have received.”

18 And they stood around him, and they made a body four square, and they counted the number, and could not. And they said to him, “Master, we cannot.” And Y'shúa said, “Let him who is greatest among you be even as the least, and the symbol of that which is first be as the symbol of that which is last.”

19 And they did so, and in every way, there was equality, and yet each bore a different number and the one side was as the other and the upper was as the lower, and the inner as the outer. And the Master said, “It is enough. Such is the House of the wise Master Builder. Foursquare it is, and perfect. Many are the rooms, but the House is One.

20 Again, consider the body of man, which is a Miqdásh of the spirit [the Ruách of Elohíym]. For the body is one, united to its head, which with it is one body. And it has many members, yet, all are one body, and the one Spirit rules and works in all; so also, in the Kingdom.

21 And the head does not say to the bosom, ‘I have no need of you’ nor the right hand to the left, ‘I have no need of you’ nor the left foot to the right, ‘I have no need of you’, neither the eyes to the ears, ‘We have no need of you’, nor the mouth to the nose, ‘I have no need for you’. For Elohíym has set in the one body every member as is fitting.

22 If the whole were the head, where were the breasts? If the whole were the belly, where were the feet? Yea, those members which some affirm are less honourable, upon them has Elohíym bestowed the more honour.

23 And those parts which some call unbecoming, upon those has been bestowed more abundant beauty, that they may care, one for the other. So, if one member suffers, all members suffer with it, and if one member is honoured all members rejoice.

24 Now you are my Body and each one of you is a member in particular, and to each one of you do I give the fitting place, and one Head over all, and one Heart the center of all, that there be no lack nor schism, so that with your bodies, your souls, and your spirits you may glorify the All Parent through the Spirit which works in all and through all.”

Chapter 55

Mashíakh The Good Shepherd;

1 At that time there passed by the way a shepherd leading his flock to the fold. And Y'shúa took up one of the young lambs in his arms and talked to it lovingly and pressed it to his bosom. And he spoke to his disciples, saying:

2 “I am the good shepherd and know my sheep and am known of mine. As the Parent of all knows me, even so I know my sheep, and lay down my life for the sheep. And other sheep I have, which are not of this fold; Those also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd.

3 I lay down my life so that I may take it again. No man takes it from me, but I lay it down of myself. I have power to lay my body down and I have power to take it up again.

4 I am the good shepherd. The good shepherd feeds his flock, he gathers his lambs in his arms and carries them in his bosom and gently leads those that are with young ones, yea the good shepherd gives his life for the sheep.

5 But he that is a hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees, and the wolf catches them and scatters the sheep. The hireling flees because he is a hireling and cares not for the sheep.

6 I am the door; By me, all who enter shall be safe and shall go in and out and find pasture. The evil one comes not but for to steal and to kill and destroy. I am come that they might have life, and that they might have it more abundantly.

7 He that enters by the door, is the shepherd of the sheep to whom the porter opens, and the sheep hear his voice, and he calls his sheep by name and leads them out, and he knows the number.

8 And when he puts forth his sheep he goes before them and the sheep follow him, for, they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.”

9a This parable Y'shúa spoke to them, but they did not comprehend what things they were which he spoke to them.

I and My Parent are One

9b Then Y'shúa said to them again, “My sheep hear my voice, and I know them, and they follow me, and I give to them everlasting life and they shall never perish, neither shall any man pluck them out of my hand.

10 My Parent, who gave them to me, is greater than all and no man is able to pluck them out of my Parent's hand. I and my Parent are one.”

11 Then the Judæans took up stones again to stone him. Y'shúa answered them, “Many good works have I showed you from my Parent, for which of those works do you stone me?”

12 The Judæans answered him, saying, “For a good work we do not stone you, but for blasphemy, because that you, being a man, makes yourself equal with Elohíym.” Y'shúa answered them, “Did I say that I was equal to Elohíym? No, but I am one with Elohíym. Is it not written in the Scripture?: “I said, ‘You are elohíym’”. [Psalm 82:6]

13 If he called them ‘elohíym’ to whom the word of Elohíym came, and the Scripture cannot be broken, do you say of him, whom the Parent of all has sanctified and sent into the world, ‘You do blaspheme’ because I said, ‘I am the Son of Elohíym’ and therefore, ‘One’ with the All Parent?

14 If I do not the works of my Parent, believe me not; But if I do, though you do not believe me, believe the works, that you may know and believe that the Spirit of the great Parent is in me, and I in my Parent.”

15 Therefore, they sought again to take him, but he escaped out of their hands and went away again beyond Jordan, into the place where Yoḥanán at first baptized and there he stayed.

16 And many resorted to him, and said, “Yoḥanán, truly did no miracle; he is the Prophet that should come.” And many believed in him.

Chapter 56

The Death & Resurrection of Elazar (Lazarus); Miriám [ha-Migdalíth], Martha, and Elazar

1 Now a certain man was sick, named Elazar of Bethany, the town of Miriám and her sister Martha. (It was that Miriám [ha-Migdalíth] who anointed the Master with scented oil and wiped his feet with her hair, whose brother Elazar was sick).

2 Therefore, his sisters sent to him saying, “Master, behold he whom you love is sick!” When Y'shúa heard that, he said, “This sickness is not to death, but that the glory of Elohíym might be manifest in him.” Now Y'shúa loved Miriám and her sister and Elazar.

3 When he heard that he was sick, he stayed two days still in the same place where he was. Then after that, he said to his disciples, “Let us go into Judæa again.”

4 His disciples said to him, “Master, the [Rulers of the] Judæans recently sought to stone you, and do you go there again?” Y'shúa answered, “Are there not twelve hours in the day? If any man walks in the day, he stumbles not, because he sees the light of this world.

5 But if a man walks in the night, he stumbles, because there is no light in him.” These things said he, and after that he said to them, “Our friend Elazar sleeps, but I go that I may awake him out of sleep.”

6 Then his disciples said, “Master, if he sleeps, he shall do well. And a messenger came to him saying, “Elazar is dead.”

7 Now when Y'shúa came, he found that he had lain in the grave four days already (Bethany was near to Yerushaláyim, about fifteen furlongs off). And many of the Judæans came to Martha and Miriám to comfort them concerning their brother.

8 Then Martha, as soon as she heard that Y'shúa was coming, went and met him, but Miriám sat still in the house. Then Martha said to Y'shúa, “Master, if you had been here my brother would not have died. But I know that even now, whatsoever you will ask of Elohíym, Elohíym will give it to you.”

9 Y'shúa said to her, “Your brother sleeps, and he shall rise again.” Martha said to him, “I know that he shall rise again, at the Resurrection at the last day.”

10 Y'shúa said to her, “I am the Resurrection and the Life, he that believes in me, though he were dead, yet shall he live. I am the Way, the Truth, and the Life, and whosoever lives and believes in me shall never die.”

11 She said to him, “Yes, Master. I believe that you are the Mashíakh, the Son of Elohíym, which should come into the world. And when she had so said, she went her way and secretly called Miriám her sister saying, “The Master is come and calls for you.” As soon as she heard that, she arose quickly and came to him.

12 Now Y'shúa was not yet come into the town but was in that place where Martha met him. Then the Judæans that were with her in the house and comforted her, when they saw Miriám that she arose up hastily and went out, followed her saying, “She goes to the grave to weep there.”

13 Then, when Miriám was come to where Y'shúa was and saw him, she fell at his feet, saying to him, “Master, if you had been here my brother would not have died.” When Y'shúa therefore saw her weeping and the Judæans that came with her also weeping, he groaned in the spirit and was troubled, and said, “Where have you laid him?” They said to him, “Master, come and see.” And Y'shúa wept.

14 Then the Judæans said, “Behold, how he loved him!” And some of them said, “Could not this man which opened the eyes of the blind, have caused that even this man should not have died?” Y'shúa therefore groaning again in himself (for he feared that he might be already [irretrievably] dead) comes to the grave. It was a cave and a stone lay upon it.

15 Y'shúa said, “Take away the stone.” Martha, the sister of him supposed to be dead, said to him, “Master by this time he stinks, for he has been dead four days!” Y'shúa said to her, “Did I not say to you, that if you would believe you should see the glory of Elohíym?” Then they took away the stone from the place where Elazar was laid.

16 And Y'shúa lifted up his eyes and chanting, invoked the great name, and said, “My Parent, I thank you that you have heard me. And I know that you always hear me, but because of the people which stand by I call upon you that they may believe that you have sent me.” And when he had thus spoken, he cried with a loud voice, “Elazar come forth.”

17 And he that was dead came forth bound hand and foot with graveclothes, and his face was bound about with a napkin.

18 Y'shúa said to them, “Loose him and let him go. When the thread of life is cut indeed, it comes not again, but when it is whole there is hope.” Then many of the Judæans⁴⁹ that came to Miriám and had seen the things which Y'shúa did, believed on him.

⁴⁹ Judæans in contrast to Galileans or Samaritans, etc. Judæans = Judæan Establishment or those under the Temple-Synagogue Government dominated by the Sadducean Priesthood and the Pharisees.

Chapter 57

Concerning Little Children

1 At the same time the disciples came to Y'shúa, saying, “Who is the greatest in the Kingdom of Heaven?” And Y'shúa called a little child to him and set him in the midst of them and said, “Truly I say to you, unless you be converted and become innocent and teachable as little children, you shall not enter into the Kingdom of Heaven.

2 Therefore, whosoever shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven. And whosoever shall receive one such little child in my name receives me.

3 Woe to the world because of offenses! For, it is necessary that offences come, but woe to that man by whom the offense comes. Wherefore, if you desire, or your pleasures do offend others, cut them off and cast them from you. It is better for you to enter into life without, rather than having that which will be cast into eternal fire.

4 Take heed that you do not neglect one of these little ones; For I say to you, that in heaven their messengers do always behold the Face of Elohíym. For the ‘Son of Man’ is come to save that which was lost.

The Lost Sheep Found

5 What do you think? If a man has a hundred sheep, and one of them is gone astray, does he not leave the ninety-nine and go into the mountains and seek that which is gone astray? And if it is that he finds it, truly I say to you, he rejoices more over that sheep than over the ninety-nine which did not go astray.

6 Even so, it is not the will of your Parent, who is in heaven, that one of these little ones should perish.”

Parable of the Fishes

7 And there were certain men of doubtful mind, came to Y'shúa, and said to him: “You tell us that our life and being is from Elohíym, but we have never seen Elohíym, nor do we know of any Elohíym. Can you show us whom you call the Father-Mother, one Elohíym? We do not know if there is an Elohíym.”

8 Y'shúa answered them, saying, “Hear this parable of the fishes. The fishes of a certain river communed with one another, saying, ‘They tell us that our life and being is from water, but we have never seen water, we know not what water is.’ Then some among them, wiser than the rest, said: ‘We have heard there dwells in the sea a wise and learned Fish, who knows all things. Let us journey to him and ask him to show us what water is.’

9 So several of them set out to find this great and wise Fish and they came at last to the sea wherein the wise Fish dwelt, and they asked of him.

10 And when he heard them, he said to them, 'O you foolish fish that do not consider! Wise are you, the few who seek. In the water you live, and move, and have your being; from the water you came, to the water you return. You live in the water, yet you do not know it. In like manner, you live in Elohíym, and yet you ask of me, 'Show us Elohíym.' Elohíym is in all things, and all things are in Elohíym.

Steps to Take for Those Who Trespass

11 Again Y'shúa said to them, "If your brother or sister shall trespass against you, go and declare the fault between you and your brother or sister alone. If they shall hear you, you have gained them. But if they will not hear you, then take with you one or two more that in the mouth of two or three witnesses every word may be established.

12 And if they neglect to hear them, tell it to the Assembly, but if they neglect to hear the Assembly, let them be to you as those that are outside the Assembly. Truly I say to you, Whatsoever you shall justly bind on earth, shall be bound in heaven, and whatsoever you shall justly loose in earth, shall be loosed in heaven.

13 Again I say to you, that if seven, or, even if three of you shall agree on earth as touching anything that they ask, it shall be done for them of my Father-Mother who is in heaven. For where even three are gathered together in my name there I am in the midst of them, and if there is but one, I am in the heart of that one."

How Often Do We Forgive a Brother

14 Then came Képha to him and said, "Master, how often shall my brother sin against me and I forgive him? till seven times?" Y'shúa said to him, "I say not to you, until seven times, but until seventy times seven. For in the Prophets likewise unrighteousness was found, even after they were anointed by the Ruách ha'Qodésh."

15 And he spoke this parable, saying, "There was a certain king who would take account of his servants, and when he had begun to reckon, one was brought to him which owed him ten thousand talents. But forasmuch as he had nothing to pay, his master commanded him to be sold, and his wife and children and all that he had, and payment to be made.

16 The servant therefore, fell down and prostrated before him, saying, 'Master, have patience with me and I will pay you all.' Then the master of that servant was moved with compassion and loosed him and forgave him his debt.

17 But the same servant went out and found one of his fellow-servants which owed him a hundred dinars, and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!'

18 And his fellow-servant fell down at his feet and besought him, saying, 'Have patience with me and I will pay you all'. And he would not but he went and threw him into prison till he should pay the debt.

19 So, when his fellow-servants saw what he had done, they were deeply sorry and came and told their master all that was done.

20 Then his master, after he had called him, said to him, 'O you wicked servant, I forgave you all that debt because you desired me; should you not also have had compassion on thy fellow-servant, even as I had pity on you.' And his master was angry, and delivered him to the tormentors, till he should pay all that was due to him.

21 So likewise shall the heavenly Parent judge you, if you from your hearts do not forgive each one, his brother or sister, their trespasses. Nevertheless, let every man see that he pays that which he owes, for Elohíym loves the just.

Chapter 58

Who are the Sons & Daughters of Elohíym

1 Y'shúa said to the disciples and to the multitude around them, Who is the son of Elohíym? Who is the daughter of Elohíym? Even the company of those who turn from all evil and do righteousness, love mercy, and walk reverently with their Elohíym. These are the sons and the daughters of Adam who come up out of Mitsraím [Egypt], to whom it is given that they should be called the sons and the daughters of Elohíym.

2 And they are gathered from all tribes and nations and peoples and tongues, and they come from the East and the West and the North and the South, and they dwell on Mount Tzión, and they eat bread, and they drink of the fruit of the vine at the table of Tzión, and they see Elohíym face to face.

Tax Collectors & Sinners who Repent

3 Then drew near to him all the tax collectors and sinners to hear him. And the Pharisees and Scribes murmured, saying, “This man receives sinners and eats with them.”

4 And he spoke this parable to them, saying, “What man of you having a hundred sheep, if he loses one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing.

5 And when he comes home, he calls together his friends and neighbors, saying to them, “Rejoice with me, for I have found my sheep which was lost. I say to you, that likewise joy shall be in heaven over one sinner that repents-returns, more than over ninety and nine just persons which need no repentance [teshubáh].

6 Or, what woman, having ten pieces of silver, if she loses one piece does not light a candle and seek diligently until she finds it? And when she has found it, she calls her friends and her neighbors together, saying, ‘Rejoice with me, for I have found the piece of silver which I had lost’. Likewise, I say to you, there is joy in the presence of the messengers of Elohíym over one sinner that repents.”

Parable of the Prodigal Son

7 And he also spoke this parable: “A certain man had two sons, and the younger of them said to his parents, ‘Give me the portion of goods that falls to me’. And they divided their living to him. And not many days after the younger son gathered all together and took his journey into a fair country, and there wasted his resources with riotous living.

8 And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he longed to fill his body with the pods that the swine ate, and no one gave to him.

9 And when he came to himself, he said, 'How many of my father's hired servants have bread enough and more to spare, and I perish with hunger! I will arise and go to my father and mother and will say to them: my father and my mother, I have sinned against heaven and before you and am no more worthy to be called your son, make me like one of your hired servants.'

10 And he arose and came to his parents. But when he was a great way off, his mother and his father saw him and had compassion and ran and fell on his neck and kissed him. And the son said to them, 'My father and my mother, I have sinned against heaven and in your sight and am no more worthy to be called your son.'

11 But the father said to his servants, 'Bring forth the best robe, and put it on him, and put a ring on his hand and shoes on his feet, and bring here the best ripe fruits, and the bread and the oil and the wine, and let us eat and be merry; for this, my son, was dead and is alive again, he was lost and is found.' And they began to be merry.

12 Now his elder son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said to him, "Your brother who was lost is come back, and your father and your mother have prepared the bread and the oil and the wine and the best ripe fruits, because they have received him safe and sound."

13 And he was angry and would not go in. Therefore, his father came out and implored him. And he, answering, said to his father, 'Behold, these many years have I served you, neither did I transgress at any time your commandments, and yet you never gave me such a significant feast that I might make merry with my friends.'

14 But as soon as this, your son is come, which has devoured your living with prostitutes, you prepared for him a feast of the best that you have.'

15 And his father said to him, son, you are ever with me, and all that I have is yours. It was proper, therefore, that we should be merry and be glad, for this your brother was dead and is alive again and was lost and is found."

Chapter 59

Y'shúa Forewarns His Disciples to Be Ready

1 And Y'shúa went up into a mountain and there he sat with his disciples and taught them, and he said to them, “Fear not, little flock, for it is your Father’s good pleasure to give you the Kingdom.

2 Sell that which you have and do that which is good, for those which have; provide yourselves bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches, neither does moth corrupt. For where your treasure is, there will your heart be also.

3 Let your loins be girded about, and your lights burning, and you yourselves likened to men that wait for their master, when he will return from the wedding that when he comes and knocks, they may open to him immediately.

4 Blessed are those servants whom the master, when he comes, shall find watching; Truly I say to you, that he shall gird himself and make them to sit down at his table, and will come forth and serve them.

5 And if he shall come in the second watch or come in the third watch and find them so, blessed are those servants.

6 And this know that if the guardian of the house, not knowing what hour the thief would come, would have watched and he would not have allowed his house to have been broken through. Be you therefore ready also, for the ‘Son of Man’ comes at an hour when you do not expect.

7 Then Képha said to him, “Master, do you speak this parable to us, or even to all?” And the Master said, “Who then is that faithful and wise steward, whom his master shall make ruler over his household, to give them who serve their portion in due season?”

8 Blessed is that servant whom his master, when he comes, shall find so doing. Of a truth I say to you that he will make him ruler over all that he has.

9 But if that servant say in his heart, ‘My master delays his coming and shall begin to beat the menservants and maidservants and to eat and drink and to be drunken, the master of that servant will come in a day when he looked not for him, and at an hour when he is not aware and will appoint him his portion with the unfaithful.

10 And that servant, who knew his master’s will and did not prepare himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, he shall be beaten with few stripes. For whomsoever much is given, of him shall they require the less.

11 For they who know the Elohúth [divinity or divine nature] and have found in the Way of Life the Mysteries of Light and then have fallen into sin, shall be punished with greater chastisements than they who have not known the Way of Life.

12 Such shall return when their cycle is completed and to those will be given space to consider, and amend their lives, and learning the Mysteries, enter into the Kingdom of Light.

He Finds Zacchaeus

13 And Y'shúa entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the collectors of tribute, and he was rich.

14 And he sought to see Y'shúa and who he was; and could not for the crowd, because he was little of stature. And he ran before and climbed up into a Sycamore tree to see him since he was to pass-by that way.

15 And when Y'shúa came to the place, he looked up, and saw him, and said to him, “Zacchaeus, make haste, and come down; for today I must abide at your house.” And he made haste and came down and received him joyfully.

16 And when they saw it, they all murmured, saying that he was gone to be guest with a man that is a sinner.

17 And Zachaeus stood, and said to the Master, “Behold, Master, the half of my goods I give to the Poor [the Essene Eḅioním]; And, if I have taken anything from any man by false accusation, I restore him fourfold.”

18 And Y'shúa said to him, “This day salvation [yashuáh] is come to your house, forasmuch as you are a just man, you also are a son of Aḅraham. For the ‘Son of Man’ is come to seek and to save [yasha] that which you deem to be lost.”

Chapter 60

Y'shúa Rebuked Hypocrisy of the Judæan Leadership

1 Then, Y'shúa spoke to the crowd, and to his disciples, saying, [You have heard it said of them,] “The Scribes and the Pharisees, sit in the Seat of Moshéh—all then, as much as they should say to you to guard, that guard and practice.” “But [I say,] you shall not practice according to their deeds, for they talk Moshéh and do not do Moshéh. Yes, [with such talk] they bind heavy burdens and grievous to be borne and lay them on men’s shoulders; But, they themselves will not move them with one of their fingers.

2 Moreover, all their works they do for to be seen of men: they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, ‘Rabbi, Rabbi’.

3 But you, do not desire to be called “Rabbi”: for one is your Rabbi, even Mashíakh; and all of you are brethren. And call not any one “Father” on earth, for on earth are fathers in the flesh only; but in the heaven [of the heavens] there is One who is your Father and your Mother, who has the Spirit of Truth, whom the world cannot receive.

4 Neither desire to be called “Masters”, for one is your Master, even Mashíakh. But they that are greatest among you shall be your ministers [servers]. And whosoever shall exalt themselves shall be abased; and they that are humble in themselves shall be exalted.

5 Woe to you, Scribes and Pharisees, hypocrites! for you shut up the Kingdom of Heaven against men: for you neither go in yourselves neither do you permit them that are entering to go in.

6 Woe to you, Scribes and Pharisees, hypocrites! for you devour widows’ houses, and for a pretense make long prayer; Therefore, you shall receive the greater judgment.

7 Woe to you, Scribes and Pharisees, hypocrites! for you encompass sea and land to make one proselyte; and when he is made, you make him twofold more the child of Gehenna than yourselves.

8 Woe to you, you blind guides, who say, ‘Whosoever shall swear by the Miqdásh, it is nothing, but whosoever shall swear by the gold of the Miqdásh, he is a debtor!’ You fools and blind; for which is greater, the gold, or the Miqdásh that sanctifies the gold?

9 And, ‘Whosoever shall swear by the altar, it is nothing; but whosoever swears by the gift that is upon it, he is guilty.’ You fools and blind: for which is greater, the gift, or the altar, that sanctifies the gift?

10 Whosoever therefore shall swear by the altar, swears by it, and by all things thereon. And whosoever shall swear by the Miqdásh, swears by it, and by him that dwells therein. And he that shall swear by heaven swears by the Throne of Elohíym, and by the Holy One that sits thereon.

11 Woe to you, Scribes and Pharisees, hypocrites! for you pay tithe of mint and dill and cumin, and have omitted the weightier matters of the Toráh, judgment, compassion, and faithfulness: these ought

you to have done, and not to leave the other undone. You blind guides! for you strain out a gnat and swallow a camel.

12 Woe to you, Scribes and Pharisees, hypocrites! for you make clean the outside of the cup and of the platter, but within they are full of extortion and excess. You blind Pharisee, cleanse first that which is within the cup and platter, then the outside of them that they may be clean also.

13 Woe to you, Scribes and Pharisees, hypocrites! for you are likened to whited sepulchers, which indeed appear beautiful outward, but are within full of the bones of the dead and of all uncleanness. Even so, you also outwardly appear righteous to men, but within you are full of hypocrisy and make believe.

14 Woe to you, Scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

15 Wherefore, you are witness to yourselves that you do as the children of them which killed the prophets. Fill you up then the measure of your fathers.

16 Wherefore said holy Wisdom, 'Behold I send to you prophets, and wise men, and scribes: and some of them you shall kill and impale; and some of them shall you scourge in your synagogues and persecute them from city to city. And upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zakharyáh son of Barakhyáh [father of Yoḥanan the Baptist], who was slain between the Miqdásh and the Altar. Truly I say to you, all these things shall come upon this generation.'

17 O Yerushaláyim, Yerushaláyim, you that kills the prophets, and stones them which are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!

18 Behold, now your house is left to you desolate. For I say to you, you shall not see me henceforth, till you shall say, 'Holy, Holy, Holy! Blessed are they who come in the Name of the Righteous One.'

SECTION VII

Chapters 61-70

Chapter 61

Y'shúa Describes their Generation unto The End of the Age

1 And as Y'shúa sat upon the Mount of Olives, the disciples came to him privately, saying, “Tell us, When shall these things happen [to the Temple]? and What shall be the sign of your coming? [Parousia - Presence] and of The End of the Age?”

And Y'shúa answered and said to them, “Take heed that no man deceives you. For many shall come in my name, saying, ‘I am Anointed’ and shall deceive many.

2 And you shall hear of wars and rumours of wars; see that you are not troubled; for all these things must happen, but The End is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in various places. All these are the commencement of birth pangs.

3 (And in those days, those that have power shall gather to themselves the lands and riches of the earth for their own lusts and shall oppress the many who lack and hold them in bondage and use them to increase their riches; And they shall oppress even the animals of the field, setting up the abominable thing. But Elohiým shall send them his messenger and they shall proclaim his laws, which men have hidden by their traditions and those that transgress shall die.)

4 Then they shall deliver you up to be afflicted and shall kill you; and you shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many.

5 And because iniquity shall abound, the love of many shall grow cold. But he that shall endure to The End, the same shall be delivered. And this Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall come The End.

Their Generation of AD 30-70 sets things in Motion

6 When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the Miqdáš [Temple], (whosoever reads, let him comprehend) then let those which are in Judæa flee to the mountains [kingdoms]. Let those which are on the housetop not come down to take anything out of the house; nor let them who are in the field return to take their garments.

7 And woe to them that are with child, and to them that nurse babes in those days! But pray that your flight will not be in the winter, nor on the Šabbath day; for there shall be great tribulation [initiated], such as was not since the beginning of the world to this time, no, nor ever shall be. And unless those days are shortened [curtailed and redistributed], there should no flesh be delivered; but for the elect’s sake those days shall be curtailed.

8 So then if any man shall say to you, ‘Behold, the Anointed One is here or there’ – do not make haste to believe it. For there shall arise false anointed ones, and false prophets, who shall show great signs

and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.

9 Wherefore, if they shall say to you, 'Behold, he is in the desert!' Go not forth. 'Behold, he is in the secret chambers!' - do not hastily believe it. For as the sunlight comes out of the east, and shines unto the west, so also shall be the presence [parousia] of the 'Son of Man'. For wheresoever the carcass is [in the desert or secret chambers], there the vultures [false prophets] will be gathered together.

10 Now with the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from the heavens — yea, the powers of the heavens shall be shaken.

11 And then shall appear the sign of the 'Son of Man' in the heavens and then shall all the tribes of the Land mourn, and they shall see the 'Son of Man' coming in the clouds of the heavens with power and great glory. And he shall send his messengers with a great sound as of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Parable of the Fig Tree

12 Now learn a parable of the fig tree; When its branch is yet tender, and puts forth leaves, you know that summer is near. So likewise, you, when you shall see all these things, know that it is near, even at the doors. Truly I say to you, this generation shall not pass till all these things are set in motion. Heaven and earth shall pass, but my words shall not pass away;

13 But, of that day and hour no man knows—no, not the messengers of the heavens, but the All Parent only. For as the days of Noáħ were, so also shall be the coming of the 'Son of Man'.

14 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noáħ entered the ark and did not know until the flood came, and took them all away; so also, shall be the coming of the 'Son of Man'.

15 Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for you do not know what hour your Master does come.

16 But know this, that if the guardian of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore, you also be ready: for in such an hour as you do not think, the 'Son of Man' comes.

17 Who then is a faithful and wise servant, whom his master has made ruler over his household, to give them food in due season?

18 Blessed is that servant, whom his master when he comes shall find so doing. Truly I say to you that he shall make him ruler over all his goods.

19 But and if that evil servant shall say in his heart, 'My master delays his coming' and shall begin to beat his fellow servants, and to eat with the glutton, and drink with the drunken.

20 The master of that servant shall come in a day when he looks not for him, and in an hour that he is not aware. And shall appoint him his portion with the hypocrites in the outer darkness with the cruel, and them that have no love, no pity: there shall be weeping and gnashing of teeth.”

Chapter 62

The Parable of The Ten Virgins

1 “Then shall the Kingdom of Heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.

2 They that were foolish took their lamps and took no oil with them: But the wise took oil in their vessels with their lamps.

3 While the Groom was delayed, they all slumbered and slept. And at midnight there was a great cry made, ‘Behold, the Groom comes; go you out to meet him’. Then all those virgins arose and trimmed their lamps.

4 And the foolish said to the wise, ‘Give us of your oil; for our lamps are gone out’. But the wise answered, saying, ‘Not so, lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves.

5 And while they went to buy, the Groom came; and they that were ready went in with him to the marriage: and the door was shut.

6 Afterwards, the other virgins came also saying, ‘Master, Master, open to us’. But he answered and said, ‘Truly I say to you, I do know you’.

7 Watch therefore, for you know neither the day nor the hour wherein the ‘Son of Man’ comes. Keep your lamps burning.”

Chapter 63

Parable of The Talents

1 He also said: “The Kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, and to another one; to every man according to his particular ability; and immediately took his journey.

2 Then he that had received the five talents went and traded with the same and made them other five talents. And likewise, he that had received two, he also gained other two. But he that had received one went and dug in the earth and hid his master’s money.

3 After a long time, the master of those servants comes, and reckons with them. And so, he that had received five talents came and brought other five talents, saying, ‘Master, you delivered to me five talents; behold, I have gained beside them five talents more’. His master said to him, ‘Well done, you good and faithful servant: you have been faithful over a few things, I will make you ruler over many things; enter you into the joy of your master’.

4 He also that had received two talents came and said, ‘Master, you delivered to me two talents; behold, I have gained two other talents beside them’. His master said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things; enter you into the joy of your master’.

5 Then he which had received the one talent came and said, ‘Master, I knew you that you are a hard man, reaping where you have not sown, and gathering where you have not strawed. And I was afraid and went and hid your talent in the earth; lo, there you have what is yours’.

6 His master answered and said to him, ‘You wicked and slothful servant, do you tell me that I reap where I did not sow, and gather where I have not strawed? You should have therefore, to have put your talents to use, with profit, and then at my coming I should have received mine own with interest.

7 Take therefore the talent from him and give it to him who has two talents. For, to everyone that has improved shall be given, and he shall have abundance, but from him that has not improved, shall be taken away, even that which he has. And cast out the unprofitable servant into outer darkness, for that is the portion he has chosen’.

8 Y'shúa also said to his disciples, ‘Be yourselves approved money-exchangers of the Kingdom, rejecting the bad and the false, and retaining the good and the true’.

The Widow Cast Money into the Treasury

9 And Y'shúa sat over against the Treasury and beheld how the people cast money into the Treasury.

10 And there came a certain poor widow and she threw in two small copper coins, which make a penny.

11 And he called his disciples to him and said, 'Truly I say to you, that this poor widow has cast more in than all those who have cast into the Treasure.

12 For all they did cast in of their abundance, but she of her poverty did cast in all that she had, even all her living.'"

Chapter 64

Y'shúa Teaches in the Palm Circle about "Elohiym"

1 Y'shúa came to a certain fountain near Bethany, around which grew twelve palm trees, where he often went with his disciples to teach them of the Mysteries of the Kingdom, and there he sat beneath the shade of the trees and his disciples with him.

2 And one of them said, "Master, it is written of old, 'The Elohiym made man in their own image, male and female created they them'. How do you say then that Elohiym is one'? And Y'shúa said to them, "Truly, I said to you, in Elohiym there is neither male nor female and yet both are one, and Elohiym is the two in one. He is she and she is he. The Elohiym – Elohéynu – is perfect, infinite, and one.

3 As in the man [iysh], the Father is manifest, and the Mother hidden; so, in the woman [iyshah], the Mother is manifest, and the Father hidden. Therefore, shall the name of the Father and the Mother be equally sanctified, for they are the great powers of Elohiym, and the one is not without the other, in the one Elohiym.

4 Adore Elohiym, above you, beneath you, on the right hand, on the left hand, before you, behind you, within you, around you. Truly, there is but one Elohiym who is all in all, and in whom all things do consist, the fount of all life and all sustenance, without beginning and without end.

5 The things which are seen and pass away are the manifestations of the unseen which are eternal, that from the visible things of nature you may reach to the invisible things of the Elohiym; and by that which is natural, attain to that which is spiritual.

6 Truly, Elohiym created man in the elohiymly [divine] image male and female, and all nature is in the image of Elohiym, therefore is Elohiym both male and female [polarity], not divided, but the two in one, undivided and eternal, by whom and in whom are all things, visible and invisible.

7 From The Eternal One they flow, to The Eternal One they return. The spirit to Spirit, soul to Soul, mind to Mind, sense to Sense, life to Life, form to Form, dust to Dust.

In The Beginning, There Came Forth

8 In the beginning, Elohiym willed and there came forth the beloved son—the divine love, and the beloved daughter—the holy wisdom, equally proceeding from the one eternal fount; and of these are the generations of the spirits of Elohiym, the sons and daughters of The Eternal One.

9 And these descend to earth, and dwell with men and teach them the ways of Elohiym, to love the laws of The Eternal One, and obey them, that in them they may find salvation.

10 Many nations have seen their day. Under various names have they been revealed to them, and they have rejoiced in their light; and even now they come again to you, but Yisraél [after the flesh] receives them not.

11 Truly I say to you, my twelve, whom I have chosen, that which has been taught by them of old time is true—though corrupted by the foolish imaginations of men.”

12 Again, Y'shúa spoke to Miriám ha-Migdalíth saying, “It is written in the Toráh, ‘Whoever leaves father or mother, let him die the death.’ Now the Toráh-Law speaks not of the parents in this life, but of the Indweller of light, which is in us to this day.

13 Whosoever therefore forsakes Mashíakh the deliverer, the holy Toráh [of love he brings], and the Body of the Elect, let them die the death. Yes, let them be lost in the outer darkness, for so they willed, and none can hinder.”

Chapter 65

The Last Anointing by Miriám ha-Migdalíth

1 Now, on the evening of the Šabbath before the Passover, as Y'shúa was in Bethany, he went to the house of Shimón the Jar Maker, and there they made him a supper, and Martha served while Elazar was one of them that sat at table with him.

2 And there came Miriám, called ha-Migdalíth, having a vase of perfumed-oil of spikenard, very precious and costly, and she opened the vase and poured the perfumed oil on the head of Y'shúa, and anointed his feet, and wiped them with the hair of her head.

3 Then said one among his disciples, Judas Iscariot who was to betray him, “Why this waste of perfumed-oil, which might have been sold for three hundred Dinars and given to the poor?” And this he said not that he cared for the poor but because he was filled with jealousy and greed, and had the bag, and carried what was put therein. And they murmured against her.

4 And Y'shúa said, “Let her alone, why do you trouble her? for she has done all she could; yea, she has wrought a good work on me. For you do not have always have the poor always with you, but me, you do not have always. She has anointed my body for the day of my burial.

5 And truly, I say to you, wheresoever this Gospel shall be preached in the whole world there shall also be told this that she has done for a memorial of her.”

6 Then entered Satan into the heart of Judas Iscariot and he went his way and communed with the Chief Priests and Captains how he might betray him. And they were glad and covenanted with him for thirty pieces of silver, the price of a slave, and he promised them, and after that sought opportunity to betray him.

7 And at that time, Y'shúa said to his disciples, “Preach to all the world, saying, ‘Strive to receive the Mysteries of Light and enter into the Kingdom of Light for now is the accepted time and now is the day of salvation [yashuáh].

8 Do not put off from day to day, and from cycle to cycle, and from eon to eon, in the belief that when you return to this world, you do not have always will succeed in gaining the Mysteries and entering the Kingdom of Light.

9 For you do not know when the number of perfected souls shall be filled up and then the gates of the Kingdom of Light will be shut, and from hence none will be able to come in thereby, nor will any go forth.

10 Strive that you may enter while the call is made, until the number of perfected souls shall be sealed and complete, and the door is shut.”

Chapter 66

Y'shúa Again Teaches His Disciples about "Elohiym"

1 Again, Y'shúa taught them saying, "Elohiym has raised up witnesses to the truth in every nation and every age, that all might know the will of The Eternal One and do it, and after that, enter into the Kingdom, to be rulers and workers with The Eternal One.

2 Elohiym is Power, Love and Wisdom, and these three are one. Elohiym is Truth, Goodness and Beauty, and these three are one.

3 Elohiym is Justice, Knowledge and Purity, and these three are one. Elohiym is Splendour, Compassion and Holiness, and these three are one.

4 And these four trinities are one in the hidden Elohiym: the Perfect, the Infinite, the Only.

5 Likewise in every man who is perfected, there are three persons: that of the son, that of the spouse, and that of the father, and these three are one.

6 So in every woman who is perfected are there three persons: that of the daughter, that of the bride, and that of the mother and these three are one. And the man and the woman are one even as Elohiym is one.

7 Thus it is with Elohiym the Father-Mother, in whom is neither male nor female and in whom is both, and each is threefold, and all are one in the hidden unity.⁵⁰

8 Marvel not at this, for as it is above so it is below, and as it is below, so it is above, and that which is on earth is so, because it is so in Shamáyim.

9 Again, I say to you, I and my bride are one, even as Miriám ha-Migdalíth whom I have chosen and sanctified to myself as a type, is one with me; I and my Assembly are one. And the Assembly is the elect of mankind for the salvation of all.

10 The Assembly of the Firstborn is the Maria of Elohiym. Thus, says The Eternal One, "She is my mother, and she has ever conceived me and brought me forth as her son in every age and clime. She is my bride, ever one in holy union with me her spouse. She is my daughter, for she has ever issued and proceeded from me her Father, rejoicing in me."

11 And these two trinities are one in The Eternal One and are strewn forth in each man and woman who are made perfect, ever being born of Elohiym, and rejoicing in light, ever being lifted up and made one with Elohiym, ever conceiving and bringing forth Elohiym for the salvation of the many.

12 This is the mystery of the trinity in mankind, and moreover, in every individual child of man must be accomplished the mystery of Elohiym, ever witnessing to the light, suffering for the truth, ascending into Shamáyim, and sending forth the Spirit of Truth. And this is the path of salvation for the Kingdom of Elohiym is within."

⁵⁰ Paradox – a statement seemingly irrational yet true.

13 And one said to him, “Master, when shall the Kingdom come?” And he answered and said, “When that which is without shall be as that which is within, and that which is within shall be as that which is without, and, the male with the female, neither male nor female, but the two in one. They who have ears to hear, let them hear.”

Chapter 67

Entry Into Yerushaláyim on a Donkey

1 Now on the first day of the week [Yom Rishon of the Šabbath], when they came near to Yerushaláyim, to Bethphage and Bethany, at the Mount of Olives, he sends forth two of his disciples, and said to them, “Go your way into the village over against you, and as soon as you are inside it, you shall find a donkey tied, whereon never man sat, loose him and bring him.

2 And if any say to you, ‘Why do you do this?’ Say that ‘the Master has need of him’ and immediately they will send him here.”

3 And they went their way and found the ass tied without in a place where two ways met, and they loosed him. And certain of them that stood there said to them, “What are you doing—releasing the colt?” And they said to them, even as Y'shúa had commanded. And they let them go.

4 And they brought the donkey to Y'shúa, and cast their garments upon him, and he sat upon the donkey. And many spread their garments in the way, and others cut down branches off the trees and strewed them in the way.

5 And they that went before, and they that followed cried, saying, “Hosanna! Blessed are you who comes in the name of אֱלֹהִים! Blessed is the Kingdom of our ancestor Dawíd and blessed are you who comes in the name of the highest! Hosanna in the highest!” [Zechariah 9:9; Psalm 118:25-26]

When the ‘Son of Man’ Comes in his Glory

6 And Y'shúa entered Yerushaláyim and into the Miqdáš [Temple], and when he had looked round about upon all things, he spoke this parable to them, saying—

7 “When the ‘Son of Man’ shall come in his glory and all the holy messengers with him, then shall he sit upon the throne of his glory. And before him, all nations shall be gathered, and he shall separate them, one from another as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

8 Then shall the King say to them on his right hand, ‘Come you blessed of my Parent, inherit the Kingdom prepared for you from the foundation of the world.’ For I was hungry and you gave me food, was thirsty and you gave me drink. I was a stranger and you took me in. Naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.’

9 Then shall the righteous answer him, saying, ‘Master, when did we see you, hungry and fed you? Or thirsty and gave you drink? when did we see you, a stranger and took you in? or naked, and clothed you? Or when did we see you sick, or in prison and came to you?’

10 And the King shall answer and say to them, ‘Behold, I manifest myself to you in all created forms; and truly I say to you, Inasmuch as you have done it to the least of these my brethren, you have done it to me’.

11 Then shall he say also to them on his left hand, 'Depart from me you evil souls into the eternal fires which you have prepared for yourselves, till you are purified seven times and cleansed from your sins.

12 For I was hungry and you gave me no food, I was thirsty and you gave me no drink. I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison and you did not visit me'.

13 Then they shall also answer him, saying, 'Master, when did we see you hungry, or thirsty, or a stranger, or naked, or in prison, and did not minister to you?'

14 Then shall he answer them, saying, 'Behold I manifest myself to you in all created forms, and truly I say to you, inasmuch as you did not do it to the least of these, my brethren, you did it not to me'.

15 And the cruel and the loveless shall go away into chastisement for ages, and if they repent not, be utterly destroyed; but the righteous and the merciful, shall go into life and peace eternal."

Chapter 68

The Parable of the Householder who Planted a Vineyard

1 And Y'shúa said, “Hear another parable: There was a certain Householder, who planted a vineyard, and hedged it round about and dug a winepress in it, and built a tower, and let it out to Gardeners and went into a far country.

2 And when the time of the ripe fruits drew near, he sent his servants to the Gardeners that they might receive the fruits of it. And the Gardeners took his servants and beat one, and stoned another, and killed another.

3 Again he sent other servants, more honourable than the first, and they did to them likewise. But last of all, he sent to them his son, saying, ‘They will reverence my son’.

4 But when the Gardeners saw the son, they said among themselves, ‘This is the heir, come let us kill him, and let us seize on his inheritance’. And they caught him and cast him out of the vineyard and slew him.

5 When the Master of the vineyard comes, what will he do to those Gardeners? They said to him, ‘He will miserably destroy those wicked men and will let out his vineyard to other Gardeners, which shall render him the fruits in their seasons’.

6 Y'shúa said to them, ‘Did you never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the Pyramid? this is the doing of the Master and it is marvelous in our eyes?’

7 Therefore I say to you, The Kingdom of Elohíym shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it will grind them to powder.”

8 And when the Chief Priests and Pharisees had heard his parables, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

9 And afterwards, the disciples asked him the meaning of this parable, and he said to them, “The vineyard is the world, the husbandmen are your priests, and the messengers are the ministers of the good Toráh and the Prophets.

10 When the fruits of their labor are demanded of the priests, none are given, but they evilly treat the messengers who teach the truth of Elohíym, even as they have done from the beginning.

11 And when the ‘Son of Man’ comes, even the Mashíakh of Elohíym, they gather together against the Holy One, and slay him, and cast him out of the vineyard, for they have not wrought the things of the Spirit, but sought their own pleasure and gain, rejecting the sacred Toráh.

12 Had they accepted the Anointed One, who is the corner stone and the head, it would have been well with them, and the Building would have stood, even as the Miqdásh of Elohíym inhabited by the Spirit.

13 But the day will come when the Toráh which they reject shall become the head stone, seen of all, and they who stumble on it shall be broken, but they who persist in disobedience shall be ground to pieces.

14 For to some of the messengers Elohíym gave dominion over the course of this world, charging them to rule in wisdom, in justice, and in love. But they have neglected the commands of the Most-High and rebelled against the good order of Elohíym. Thus, cruelty and suffering and sorrow have entered the world, till the time the Master returns, and takes possession of all things, and calls his servants to account.”

Work in My Vineyard

15 And he spoke another parable, saying: “A certain man had two sons, and he came to the first and said, ‘Son, go work today in my vineyard’ and he answered and said, ‘I will not’ but afterwards he repented and went. And he came to the second and said likewise, and he answered and said, ‘I go, sir’ and went not’. Which of those two did the will of his father?

16 They said to him, ‘The first’. And Y'shúa said to them, ‘Truly I say to you, that the tax-collectors and prostitutes go into the Kingdom of Elohíym before you. For Yoḥanán came to you in the Way of Righteousness and you did not believe him, but the tax collectors and the prostitutes believed him, and you, when you had seen it, did not repent afterwards, that you might believe him’.”

The Apostolic Divine Order

17 And the Master gathered together all his disciples in a certain place. And he said to them, “Can you make perfection to appear out of that which is imperfect? Can you bring order out of disorder?” And they said, “Master, we cannot.”

18 And he placed them according to the number of each in a four-square order, each side lacking one of twelve (and this he did, knowing who should betray him, who should be counted one of them by man, but was not of them).

19 The first in the seventh rank from above in the middle, and the last in the seventh from below, and him that was neither first nor last did he make the Center of all, and the rest according to a divine order did he place them, each finding his own place, so those which were above, were even as those which were below, and the left side was equal to the right side, and the right side to the left, according to the sum of their numbers.

20 And he said, “Do you see how you stand? I say to you, in like manner is the order of the Kingdom, and the One who rules all is in your midst, and he is the center, and with him are the hundred and

twenty, the elect of Yisraél, and after them comes the hundred and forty and four thousand, and the elect of the Nations, who are their brethren.

Chapter 69

The Resurrection and the Life

1 As Y'shúa sat by the west of the Miqdásh with his disciples, behold there passed some carrying one that was dead to burial, and a certain one said to him, "Master, if a man die, shall he live again?"

2 And he answered and said, "I am the Resurrection and the Life; I am the Good, the Beautiful, the True; If a man believe in me, he shall not die but live eternally. As in Adam all die, so in the Mashíakh shall all be made alive. Blessed are the dead who die in union with me, and are made perfect in my image and likeness, for they rest from their labors and their works do follow them. They have overcome evil and are made Pillars in the Miqdásh of my Elohíym, and they go out no more, for they rest in The Eternal One.

3 For them that have done evil there is no rest, but they go out and in, and suffer correction for ages, till they are made perfect. But for them that have done good and attained perfection, there is endless rest, and they go into eternal life. They rest in The Eternal One.

4 Over them the repeated death and birth have no power, for them the wheel of The Eternal One revolves no more, for they have attained to the Center, where is eternal rest, and the center of all things is Elohíym."

5 And one of the disciples asked him, "How shall a man enter into the Kingdom?" And he answered and said, "If you do not make the below as the above, and the left as the right, and the behind as the before, entering into the Center and passing into the Spirit, you shall not enter into the Kingdom of Elohíym."

6 And he also said, "You, do not believe that any man is wholly without error for even among the prophets and those who have been initiated into the Anointing, the word of error has been found. But there are a multitude of errors which are covered by love."

Y'shua Answers Salome

7 And now when the evening had come, he went out to Bethany with the Twelve. For there, abode Elazar and Miriám and Martha whom he loved.

8 And Salome came to him, and asked him, saying, "Master, how long shall death hold sway?" And he answered, "So long as you men inflict burdens and you women bring forth, and for this purpose I am come, to end the works of the disobedient."

9 And Salome said to him, "Then I have done well in not bringing forth." And the Master answered and said, "Eat of every pasture which is good but of that which has the bitterness of death, do not eat."

10 And when Salome asked when those things of which she enquired should be known, the Master said, "When you shall tread upon the vesture of shame and rise above desire; when the two shall be one, and the male with the female shall be neither male nor female."

When will All Obey the Torah of Love

11 And again, to another disciple who asked, “When shall all obey the Toráh?” Y'shúa said, “When the Spirit of Elohíym shall fill the whole earth and every heart of man and of woman.”

12 I cast the Toráh into the earth, and it took root and bore, in due time, twelve fruits for the nourishment of all. I cast the Toráh into the water, and it was cleansed from all defilements of evil. I cast the Toráh into the fire, and the gold was purged from all dross. I cast the Toráh into the air, and it was made alive by the Spirit of the Living One that fills all things and dwells in every heart.”

13 And many other similar sayings he spoke to them who had ears to hear, and a comprehending mind. But to the multitude they were dark sayings.

Chapter 70

Y'shúa Rebukes Képha For His Haste

1 Now on the next day as they were coming from Bethany, [Shimón] Képha was hungry, and perceiving a fig tree afar off having leaves thereon, he came, if perhaps he might find fruit thereon, and when he came, he found nothing but leaves, for the time of figs was not yet.

2 And Képha was angry, and said to it, “Accursed tree, no man eat fruit of you hereafter forever.” And some of the disciples heard of it.

3 And the next day as Y'shúa and his disciples passed by, Képha said to Y'shúa, “Master, behold, the fig tree which I cursed is green and flourishing, why did my word not prevail?”

4 Y'shúa said to Képha, “You know not what spirit you are of. Why did you curse that which Elohíym has not cursed?” And Képha said, “Behold Master, I was hungry, and finding leaves and no fruit, I was angry, and I cursed the tree.”

5 And Y'shúa said, “Son of Yonah, do you not know that the time of figs was not yet? Behold, the corn which is in the field which grows according to its nature first the green shoot, then the stalk, then the ear—would you be angry if you came at the time of the tender shoot or the stalk, and did not find the corn in the ear? And would you curse the tree which, full of buds and blossoms, had not yet ripe fruit?”

6 Truly, [Shimón] Képha, I say to you, one of my twelve [the other Shimon] will deny me thrice in his fear and anger with curses and swear that he does not know me, and the rest will forsake me for a season.

7 But you all shall repent and grieve bitterly, because in your hearts you love me, and you shall be as an altar of twelve hewn stones, and a witness to my name, and you shall be as the Servants of servants, and the keys of the Assembly will I give to you, and you shall feed my sheep and my lambs and you [plural] shall be my deputized agents upon earth.

Dark Successors shall Arise but Then the Light

8 But there shall arise men amongst them that succeed you, some of whom shall indeed love me even as you, who being hotheaded and unwise, and void of patience, shall curse those whom Elohíym has not cursed, and persecute them in their ignorance, because they cannot yet find in them the fruits they seek.

9 And others being lovers of themselves shall make alliance with the kings and rulers of the world, and seek earthly power, and riches, and domination, and put to death by fire and sword those who seek the truth and therefore, are truly my disciples.

10 And in their days, I, Y'shúa, shall be impaled and put to open shame, for they will profess to do these things in my name.” And Képha said, “Be it far from you, Master!”

11 And Y'shúa answered, “As I shall be nailed to the tree so also shall my Assembly in those days, for she is my Bride and one with me. But the day shall come when this darkness shall pass-away, and true Light shall shine.

12 And one shall sit on my throne, who shall be a Man of Truth and Goodness and Power, and he shall be filled with love and wisdom beyond all others and shall rule my Assembly by a Fourfold Twelve and by two and seventy as of old, and that only which is true shall he teach.

13 And my Assembly shall be filled with Light, and give Light to all nations of the earth, and there shall be one Overseer sitting on his throne as a King and a Priest.

14 And my spirit shall be upon him, and his throne shall endure and not be shaken, for it shall be founded on love and truth and equity, and light shall come to it, and go forth from it to all the nations of the earth, and the truth shall make them free.”

SECTION VIII

Chapters 71-80

Chapter 71

The Cleansing of The Miqdásh

1 And the Judæan Passover was near, and Y'shúa went up again from Bethany into Yerushaláyim. And he found in the Miqdásh those that sold oxen and sheep and doves, and the changers of money sitting.

2 And when he had made a scourge of seven cords, he drove them all out of the Miqdásh and loosed the sheep and the oxen, and the doves, and poured out the changers' money, and overthrew the tables;

3 And said to them, "Take these things from here; make not my Father's House a House of merchandise. Is it not written, 'My House is a House of prayer for all nations?' but you have made it a 'den of violence' and filled it with all manner of abominations." [Jer. 7:11; Eze. 18:10]

4 And he would not allow that any man should carry any vessel of blood through the Miqdásh, or that any animals should be slain. And the disciples remembered that it was written, "Zeal for your house has eaten me up." [Psalm 69:9]

5 Then the [Rulers of the] Judæans answered, and said to him, "What sign will you show to us, seeing that you do these things?" Y'shúa answered and said to them, "Again I say to you, destroy this Miqdásh, and in three days [and nights] I will raise it up."

6 Then the Judæans said, "Forty and six years was this Miqdásh [Temple] in building, and will you raise it up in three days [and nights]?" But he spoke of the Miqdásh of his Body.

7 (When therefore he was risen from the dead, his disciples remembered that he had said this to them; and believed the Scripture and the word which Y'shúa had said.)

8 But the Scribes and the Priests saw and heard and were astonished and sought how they might destroy him, for they feared him, seeing that all the people were attentive to his teachings.

9 And when evening was come, he went out of the city. For, by day, he taught in the Miqdásh and at night he went out and abode on the Mount of Olives, and the people came early in the morning to hear him in the Miqdásh courts.

Passover Approaches

10 Now when he was in Yerushaláyim at the [approaching of] Passover, many believed in his name, when they saw the miracles which he did.

11 But Y'shúa did not commit himself to them, because he knew all men. And needed not that any should testify of man; for he knew what was in man.

12 And Y'shúa, seeing the Passover night was near, sent two of his disciples, that they should prepare the upper room where he desired to eat with his Twelve, and buy such things as were needful for the feast which he purposed thereafter.

Chapter 72

The Many Mansions in The One House

1 And as Y'shúa sat with his disciples in the Garden of Gethsemane, he said to them: “Let not your heart be troubled; you believe in Elohíym, believe also in me. In my parent’s house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there you may be also. And where I go you know, and the way you know.”

2 Thomas said to him, “Master, we know not where you are going; and how can we know the way?” Y'shúa said to him, “I am the Way, the Truth, and the Life: no man comes to the All Parent but by me. If you had known me, you should have known my Parent also: and from henceforth you know and have seen my Parent.”

3 Philip said to him, “Master, show us the All-Parent and it suffices us.” Y'shúa said to him, “Have I been so long time with you, and yet you have not known me, Philip? He that has seen me has seen the All-Parent; and how do you say then, ‘Show us the All-Parent?’ Do you not believe that I am in the All-Parent, and the All-Parent in me? The words that I speak to you, I speak not of myself; and the All-Parent who dwells in me, he does the works.

4 Believe me, that I am in the All-Parent and the All-Parent in me: or else, believe me for the very works’ sake. Truly, Truly, I say to you, they who believe on me, the works that I do shall they do also, and greater works than these shall they do because I go to my Parent.

5 And whatsoever you shall ask in my name, that will I do, that the All-Parent may be glorified in the Son and Daughter of Man. If you shall ask anything in my name, I will do it.

6 If you love me, keep my commandments. And I will ask the All-Parent, who shall give you another Comforter, to abide with you forever—even the Spirit of Truth, whom the world cannot receive, because it sees not, neither knows, but you know; for the Spirit dwells with you and shall be in you.

8 They who have my commandments, and keep them, these are they who love me. And they that love me shall be loved of my Parent, and I will love them and will manifest myself to them.”

9 Yahudáh said to him, “Master, how is it that you will manifest yourself to us and not to the world?” Y'shúa answered and said to him, “If any love me, they will keep my words and the Holy One will love them and we will come to them and make our abode with them.

10 They that do not love me do not keep my sayings; And, the word which you hear is not mine but the All-Parents’ who sent me. These things have I spoken to you, being yet present with you. But the Comforter, who is my Mother, Sacred Wisdom, whom the Father will send in my name, she shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.

11 Peace I leave with you, my peace I give to you; not as the world gives, do I give to you. Do not let your heart be troubled, nor let it be afraid. You have heard how I said to you, I go away and come

again to you. If you loved me you would rejoice, because I said, I go to the All-Parent; For the All-Parent is greater than I.

12 And now I have told you before it happens, that when it has happened, you may believe. Hereafter I will not talk much with you; For, the prince of this world comes and has nothing in me.

13 But that the world may know that I love the All-Parent, as the All-Parent gave me commandment, even so I do. Even to The End.”

Chapter 73

I Am The Netsar—You are Netsarim (Vine & Branches)

1 After these things Y'shúa spoke, saying to them: “I am the true vine, and my Parent is the Vinedresser. Every branch in me that does not bear fruit is taken away: and every branch that bears fruit, is pruned so that it may bring forth more fruit.

2a Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, no more can you, unless you abide in me.

2b I am the tree. You are the branches. Whosoever abides in me and I in them, the same brings forth much fruit; for apart from me you do nothing.

3 If any do not abide in me, they are cast forth as useless branches, and they wither away, and men gather them, and cast them into the fire, and they are burned. If you abide in me, and my words abide in you, you shall ask what you will, and it will be done to you.

The True Bread Made of Many Grains

4 Truly, I am the true Bread which comes down out of heaven, even the sustenance of Elohíym, which is one with the life of Elohíym. And, as many grains are in one bread, so are you, who believe, and do the will of my Parent, one in me. Not as your ancestors did eat manna and are dead, but they who eat this Bread shall live forever.

5 As the wheat is separated from the chaff, so you must be separated from the falsities of the world; yet, you must not go out of the world, but live separate in the world, for the life of the world.

6 Truly, Truly, the wheat is parched by fire, so you, my disciples, must pass through tribulations. But rejoice! For, having suffered with me as one body, you shall reign with me in one body and give life to the world.

7 Herein is my Parent glorified, that you bear much fruit; so you shall be my disciples. As the All-Parent has loved me, so have I loved you—continue you in my love. If you keep my commandments, you shall abide in my love; even as I have kept the commandments of my Parent and abide in the spirit of love.

8 These things have I spoken to you, that my joy might remain in you, and that your joy might be full. This is my commandment: that you love one another as I have loved you. Greater love has no man than this: that a man lay down his life for his friend. You are my friends if you do whatsoever I command you.

9 Henceforth, I call you not servants; for the servant does not know what his master does. But I have called you friends for all things that I have heard of my Parent I have made known to you. You have not chosen me, but I have chosen you and ordained you, that you should remain, that whatsoever you shall ask of the All-Parent in my name, you may receive.

Love One-Another & All Creatures & Endure the Coming Persecution

10 These things I command you, that you love one another and all the creatures of Elohiým. If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love its own, but because you are not of the world but I have chosen you out of the world, therefore the world hates you.

11 Remember the word that I said to you, 'The servant is not greater than his master.' If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do to you for my name's sake, because they do not know him that sent me.

12 If I had not come and spoken to them, they would not have had sin; But now, they have no covering for their sin. He that hates me hates my Parent also. If I had not done among them the works which none other man did, they would not have had sin; But now, have they seen and hated both me and my Parent. But this comes to pass, that the word might be fulfilled that is written in their Toráh, 'They hated me without a cause.' [Ps. 35:19 ; 69:4]

13 But when the Comforter is come, whom I will send to you from the All Parent, even the Spirit of Truth, which proceeds from the Father and the Mother, the same shall testify of me. And you also shall bear witness, because you have been with me from the beginning."

Chapter 74

Y'shúa Foretells Persecutions; The All-Parent & The Comforter

1 “These things have I spoken to you that you should be forewarned: They shall put you out of the Synagogues; yea, the time comes, that whosoever kills you will think that they do Elohiym service. And these things will they do to you, because they have not known the All Parent, nor me.

2 But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not to you at the beginning, because I was with you. But now I go my way to my Parent that sent me; and none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your heart.

3 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I do not go away, the Comforter will not come to you; but if I depart, I will send my Spirit to you. And when the Spirit is come, the world shall be reprov'd of sin and of righteousness, and of judgement.

4 Of sin, because they believe not on me; of righteousness, because I go to my Father and you see me no more; of judgement, because the prince of this world is judged.

5 I yet have many things to say to you, but you cannot bear them now. Howbeit, when the Spirit of Truth is come, she will guide you into all truth, and the same will show you things to come and shall glorify me; For, the same shall receive of mine and shall show it to you.

6 All things that my Parent has are mine: therefore, I said, that the Comforter shall take of mine and shall show it to you. A little while, and you shall not see me: and again, a little while, and you shall see me, because I go to the All-Parent. Then some of his disciples said among themselves, “What is this he says to us: ‘A little while and you shall not see me’: and again, ‘A little while and you shall see me’, and, ‘Because I go to the All-Parent?’

7 Now Y'shúa knew that they were desirous to ask him, and said to them, “Do you enquire among yourselves of that I said, ‘A little while, and you shall see me’? Truly, Truly, I say to you, that you shall weep and lament, but the world shall rejoice, and you shall be sorrowful; But your sorrow shall be turned into joy.

8 A woman, when she is in travail, has sorrow because her hour is come. But as soon as she is delivered of the child, she remembers no more the anguish for joy that a person is born into the world. And therefore, you now have sorrow; but I will see you again, and your heart shall rejoice, and your joy—no man takes from you.

9 And in that day, you shall ask me nothing. Truly, Truly, I say to you, ‘Whatsoever you shall ask my Parent in my name, you will receive. Until now you have asked nothing in my name: ask and you shall receive that your joy may be full. These things have I spoken to you in proverbs; but the time comes, when I shall no more speak to you in a mystery, but I shall show you plainly of the All-Parent.

10 At that day, you shall ask in my name. And I say not to you, that I will pray my Parent for you; For the All-Parent in truth loves you because you have loved me and have believed that I came out from Elohíym. I came forth from Elohíym and am come into the world; Again, I leave the world and go to my Elohíym.”

11 His disciples said to him, “Ah! now you speak plainly, and speak no mystery. Now are we sure that you know all things and need not that any man should ask you: by this we believe that you come forth from Elohíym.

12 Y'shúa answered them, “Do you now believe? Behold, the hour comes, yes is now come, that you shall be scattered every man to his own home and shall leave me alone; And yet, I am not alone because the Father is with me.

13 These things I have spoken to you, that in me you might have peace. In the world you shall have tribulation but be of good cheer. I have overcome the world. Arise, let us go forth.

Chapter 75

The Last Supper—No More Flesh & Blood

71:12 And Y'shúa, seeing the Passover night was near, sent two of his disciples, that they should prepare the upper room where he desired to eat with his Twelve, and buy such things as were needful for the festival which he purposed thereafter...

75:1 And at evening, the Master came into the house, and there are gathered with him the Twelve and their fellows:

Petros called Képha [Cephas],⁵¹ for the tribe of Reuḇén;

Ya'aqób, for the tribe of Naphtali;

Thoma, called Dydimus, for the tribe of Zabulon;

Matithyáhu, called Lewi, for the tribe of Gad;

Yoḥanán, for the tribe of Ephraím;

Shimón, for the tribe of Yissakár.

Andrew, for the tribe of [Manasséh];

Nathanaél, for the tribe of Shimón;

Thaddeus, for the tribe of [Yahudáh];

Ya'aqób, for the tribe of Benjamín;

Yahudáh, for the tribe of Dan;

Philip, for the tribe of Ashér.

and their companions; And there was also Yahudáh [Judas] Iscariot, who by men was numbered with the Twelve, till the time when he should be manifested.

2 And they were all clad in garments of white linen, pure and clear, for linen is the righteousness of the Saints; and each had the color of his tribe. But the Master was clad in his pure white robe covering all, without a seam or spot.

3 And there arose contention among them as to which of them should be esteemed the greatest. Wherefore he said to them, "He that is greatest among you let him be as he that serves."

4 And Y'shúa said, "With desire have I desired to eat this Passover [meal] with you before I suffer, and to institute the Memorial of my Oblation for the service and salvation of all. For behold the hour comes when the 'Son of Man' shall be betrayed into the hands of sinners."

5 And one of the Twelve said to him, "Master, is it I?" And he answered, "He to whom I give the sop, the same is he."

⁵¹ Petros (in Greek; Peter in English) called Képha (in Hebrew) transliterated into Greek as Képhas & English as Cephas.

6 And Iscariot said to him, “Master, behold the Matsa [unleavened bread], the mingled wine [diluted with water] and the oil and the herbs, but where is the lamb that Mosheh commanded? (for Yahudáh had bought the lamb but Y'shúa had forbidden that it should be killed).

7 And Yoĥanán spoke in the Spirit, saying, “Behold the Lamb of Elohíym, the good Shepherd which gives his life for the sheep.” And Yahudáh was troubled by these words, for he knew that he should betray him. But again, Yahudáh said, “Master, is it not written in the Toráh that a lamb must be slain for the Passover within the gates?”

8 And Y'shúa answered, “If I am lifted up on the tree then indeed the lamb shall be slain; But woe to him by whom it is delivered into the hands of the slayers. It would have been better of him had he not been born.

9 Truly I say to you, for this end have I come into the world, that I may put away all blood offerings and the eating of the flesh of the animals and the birds that are slain by men.

Food Given in the Beginning

10 In the beginning, Elohíym gave to all, the fruits of the trees, and the seeds, and the herbs, for food; but those who loved themselves more than Elohíym or their fellows, corrupted their ways and brought diseases into their bodies and filled the earth with lust and violence.

11 Not by shedding innocent blood, therefore, but by living a righteous life, you shall find the peace of Elohíym. You call me the Mashíakh of Elohíym and you say well, for I am the Way, the Truth, and the Life.

12 Walk in the Way, and you shall find Elohíym. Seek the Truth and the Truth shall make you free. Live in the Life and you shall see no death. All things are alive in Elohíym, and the Spirit of Elohíym fills all things.

13 Keep the commandments. Love your Elohíym with all your heart and love your neighbor as yourself. On these hang all the Toráh and the Prophets. And the sum of the Toráh is this—Do not to others as you would not that others should do to you. Do to others as you desire that others should do to you.

14 Blessed are they who keep this Toráh, for Elohíym is manifested in all creatures. All creatures live in Elohíym, and Elohíym is hid in them.”

Now is Elohiym Glorified in the ‘Son of Man’

15 After these things, Y'shúa dipped the sop and gave it to Yahudáh Iscariot, saying, “What you do, do quickly.” He then, having received the sop, went out immediately, and it was light.

16 And when Yahudáh Iscariot had gone out, Y'shúa said, “Now is the ‘Son of Man’ glorified among his Twelve and Elohíym is glorified in him. And truly I say to you, they who receive you receive me,

and they who receive me receive the Father-Mother who sent me, and you who have been faithful to the Truth shall sit upon twelve thrones, judging the Twelve Tribes of Yisraél.”

17 And one said to him, “Master, will you at this time restore the Kingdom to Yisraél?” And Y'shúa said, “My Kingdom is not of this world [now],⁵² neither are all of them Yisraél who are called, ‘Yisraél’.

18 They in every nation who defile not themselves with cruelty, who do righteousness, love mercy, and reverence all the works of Elohíym, who give assistance to all that are weak and oppressed—the same are the Yisraél of Elohíym.”

⁵² 81:7 “...but now, my Kingdom is not from here.”

Chapter 76

The Washing of Feet

1 And the lamps were burning, because it was evening and the Paschal Supper was completed. And Y'shúa arose from the table and laid aside his garment [tallit] and girded himself with a towel and pouring water into a basin, washed the feet of each of the Fourfold Twelve, and wiped them with the towel with which he was girded.

2 And one of them said, “Master, you shall not wash my feet.” And Y'shúa said, “If I wash you not, you have no part with me.” And he answered, “Rabbi, wash not my feet only, but my head and my hands.”

3 And he said to him, “They who have come out of the bath [mikveh], need not but to wash their feet, and they are clean every bit.”

4 And then putting on the overgarment [tallit] of pure white linen without spot or seam, he sat at the table and said to them, “Do you know what I have done to you? You call me Master and Rabbi, and if then your Master and Rabbi have washed your feet, you ought also to wash one another's feet. For I have given this example, that as I have done to you, so also should you do to others.

A New Commandment

5 A new commandment I give to you, that you love one another and all the creatures of Elohíym. Love is the fulfilling of the Toráh. Love is of Elohíym, and Elohíym is love. Whosoever loves not, knows not Elohíym.

6 Now you are clean through the word which I have spoken to you. By this shall all men know that you are my disciples if you have love one to another and show mercy and love to all creatures of Elohíym, especially to those that are weak and oppressed and suffer wrong. For the whole earth is filled with dark places of cruelty, and with pain and sorrow, by the selfishness and ignorance of man.

7 I say to you, love your enemies, bless them that curse you, and give them light for their darkness and let the spirit of love dwell within your hearts and abound to all. And again, I say to you, love one another and all the creation of Elohíym.” And when he had finished, they said, “Blessed be Elohíym!”

8a Then he lifted his voice, and they joined him, saying, “As the deer pants for the water brooks, so my soul pants after you, O Elohíym ...” [Ps 42]

The Eucharistic Oblation

8b And when they had finished, one brought to him a censer full of live coals, and he cast frankincense thereon, even the frankincense which his mother had given him on the day of his manifestation, and the sweetness of the odor filled the room.

9 Then Y'shúa, placing before him the platter, and behind it the chalice, and lifting up his eyes to heaven, gave thanks for the goodness of Elohíym in all things and to all, and after that he took in his

hands the Matsa, and blessed it; the wine likewise mingled with water and blessed it; chanting the Invocation of the sacred name the sevenfold, calling upon the thrice holy name [Qadosh, Qadosh, Qadosh] Father-Mother in heaven to send down 'Ruách ha'Qodésh' and make the bread to be his body, even the Body of the Mashíakh, and the fruit of the vine to be his blood, even the Blood of the Mashíakh, leading to the remission of sins and everlasting life to all who obey the gospel.

10 Then lifting up the Oblation towards heaven, he said, "The 'Son of Man' (who is also the Daughter) is lifted up from the earth, and I shall draw all people to me; then it shall be known of the people that I am sent from Elohíym."

The High Priestly Prayer

11 These things being done, Y'shúa spoke these words, lifting his eyes to heaven. "Abba-Emma, the hour is come, glorify your Son that your Son may be glorified in you.

12 Yes! You have glorified me; You have filled my heart with fire; You have set lamps on my right hand and on my left so that no part of my being should be without light; Your love shines on my right hand and on my left so that no part of my being should be without light; Your love shines on my right hand and your wisdom on my left; your love, your wisdom, and your power are manifest in me.

13 I have glorified you on earth; I have finished the work you gave me to do. Qadosh One, keep through your name the Twelve and their fellows whom you have given me, that they may be One even as we are One. While I was with them in the world, I kept them in your name, and none of them is lost, for he who went out from us, was not of us, nevertheless, I pray for him that he may be restored. Father-Mother, forgive him, for he knows not what he does.

14 And now I come to you, and these things I speak in the world that they may have my joy fulfilled in themselves. I give them your word, and the world hates them, because they are not of the world, even as I am not of the world.

15 I pray not that you should take them out of the world but that you should keep them from evil while yet in the world. Sanctify them through your truth: Your word is truth. As you sent me into the world, so also, I send them into the world, and for their sakes I sanctify myself, that they also may be sanctified through the truth.

16 Neither do I pray for these alone but for all that shall be added to their number and for the Two and Seventy also whom I sent forth, yea, and for all that shall believe in the truth through your word, that they also may be one as you, Most Qadosh One, are in me and I in you; that they may also be one in you, that the world may know that you have sent me.

17 Qadosh Parent, I will also, that they whom you have given me, yea all who live, be with me where I am, that they may partake of my glory which you give me, for you love me in all, and all in me, from before the foundations of the world.

18 The world has not known you in your righteousness, but I know you, and these know that you have sent me.

19 And I have declared to them your name that the love wherewith you have loved me may be in them, and that from them it may abound, even to all your creatures, yea, even to all.”

They Prayed Together

These words, being ended, they all lifted their voices with him, and prayed as he taught them, saying:
20 “Our Father–Mother: Who is above and within, Consecrated be Thy Sacred Name by all—in a duality of three—in Love, Wisdom, and Equity; Thy Kingdom come to all. Thy sacred Will be done always—as in heaven, so on earth. Give us day by day to partake of Thy Sacred Bread, and the fruit of Thy Living Vine. As we seek to perfect others, so perfect us in Thy Mashíakh. Show upon us Thy goodness, that to others we may show the same. In the hour of trial, deliver us from evil.

21 For thine is the Kingdom, the power, and the glory: From the ages of ages, now, and to the ages of ages. Amein!”

He Took Bread & Broke It

22 Then our Master took the Sacred Bread and broke it and also the Fruit of the Vine and mingled it, and having blessed and sanctified both, and casting a fragment of the Bread into the Cup, he blessed the holy Union.

23 Then he gave the bread which he had consecrated to his disciples saying, “Eat, for this is my body, even the body of the Mashíakh, which is given for the salvation of the body and the soul.”

24 Likewise he gave to them the fruit of the vine which he had blessed, saying to them, “Drink, for this becomes my blood, even the blood of the Mashíakh which is shed for you and for many, for the salvation of the soul and the body.”

25 And when all had partaken, he said to them, “As often as you assemble together in my name, make this Oblation for a memorial of me, even the bread of everlasting life and the wine of everlasting salvation, and eat and drink thereof with pure heart, and you shall receive of the sustenance and the life of Elohíym, which dwells in me.”

26 And when they had sung a hymn, Y'shúa stood up amid his Apostles, and going to him who was their Center, as in a solemn dance, they rejoiced in him. And then, he went out to the Mount of Olives, and his disciples followed him.

Judas at the House of Caiaphas

27 Now Yahudáh Iscariot had gone to the house of Caiaphas and said to him, “Behold! he has celebrated the Passover, within the gates, with the Matsa in place of the lamb. I indeed bought a lamb, but he forbade that it should be killed, and see, the man of whom I bought it, is a witness.”

28 And Caiaphas rent his clothes and said, “Truly this is the Passover of the Toráh of Moshéh. He has done the deed, which is worthy of death, for it is a weighty transgression of the Toráh. What need [is there] of further witness? Yea, even now two robbers have broken into the Miqdásh and stolen the Book of the Toráh, and this is the end-result of his teaching. Let us tell these things to the people who follow him, for they will fear the authority of the Toráh.”

29 And one that was standing by as Yahudáh came out, said to him, “Do you think that they will put him to death?”

30 And Yahudáh said, “No, for he will do some mighty work to deliver himself out of their hands, even as when they of the synagogue in Capernaum rose up against him and brought him to the brow of the hill that they might throw him down headlong. And did he not pass safely through their midst? He will surely escape them now also and proclaim himself openly and set up the Kingdom whereof he spoke.”

Chapter 77

Warning of their Falling Away

1 And as they went to the Mount of Olives, Y'shúa said to them, "You all shall fall away because of me this night; for it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad'. [Zechariah 13:7] But after I am risen again, I will go before you into Galilee."

2 Shimón [not Képha] answered and said to him, "Though all men shall fall away because of you, yet I will never be offended." And the Master said, "Shimón, Shimón, behold Satan has desired to have you, that he may sift you as wheat. But I have prayed for you that your faith does not fail; and when you are converted, strengthen your brethren."

3 And he said to him, "Master, I am ready to go with you, both to prison and to death." And Y'shúa said, "I tell you, Shimón, the rooster shall not crow this night, before that you shall thrice deny that you know me."

His Agony in the Gethsemane

4 Then comes Y'shúa with them, having crossed the brook Kidron, to the garden called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." (Yahudah [Judas] also, which betrayed him, knew the place, for Y'shúa often times resorted there with his disciples.)

5 Then said he to them, "My soul is exceeding sorrowful, even to death; wait here and watch with me."

6 And he went little further and fell on his face and prayed, saying, "O my Father-Mother, if it be possible, let this cup pass from me; nevertheless, not as I will but as you will."

7 And there appeared a messenger to him from heaven strengthening him. And he came to the disciples and, finding them asleep, said to Képha, "What, could you not watch with me one hour?"

8 Watch and pray so that you do not enter into trial: the spirit indeed is willing, but the flesh is weak."

9 He went away again a second time and prayed, saying, "O my Father-Mother, if this cup may not pass away from me except I drink it, your will be done."

10 And being in an agony he prayed more earnestly; and his sweat became great drops of blood falling to the ground.

11 And he came and found them asleep again, for their eyes were heavy.

12 And he left them and went away again and prayed a third time, saying, "O my Father-Mother, not my will but yours be done, in earth as it is in heaven."

13 Then he came to his disciples and said to them, "Sleep on now, and take your rest; behold, the hour is near, and the 'Son of Man' is betrayed into the hands of sinners. Rise! let us be going. Behold, he is at hand that does betray me."

Chapter 78

The Betrayal by Yahudáh 'Iscairiot'

1 And it was while Y'shúa yet spoke, behold there came a multitude, and Yahudáh that was called 'Iscairiot' went before them. For Yahudáh, having received a band of men and officers from the Chief Priests and Pharisees, came there with lanterns and torches and weapons.

2 Y'shúa therefore, knowing all things that should come upon him, went forth and said to them, "Whom do you seek?" They answered him, "Y'shúa of Natsareth." Y'shúa said to them, "I am he."

3 Then, as soon as he had said to them, "I am he", they went backward and fell to the ground. And when they arose, then he asked them again, "Whom do you seek?" And they said, "Y'shúa of Natsareth." And Y'shúa answered, "I have told you: I am he. If therefore you seek me, let these go their way."

4 Now he that betrays him gave them a sign, saying, "Whomsoever I shall kiss, that same is he: hold him securely."

5 And forthwith he came to Y'shúa and said, "Greetings, Rabbi; and kissed him." And Y'shúa said to him, "Friend, why have you come? Is it with a kiss that you betray the 'Son of Man'?"

6 Then Y'shúa said to the Chief Priests and Captains of the Miqdásh and the Elders, which were come to him, "Why do you come out as against a thief, with swords and clubs? When I was daily with you in the Miqdásh, you stretched forth no hands against me; but this is your hour, and the power of darkness."

7 Then came they and laid hands on Y'shúa. And Shimón Képha stretched forth his hand and drew his sword and struck a servant of the High Priest and cut off his ear.

8 Then said Y'shúa to him, "Put your sword back into its place—all they that take the sword shall perish by the sword." And Y'shúa touched his ear and healed him.

9 And he said to Képha, "Do you think that I cannot now pray to my Parent, and he shall presently give me more than twelve legions of messengers? But how then shall the Scriptures be fulfilled that thus it must be?"

10 Then all the disciples forsook him and fled. And they that had laid hands on Y'shúa led him away to Caiaphas, the High Priest. But they brought him to Annas first because he was father-in-law to Caiaphas, who was the High Priest for that same year.

Y'shúa Stands Before Caiaphas & Shimon Denies Him

11 Now Caiaphas was he who gave council to the [Rulers of the] Judæans that it was expedient that one man should die for the sins of the people.

12 And the Scribes and the Elders were assembled together, but [Shimon] Képha and Yoḥanán and [the other] Shimón and [the other] Yahudáh followed far off to the High Priest's palace, and they went in and sat with the servants to see the end.

13 And they had kindled a fire in the midst of the hall, and when they were set down together, [Shimon] Képha sat down among them and warmed himself, and [the other] Shimón also sat by him.

14 But a certain maid beheld him [the other Shimón, not Képha] as he sat by the fire, and earnestly looked upon him and said, "This man was also with him." And he denied him, saying, "Woman, I do not know him."

15 And after a little while, another saw him and said, "You are also of them". And [the other] Shimón said, "Man, I am not."

16 And about the space of one hour another confidently affirmed, saying, "Of a truth this fellow was with Y'shúa of Natsareth for his speech betrays him."

17 And Shimón denied the third time with an oath, saying, "I know not the man!" And immediately, while he yet spoke, the rooster crowed.

18 And the Master turned and looked upon [the other] Shimón. And Shimón remembered the word of the Master, how he had said to him, "Before the rooster crows this day you shall deny me thrice." And Shimón went out and wept bitterly.

Chapter 79

The Hebrew Trial before Caiaphas the High Priest

1 The High Priest then asked Y'shúa of his disciples and of his teaching, saying, "How old are you? Are you he that said that our father Abraham saw your day?"

2 And Y'shúa answered, "Truly, before Abraham was, I am he." And the High Priest said, "You are not yet fifty years old. How do you say that you have seen Abraham? Who are you? Whom do you make yourself to be? What do you teach?"

3 And Y'shúa answered him, "I spoke openly to the world; I even taught in the Synagogue and in the Miqdásh, where the Judæans always resort; and in secret I have said nothing. Why do you ask me? Ask them which heard me, what I have said to them; behold, they know what I said."

4 And when he had thus spoken, one of the officers which stood by, struck Y'shúa with the palm of his hand, saying, "Do you answer the High Priest so?" Y'shúa answered him, "If I have spoken evil, bear witness of the evil, but if not, why do you strike me?"

5 Now the Chief Priests and Elders, and all the Council sought false witnesses against Y'shúa to put him to death; but found none; yea, many false witnesses came, yet they agreed not together.

6 At the last came two false witnesses. And one of them said, "This fellow said, 'I am able to destroy the Miqdásh of Elohým and to build it in three days.'" And the other said, "This man said, 'I will destroy this Miqdásh and build another.'"

7 And the High Priests arose and said to him, "Do you answer nothing? What is it which these witnesses speak against you?" But Y'shúa held his peace. Now it was unlawful among the Hebrews to try a man by night.

8 And they said to him, "Are you the Mashíakh? Tell us." And he said to them, "If I tell you, you will not believe; and if I also ask you, you will not answer me, nor let me go."

9 And they asked him further saying, "Do you abolish the sacrifices of the Toráh, and the eating of flesh as Moshéh commanded?" And he answered, "Behold, a greater than Moshéh is here."

10 And the High Priest answered and said to him, I adjure you by the living Ĕl, that you tell us whether you are the Mashíakh, the Son of Elohým!" Y'shúa said to him, "You have spoken, and I say to you, 'Hereafter shall you see the 'Son of Man' sitting on the right hand of power and coming in the clouds of heaven."

11 Then the High Priest rent his clothes, saying, "He has spoken blasphemy. What further need do we have of witnesses? Behold, now you have heard his blasphemy. What do you think?" They answered and said, "He is worthy of death!"

12 Then they spit in his face and battered him. And others struck him with the palms of their hands, saying, "Prophecy to us, you Mashíakh! Who is he that struck you?"

13 Now when morning was come all the Chief Priests and the Elders of the people, even the whole Council held a consultation, and took council against Y'shúa to put him to death.

14 And they gave forth their sentence against Y'shúa, that he was worthy of death, and that he should be bound and carried away, and delivered to Pilate.

Chapter 80

The Sorrow & Penance of Judas

1 Now Yahudáh, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and Elders, saying, “I have sinned in that I have betrayed the innocent blood.”

2 And they said, “What is that to us? You see to that.” And he cast down the pieces of silver in the Miqdásh and departed and went out and hanged himself.

3 And the Chief Priests took the pieces of silver and said, “It is not lawful for to put them into the treasury, because it is the price of blood.”

4 And they took council and bought with them the potter’s field, to bury strangers in. Wherefore that field was called Akeldama, that is, the field of blood, to this day.

5 Then was fulfilled that which was spoken by Zacharyah, the prophet, saying, “They weighed for my price thirty pieces of silver.” And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Yisraél⁵³ did value, and gave them for the potteries field, and cast them to the potter in the House of the Eternal One. [Zechariah 11:12-13]

6 Now, Y'shúa had said to his disciples,

“Woe to the man who receives the mysteries and falls into sin thereafter.

7 For such there is no place of repentance in this cycle, seeing they have crucified afresh the divine⁵⁴ offspring of Elohíym and man, and put the Mashíakh within them to an open shame.

8 Such are worse than the animals, whom you ignorantly affirm to perish, for in your Scriptures it is written, ‘That which befalls the animal befalls the sons of men.’

9 All live by one breath, as the one dies so dies the other, so that a man has no preeminence over an animal, for all go to the same place—all come from the dust and return to the dust together.” [Ecclesiastes 3:18-21]

10 These things Y'shúa spoke concerning them which were not regenerate, not having received the spirit of divine love, who, once having received the light, crucified the Son of Elohíym afresh, putting him to an open shame.

⁵³ The name of Yisraél is broken down thusly: Yi-Sra-Ēl: He will-rule as a Prince-with/for Elohim. Yisrael was also called, *Yeshurun*.

⁵⁴ Adjective: divine or elohiymly – like Elohiym in image and likeness and character.

SECTION IX

Chapters 81-89

Chapter 81

Taken From Caiaphas to Pilate

1 Then they [the whole Council who condemned him] led Y'shúa from [the court of] Caiaphas [the High Priest] to the hall of judgment, to Pontius Pilate, the [Roman] Governor, and it was early, and they themselves did not go into the judgment hall, lest they should be defiled; but that they might keep the Festival [of Pesách / Passover].

2 Pilate therefore went out to them and said, "What accusation do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have delivered him up to you. We have a law and by our law he ought to die because he would change the customs and rites which Moshéh delivered to us, yes, he made himself the Son of Elohíym."

3 Then Pilate said to them, "You take him and judge him according to your law." For he knew that they had delivered him that because of envy.

4 The [Rulers of the] Judæans therefore said to him, "It is not lawful for us to put any man to death." So, the saying of Y'shúa was fulfilled, which he spoke, signifying what death he should die.

5 And they further accused him saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is King Mashíakh."

6 Then Pilate entered the judgment hall again and called Y'shúa and said to him, "Are you the King of the Judæans?" Y'shúa answered him, "Do you say this thing of yourself, or did others tell it to you about me?"

7 Pilate answered, "Am I a Judæan? Your own nation and the Chief Priests have delivered you to me; what have you done?" Y'shúa answered, "My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the [Rulers of the] Judæans; but now, my Kingdom is not from here."

8 Pilate therefore said to him, "Are you a King then?" Y'shúa answered, "You say that I am, yes, a King I am. To this end was I born and for this cause I came to the world that I should bear witness to the truth. Every one that is of the truth hears my voice."

9 Pilate said to him, "What is truth? Y'shúa said, "Truth is from Shamáyim." Pilate said, "Then truth is not on earth." Y'shúa said to Pilate, "Do you believe that truth is on earth amongst those who receive and obey it? They are of the truth who judge righteously."

10 And when he had heard this, he went out again to the Judæans and said to them, "I find in him no fault at all." And when he was accused of the Chief Priests and Elders, he answered them nothing.

11 Then said Pilate to him, "Do you not hear, how many things they witness against you?"

12 And he answered him not a word, insomuch that the governor marveled greatly, and again he said to them, "I find no fault in this man."

13 And they grew more fierce saying, “He stirs up the people, teaching throughout all Judæa, beginning from Galilee to this place.” When Pilate heard of Galilee, he asked whether the man was a Galilean.

Y'shúa Before Herod

14 And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also, was at Yerushaláyim at the time.

15 And when Herod saw Y'shúa, he was exceedingly glad, for he was desirous to see him of a long season, because he had heard many things about him, and he hoped to have seen some miracle done by him.

16 Then with many words, he questioned him but he answered him nothing. And the Chief Priests and Scribes stood and vehemently accused him. And many false witnesses rose up against him accusing him of things that he did not know.

17 And Herod with his men of war treated him with contempt and mocked him. And having put around him a gorgeous robe, sent him back to Pilate. And the same day Pilate and Herod were made friends together, for previously, they were at enmity between themselves.

Back to Pilate

18 And Pilate went again into the judgment hall and said to Y'shúa, “Where are you from?” But Y'shúa gave him no answer. Then Pilate said to him, “Do you not speak to me? Do you not know that I have power to crucify you and have power to release you?”

19 Y'shúa answered, “You could have no power at all against me unless it were given you from above, therefore he that delivered me to you has the greater sin.”

20 And from thenceforth Pilate sought to release him; but the Judæans cried out, saying, “If you let this man go you are no friend of Caesar, whosoever makes himself a king speaks against Caesar.”

21 And Pilate called together the Chief Priests and Rulers of the people. When he was set down on the judgement seat his wife sent to him, saying, “Have you nothing to do with that just man, for I have suffered many things this day in a dream because of him.”

22 And Pilate said to them, “You have brought this man to me, as one that perverts the people, and behold I have examined him before you, and have found no fault in this man touching those things whereof you accuse him. No, nor yet Herod, for I sent you to him, and lo, nothing worthy of death was found in him.

23 But you have a custom that I should release to you one at the Pesách; Do you desire therefore that I release to you the King of the Judæans?”

24 Then cried they all again, saying, “Not this man but Barabba.” Now Barabba was a robber. And for sedition made in the city and for murder, he was cast into prison.

25 Pilate therefore, desiring to release Y'shúa, spoke again to them. Which of the two do you desire that I release to you; Y'shúa Barabba, or Y'shúa which is called 'the Mashíakh'? They said, "Barabba."

26 Pilate said to them, "What then shall I do with Y'shúa, which is called 'the Mashíakh'?" They all say to him, "Let him be crucified."

27 And the Governor said, "Why, what evil has he done?" But they cried out all the more, saying, "Crucify him, crucify him!"

28 Pilate therefore went forth again and said to them, "Behold, again, I bring him forth to you, that you may know that I find no fault in him. And again, they cried out, 'Crucify him, crucify him'!

29 And Pilate said to them, the third time, "Why, what evil has he done? I have found no cause of death in him: I will therefore chastise him and let him go."

30 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

31 When Pilate saw that he could prevail nothing but rather that a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this Tsaddíq: You see to it."

32 Then answered all the people, and said, "His blood be on us and on our children." And Pilate gave sentence that it should be as they required. And he delivered Y'shúa to their will.

Chapter 82

The Crucifixion

1 Then he released Barabba to them, and when he had scourged Y'shúa he delivered him to be crucified. Then the soldiers of the governor took Y'shúa to the common hall and the whole band of soldiers gathered to him.

2 And they stripped him and put on him a purple robe. And when they had plaited a crown of thorns, they put it upon his head and a reed in his right hand, and they bowed the knee before him and mocked him, saying, "Hail, King of the Yahudím!"

3 Then came Y'shúa forth, wearing the crown of thorns, and the purple robe. And Pilate said to them, "Behold the man!"

4 Therefore, when the Chief Priests and officers saw him, they cried out, saying, "Crucify him, crucify him!" And Pilate said to them, "You take him and crucify him, for I find no fault in him."

5 And they spit upon him and took the reed and smote him on the head. And after they had mocked him, they took the robe off from him, put his own garment on him, and led him away to crucify him.

6 And as they led him away, they laid hold upon one Shimón, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Y'shúa. And there followed him a great company of people and of women, which also bewailed and lamented him.

7 But Y'shúa, turning to them, said, "Daughters of Yerushaláyim, weep not for me, but weep for yourselves and for your children. For behold the days are coming in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck.'

8 Then they shall begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they do these things in a green tree, what shall be done in the dry."

9 And there were also two other malefactors led with him to be put to death. And when they were come to a place called Calvary, and Golgotha, that is, to say, a place of 'a skull', there they crucified him and the malefactors—one on the right hand and the other on the left.

10 And it was the third hour [from sunrise] when they crucified him, and they gave him vinegar to drink mingled with gall, and when he had tasted thereof, he would not drink. And Y'shúa said, "Abba-Emma, forgive them, for they know not what they do."

11 Then the soldiers, when they had crucified Y'shúa, took his garment and made four parts, to every soldier a part; and his vesture also. Now the vesture was without seam, woven from the top throughout. They said therefore among themselves, "Let us not tear it but cast lots for it, [to decide] whose it shall be."

12 That the Scripture might be fulfilled, which said, “They parted my garment among them and for my vesture they did cast lots.” [Psalm 22:18] These things therefore the soldiers did. And sitting down they watched him there.

13 And an inscription was also written over him in letters of Greek, and Latin, and Hebrew: “This is the King of the Yahudim.”

14 This title then was read by many of the Judæans, for the place where Y'shúá was crucified was near to the city and it was written in Hebrew and Greek and Latin. Then the Chief Priests of the Judæans said to Pilate, “Write not, ‘The King of the Yahudím’ but that he said, ‘I am the King of the Yahudím.’” Pilate answered, “What I have written, I have written.”

15 And one of the malefactors which were hanged railed on him, saying, “If you are the Mashíakh, save yourself and us.” But the other answering rebuked him, saying, “Do you not fear Elohíym, seeing you are in the same condemnation, and us indeed justly? For we receive the due reward of our deeds but this man has done nothing amiss.”

16 And he said to Y'shúá, “Master remember me when you come into your Kingdom.” And Y'shúá said to him, “Truly I say to you today, you shall be with me in Paradise.”

17 And they that passed by reviled him, wagging their heads and saying, “You that would destroy the Miqdásh and build it in three days [and nights], save yourself. If you are the Son of Elohíym, come down from the cross.”

18 Likewise also, the Chief Priests mocking him, while the Scribes and Elders said, “He saved a lamb, himself he cannot save. If he is the King of Yisraél, let him now come down from the cross and we will believe him. He trusted in Elohíym, let him deliver him now if he will save him, for he said, “I am the Son of Elohíym.”

19 The usurers and the dealers in animals and birds also cast the like things into his teeth, saying, “You who drives from the Miqdásh the traders in oxen and sheep and doves are yourself but a sheep that is sacrificed?”

20 Now from the sixth hour [mid-day] there was darkness over all the land to the ninth hour [3 p.m.]. And some standing around, lit their torches, for the darkness was very great. And about the sixth hour Y'shúá cried with a loud voice, “Ĕlí, Ĕlí, lama sabachthani?” That, is to say, “My Ĕl, My Ĕl, why have you forsaken me?”

21 Some of them that stood there, when they heard that, said, “This man calls for Eliyáhu [Elijah].” Others said, “He calls on the sun [helios].” The rest said, “Let it be. Let us see whether Eliyáhu will come to save him.”

Disciples at the Cross

22 Now there stood by the cross of Y'shúá his mother and his mother's sister, Miriám, the wife of Cleophas, and Miriám ha-Migdalíth.

23 When Y'shúa therefore saw his mother and the disciple whom he loved standing by, he said to his mother, “Woman, behold your son!” And he said to the disciple, “Behold your mother!” And from that hour that disciple took her into his own home.

It Is Finished

24 After this, Y'shúa knowing that all things were now accomplished that the Scripture might be fulfilled, said, “I am thirsty.” And from a vessel they filled a sponge with vinegar and put it upon hyssop and put it to his mouth.

25 And Y'shúa cried with a loud voice, saying, “Abba-Emma, into your hand I commend my spirit.”

26 When Y'shúa had therefore received the vinegar, he cried aloud, “It is finished!” And he bowed his head and gave up the spirit. And it was the ninth hour.

27 And behold there was great thunder and lightning, and the partition wall of the Miqdásh fell down from which hung the veil and was rent in two, and the earth did quake and the rocks also were broken-up.

28 Now when the centurion and they that were with him watching Y'shúa saw the earthquake and those things that were done, they feared greatly, saying, “Truly this was the Son of Elohým!”

29 And many women were there, which followed from Galilee, ministering to them. And among them were Miriám the mother of Ya'aqób and Yoséph, and the mother of Zebedee's children [Ya'aqób and Yoḥanán] and they lamented, saying, “The light of the world is hidden from our eyes; the Master, our love, is crucified.”

30 Then the Judæans, because it was the preparation day [for them] and that the bodies should not remain upon the cross on the Shabbáth—for that was a Paschal Šabbath, besought Pilate that their legs might be broken and that they might be taken away.

31 Then the soldiers came and broke the legs of the two who were crucified with him. But when they came to Y'shúa and saw that he was dead already, they did not break his legs but one of the soldiers with a spear pierced his heart and forthwith there came out blood and water.

32 And he that saw it bare record and his record is true, and he knows what he says is true, that you might believe. For these things were done that the Scriptures might be fulfilled—‘A bone of him shall not be broken’ and again, ‘In the midst of the week the Messiah shall be cut off.’⁵⁵

⁵⁵ Psalm 34:20; Daniel 9:27

Chapter 83

The Burial of Y'shúa

1 Now, when the evening was come, Yoséph of Arimathea, an honorable councilor who also waited for the Kingdom of Elohíym, came and went in boldly to Pilate and desired the body of Y'shúa. (He was a good man and just and had not consented to the council and their deed).

2 And Pilate wondered if he was already dead, and calling the centurion to him, he asked him whether he had been dead for a while. And when he knew it from the centurion, he gave the body to Yoséph. He came therefore and took the body of Y'shúa.

3 And also there came Nicodemus, who at the first came to Y'shúa by night, and brought a mixture of myrrh and aloes, about a hundred weight. Then they took the body of Y'shúa and wound it in linen clothes with the spices, as the manner of the Judæans is to bury.

4 Now in the place where he was crucified [Wednesday], there was a garden and in the garden a new sepulchre wherein was never yet a man laid. Therefore, they laid Y'shúa there. And it was about the beginning of the second watch when they buried him, because of the Judæans' preparation day [would soon end], for the sepulchre was near.

5 And Miriám ha-Migdalíth and the other Miriám, and Miriám the mother of Yoseph beheld where he was laid. There at the tomb, they kept watch for three days and three nights.⁵⁶

6 And the women also, who came with him from Galilee, followed bearing lamps in their hands [Wednesday Night] and beheld the sepulchre and how his body was laid, and they made lamentation over him. 7 And they returned and rested the next day [Thursday]—it being a high-day [Festival Šabbath for the Judæans]; And on [Friday] the day following, they bought and prepared spices and perfumed-oils and waited for the end of the Šabbath [at dark on Saturday Night].

8 Now on [Thursday] the next day that followed [his burial], the Chief Priests and Pharisees came together to Pilate, saying, “Sir, we remember that deceiver said while he was yet alive, ‘After three days [and nights] I will arise’.

9 Command therefore that the sepulchre be made sure until the third day is past, lest his disciples come by night and steal him away, and say to the people, ‘He is risen from the dead’—so the last error shall be worse than the first.”

10 Pilate said to them, “You have a Guard, go your way and make it as secure.” They secured the sepulchre by sealing the stone and posting a guard until the third day [and night] had passed.

⁵⁶ Cf. 45:2; 49:3; 71:5; 79:6; 82:17; 83:5–10; 84:9; 85:5; 88:6. His Eucharistic Pesach Supper was on Tuesday-Night; His crucifixion on Wednesday at 9 am, died at 3 pm, and then buried before nightfall. Thursday was a “High Šabbath” for the Judæans. From Wednesday 3 pm to Saturday (Šabbath) 3 pm there are 72 hours or “three days and three nights” when he was resurrected. He appeared to ha-Migdalíth at the dawning of the first day of the week (Sunday).

Chapter 84

The Resurrection of Y'shúa

1 Now after the Šabbath was ended and it began to dawn on the first day of the week, Miriám ha-Migdalíth came to the sepulchre, carrying the spices which she had prepared, and there were others with her.

2 And as they were going, they said among themselves, “Who shall roll away the stone from the door of the sepulchre? For it was great. And when they came to the place and looked, they saw that the stone was rolled away.

3 For behold there was a great earthquake. And the messenger of אֱלֹהִים descended from heaven and rolled back the stone from the door and sat upon it. His countenance was like lighting and his garment white as snow. And for fear of him the Guards shook and became as dead men.

4 And the messenger answered and said to the women, “Do not fear, for I know that you seek Y'shúa, which was crucified. He is not here: for he is risen, as he said.

5 Come, see the place where the Master lay. And go quickly and tell his disciples that he is risen from the dead; and, behold he goes before you into Galilee; there shall you see him; lo, I have told you.”

6 And they entered-in and did not find the body of Y'shúa. Then she [Magdalena] ran and came to Shimón Képha and the other disciple whom Y'shúa loved, and said to them, “They have taken away the Master out of the sepulchre, and we do not know where they have laid him.”

7 And they [the three of them] ran and came to the sepulcher, and looking in, they saw the linen vesture lying, and the napkin that had been about his head not lying with the linen clothes but wrapped up in a place by itself.

8 And it came to pass as they were much perplexed, behold, two messengers stood by them in glistening garments of white, and said to them, “Why do you seek the living among the dead? He is not here, he is risen, and, behold, he goes before you into Galilee. There shall you see him.

9 Do you not remember how he spoke to you, when he was yet in Galilee, that the ‘Son of Man’ should be crucified and that he would rise again after the third day?” And they remembered his words. And they went out quickly and fled from the sepulchre, for they trembled with amazement, and they were afraid.

10 (Now at the time of the earthquake, the graves were opened; and many of the Saints which slept arose and came out of the graves after his Resurrection and went into the city and appeared to many.)

11 But Miriám [ha-Migdalíth remained and] stood without at the sepulchre weeping. And as she wept, she again stooped down and looked into the sepulchre and saw two messengers in white garments, the one at the head and the other at the feet where the body of Y'shúa had lain. And they said to her, “Woman, why do you weep?”

12 She said to them, “Because they have taken away my Master, and I do not know where they have laid him.” And when she had thus spoken, she turned herself back and saw Y'shúa standing but did not know that it was Y'shúa.

13 Y'shúa said to her, “Woman, why do you weep? Whom do you seek?” She, supposing him to be the gardener, said to him, “Sir, if you have carried him from here, tell me where you have laid him, and I will take him away.” Y'shúa said to her, “Miriám!” She turned herself and said to him, “Rabboni!” (which is to say, My Master!)

14 Y'shúa said to her, “Do not take hold of me, for I am not yet ascended to my Father—One with my Mother, but go to my brethren, and say to them, ‘I ascend to my Parent and your Parent; to my Elohíym and your Elohíym.’”

15 And Miriám ha-Migdalíth came and told the disciples that she had seen the Master, and that he had spoken these things to her and commanded her to announce his Resurrection from the dead.

Chapter 85

Y'shúa Appears to Two Disciples at Emmaus

1 And behold, two of them went that same day to a village called Emmaus, which was from Yerushaláyim about seven miles. And they talked together about all these things which had happened.

2 And it was, that while they conversed together and reasoned, Y'shúa himself drew near and went with them. But their eyes were restrained that they should not recognize him.

3 And he said to them, “What manner of conversation are these that you have with one another as you walk and are sad?”

4 And the one of them, whose name was Cleophas, answering said to him, “Are you only a stranger in Yerushaláyim. and have not known the things which happened there in these days?” And he said to them, “What things?”

5 And they said to him, “Concerning Y'shúa of Natsareth who was a prophet mighty in deed and word before Elohíym and all the people; and how the Chief Priests and our Rulers delivered him to be condemned to death and have crucified him. But we trusted that it had been he which should have redeemed Yisraél; and beside all this, three days [and nights] have passed since these things were done.”

6 Yes, and certain women also of our company made us astonished, which were early at the sepulchre; and when they did not find his body, they came saying, that they had also seen a vision of messengers who said that he was alive.

7 And certain of them who were with us went to the sepulchre and found it even so as the women had said; but they did not see him.”

8 Then he said to them, “O unthinking ones and slow of heart to believe all that the prophets have spoken; Ought not Mashíakh to have suffered these things, and then to enter into his glory?”

9 And beginning at Moshéh and all the prophets, he expounded to them in all the Scriptures, the things concerning himself.

10 And they drew near to the village where they went and he moved as though he would have gone further. But they constrained him, saying, “Stay with us, for it is toward evening and the day is far spent.” And he went in to stay with them.

Revealed in the Breaking of Bread

11 And it happened as he sat at table with them, he took bread and the fruit of the vine, and gave thanks, blessed it, broke it, and gave it to them. And their eyes were opened and they knew him; and he disappeared out of their sight.

12 And they said one to another, “Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?” And they rose up the same hour, returned to

Yerushaláyim, and found the Twelve gathered together and those that were with them, saying, “The Master is risen indeed, and has appeared to Shimón [Képha].”

13 And they told what things were done in the way and how he was known of them in breaking of bread.

The Guards Reported to Caiaphas

14 Now while they had been going to Emmaus, some of the Guard came into the city and showed Caiaphas what things had been done.

15 And they assembled with the Elders and took council and said, “Behold, while the soldiers slept, some of his disciples came and took his body away; And is not Yoséph of Arimathea one of his disciples?

16 For this cause, he did then request the body from Pilate that he might bury it in his garden in his own tomb. Let us therefore give money to the soldiers, saying, “You say, ‘his disciples came by night and stole him away while we slept’. And if this come to the ears of the governor, we will persuade him and secure you.”

Chapter 86

Y'shúa Appears in the Miqdásh and Blood Sacrifices Cease

1 The same day, at the time of sacrifice in the Miqdásh there appeared among the dealers in animals and in birds, one clothed in white garments, bright as light, and in his hand a whip of seven cords.

2 And at the sight of him, those who sold and bought fled in terror, and some of them fell as dead men, for they remembered how before his death Y'shúa had driven them away from the Miqdásh enclosure, in like manner.

3 And some declared that they had seen a spirit; And others that they had seen him who was crucified and that he had risen from the dead.

4 And the sacrifices ceased that day in the Miqdásh; for all were in fear. And no one could be had to sell or to buy but rather, they let their captives go free.

5 And the Priests and Elders caused a report to be spread, that they who had seen it were intoxicated, and had seen nothing. But many affirmed that they had seen him with their own eyes and felt on their backs the scourge but were powerless to resist; for, when some of the bolder ones among them put forth their hands, they could not seize the form which they beheld, nor grasp the whip that chastised them.

6 And from that time, these believed in Y'shúa—that he was sent from Elohiym to deliver the oppressed and free those that were bound. And they turned away from their ways and sinned no longer.

7 To others he also appeared in love and mercy and healed them by his touch and delivered them from the hands of the persecutor. And many like things were reported of him, and many said, “Of a truth the Kingdom is come!”

8 And some of those who had slept and risen when Y'shúa rose from the dead, appeared and were seen by many in the holy city, and great fear fell upon the wicked, but light and gladness came to the righteous in heart.

Chapter 87

Y'shúa Appeared to His Disciples

1 Then the same day, at Evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the [Rulers of the] Judæans, Y'shúa came and stood in the midst and said to them, “Shalom to you.” But they were frightened and supposed that they had seen a spirit.

2 And he said to them, “Look, it is I myself, like as you have seen me before. A spirit can indeed appear in flesh and bones as you see I have. Look at my hands and my feet—handle and see.”

3 And when he had said so, he showed them his hands and his heart. Then the disciples were glad when they saw the Master.

4 For Thoma, called Didymus, one of the disciples, had said to them, “Unless I shall see in his hands the print of the nails and thrust my hand into his heart, I will not believe.” Then he said to Thoma, “Behold my hands, my heart, and my feet; reach here your hands, and be not faithless but faithful.”

5 And Thoma answered and said to him, “Adoní and Ĕlí!” [Psalm 110:1] And Y'shúa said to him, “Thoma, because you have seen me, you have believed; blessed are they that have not seen and yet have believed.”

6 Then said Y'shúa to them again, “Peace to you, as Abba-Emmah has sent me, even so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Ruách ha'Qodésh; proclaim the Good News and announce to all nations the Resurrection of the ‘Son of Man’.

7 Teach holy Toráh of Love which I have delivered to you. And whosoever forsake their sins, they are remitted to them, and whosoever continue in their sins they are retained to them.

8 Baptize them who believe and repent; bless and anoint them; and offer the pure oblation of the fruits of the earth, which I have appointed to you for a memorial of me.

9 Lo, I have given my body and my blood to be offered on the tree, leading to the redemption of the world from the sin against love and from the bloody sacrifices and feasts of the past.

10 And you shall offer the bread of life and the wine of salvation, for a pure oblation with incense, as it is written of me, and you shall eat and drink thereof for a memorial, that I have delivered all who believe in me from the ancient bondage of your ancestors.

11 For they, making a god of their belly, sacrificed to their god the innocent creatures of the earth in place of the carnal nature within themselves.

12 And eating of their flesh and drinking of their blood to their own destruction, corrupted their bodies and shortened their days, even as the nations who did not know the truth, or who knowing it, have changed it into a lie.

13 As I send you, so send you others also, to do these things in my name, and he laid his hands upon them.

14 In the like manner as the Apostles, so also, he ordained Prophets and Evangelists and Shepherds (Sh'lichim, Naḅi'im, Meḅasorím & Roím)—a consecrated Priesthood [Kahunnáh], and afterwards he laid his hand upon those whom they chose for Deacons (Shamashím), one for each of the Fourfold Twelve.

15 And these are for the rule and guidance of the Assembly worldwide, that all may be perfected in their places in the unity of the Body of the Mashíakh.”

Chapter 88

The Eighth Day after the Resurrection

1 And after seven days again, his disciples were within the Upper Room; then came Y'shúa, the doors being shut, and stood in their midst and said, "Peace to you!" And he was known to them in the holy Memorial."

2 And he said to them, "Love one another and all the creatures of Elohíym. Yet I say to you, not all are men, who are in the form of man. Are they men or women in the image of Elohíym whose ways are ways of violence, of oppression and wrong, who choose a lie rather than the truth?

3 Not, truly, until they are born again and receive the Spirit of Love and Wisdom within their hearts. Then only are they sons and daughters of Yisraél, and being of Yisraél, they are children of Elohíym. And for this cause, I came into the world, and for this, I have suffered at the hands of sinners.

4 These are the words which I spoke to you, while I was yet with you, that all things must be fulfilled which were written in the Toráh of Moshéh and in the Prophets, and in the Psalms, concerning me."

5 And Y'shúa said, I stood in the midst of the world and in the flesh. I was seen and heard, and I found all men gluttoned with their own pleasures and drunk with their own follies, and none I found hungry or thirsty for the wisdom which is of Elohíym. My soul grieves over the sons and daughters of men because they are blind in their heart, and in their soul they are deaf and do not hear my voice."

6 Then he opened their comprehension, that they might discern the Scriptures, and said to them, "Thus it is written, and thus it behooved the Mashíakh to suffer, and to rise from the dead after the third day [and night]. And that repentance and remission of sins should be proclaimed in my name among all nations, beginning at Yerushaláyim. And you are witnesses of these things.

7 And, behold, I send the promise of my Parent upon you, even of my Father—one with my Mother, whom you have not seen on the earth. For I say to you of a truth, as the whole world has been ruined by the sin and vanity of woman, so through the simplicity and truth of woman shall it be saved, even so, through you it shall be saved.

8 Rejoice therefore and be glad, for you are more blessed than all who are on earth, for it is you, my twelve thousand who shall save the whole world.

9 Again, I say to you, when the great tyrant and all the seven tyrants began to fight in vain against the light, they knew not with whom or what they fought.

10 For they saw nothing beyond a dazzling light, and when they fought, they expended their strength—one against another, and so it is.

11 For this cause, I took a fourth part of their strength, so that they might not have such power, and prevail in their evil deeds.

12 For by involution and evolution shall the salvation of all the world be accomplished—by the descent of spirit into matter, and the ascent of matter into spirit, through the ages.”

Chapter 89

Y'shúa Appeared at the Sea of Tiberias

1 After these things, Y'shúa showed himself again to the disciples at the sea of Tiberias, and in this way he showed himself. There were together Shimón, Képha, and Thoma, called Didymus, and Nathanael of Cana in Galilee, and Ya'aqób and Yoḥanán and other two of his disciples.

2 And Képha said to them, "I am going fishing." They say to him, "We also are going with you." They went forth and entered a ship immediately. And that night they caught nothing. And when the morning was now come, Y'shúa stood on the shore, but the disciples knew not that it was Y'shúa.

3 Then Y'shúa said to them, "Children, do you have any food? They answered him, "No, Master, not enough for all; there is nothing but a small loaf, a little oil, and a few dried fruits." And he said to them, "Let these suffice; come and dine."

4 And he blessed them, and they ate and were filled, and there was a pitcher of water also, and he blessed it likewise, and lo, it was the fruit of the vine.

5 And they marveled and said, "It is the Master." And none of the disciples asked him. "Who are you?" knowing it was the Master.

6 This is now the sixth time that Y'shúa showed himself to his disciples, after that he was risen from the dead. So, when they had dined, Y'shúa said to Képha, "Son of Yonah, do you love me more than these?" He said to him, "Yes, Master, you know that I love you." He said to him, "Feed my lambs." He said to him again the second time, "Képha, son of Yonah, do you love me?" He said to him, "Yes Master, you know that I love you." He said to him, "Feed my sheep."

7 He said to him the third time, "Képha, son of Yonah, do you love me?" Képha was grieved because he said to him the third time, "Do you love me?" And he said to him, "Master, you know all things; you know that I love you."

8 Y'shúa said to him, "Feed my Flock. Truly, Truly, I say to you, you are a rock from the rock, and on this rock will I build my Assembly, and I will raise you above my twelve to be my deputized-agent upon earth for a center of unity to the Twelve, and another shall be called and chosen to fill your place among the Twelve, and you shall be the servant of servants and shall feed my rams, my sheep, and my lambs.

9 And yet another shall arise, and he shall teach many things which I have taught you already, and he shall spread the Gospel among the nations with great zeal. But the keys of the Kingdom will I give to those who succeed you in my Spirit and obeying my Toráh.

10 And again, I say to you, When you were young you girded yourself and walked where you willed, but when you shall be old, you shall stretch forth your hands and another shall gird you and carry you where you do not desire." This spoke he, signifying by what death he should glorify Elohíym.

11 And when he had spoken this, he said to him, “Follow me”. Then Képha, turning around, saw the disciple whom Y'shúa loved following. Képha seeing him, said to Y'shúa, “Master, and what shall this man do?” Y'shúa said to him, “If I desire that he remains till I come, what is that to you? You follow me.”

12 Then this saying went abroad among the brethren, that disciple should not die: yet Y'shúa did not say to him, “He shall not die”, but, “If I desire that he remains till I come, what is that to you.”

SECTION X

Chapters 90-96

Chapter 90

What Is Truth?

1 Again the Twelve were gathered together in the circle of palm trees, and one of them, Thoma, said to the other, “What is Truth? For the same things appear different to different minds and even to the same mind at different times. What then, is Truth?”

2 And as they were speaking, Y'shúa appeared in their midst and said, “Truth, one and absolute, is in Elohíym alone, for no man nor any body of men, knows that which Elohíym alone knows, who is the All in All. To men is Truth revealed according to their capacity to comprehend and receive.

3 The One Truth has many sides, and one sees one side only, another sees another, and some see more than others, according as it is given to them.

4 Behold this crystal: how the one light its manifest in twelve faces, yea four times twelve, and each face reflects one ray of light, and one regards one face, and another, another *face*, but it is the one crystal and the one light that shines in all.

5 Behold again: When one climbs a mountain and attains one height, he said, ‘This is the top of the mountain, let us reach it’; And when they have reached that height, lo, they see another beyond it until they come to that height from which no other height is to be seen, if they are able to attain it.

6 So it is with Truth. I am the Truth and the Way and the Life and have given to you the Truth I have received from above. And that which is seen and received by one, is not seen and received by another. That which appears true to some, seems not true to others. They who are in the valley see not as those who are on the hilltop.

7 But to each, it is the Truth as the one mind sees it, and for that time, till a higher Truth shall be revealed to the same: and to the soul which receives higher light, shall more light be given. Wherefore, condemn not others, that you be not condemned.

8 As you keep the holy Toráh of Love which I have given to you, so shall the Truth be revealed more and more to you; And the Spirit of Truth which comes from above shall guide you, albeit through many wanderings, into all Truth, even as the fiery cloud guided the children of Yisraél through the wilderness. [Exodus 13:21]

9 Be faithful to the light you have till a higher light is given to you. Seek more light and you shall have abundantly; Do not rest till you find.

10 Elohíym gives you all Truth as a ladder with many steps, for the salvation and perfection of the soul, and the truth which seems today, you will abandon for the higher truth of the morrow. Press to perfection.

11 Whosoever keeps the Holy Toráh which I have given, the same shall save their souls, however differently they may see the truths which I have given.

12 Many shall say to me, ‘Master, Master, we have been zealous for your Truth. But I shall say to them, ‘No, but that others may see as you see, and no other truth beside. Faith [Emunáh] without love is dead. Love is the fulfilling of the Toráh.

13 How shall faith in what they receive profit them that suppress it in unrighteousness? They who have love have all things, and without love there is nothing of worth. Let each one hold what they see to be the truth in love, knowing that where love is not [present], truth is a dead letter and profits nothing.

14 There abide Goodness, and Truth, and Beauty, but the greatest of these is Goodness [Benevolence]. If any have hatred to their fellows and harden their hearts to the creatures of Elohíym’s hands, how can they see Truth to salvation, seeing their eyes are blinded and their hearts are hardened to Elohíym’s creation?

15 As I have received the Truth, so have I given it to you. Let each receive it according to their light and ability to comprehend and do not persecute those who receive it after a different interpretation.

16 For Truth is the Might of Elohíym and it shall prevail in the end over all errors. But the Holy Toráh which I have given is plain for all and just and good. Let all observe it for the salvation of their souls.”

Chapter 91

The Order of the Kingdom (Part 1)

1 In that time after Y'shúa had risen from the dead, he tarried ninety days with Miriám his mother and Miriám ha-Migdalíth who anointed his body and Miriám of Cleophas and the Twelve, and their fellows, instructing them and answering questions concerning the Kingdom of Elohíym.

2 And as they sat at supper—when it was evening— Miriám ha-Migdalíth asked him, saying, “Master, will you now declare to us the order of the Kingdom?”

3 And Y'shúa answered and said, “Truly I say to you, O Miriám, and to each of my disciples, The Kingdom of Heaven is within you. But the time comes when that which is within shall be made manifest in the without, for the sake of the world.

4 Order indeed is good and needful, but before all things is love. Love one another and all the creatures of Elohíym, and by this shall all men know that you are my disciples.”

5 And one asked him, saying, “Master, do you desire that infants be received into the congregation in like manner as Moshéh commanded by incision?” And Y'shúa answered, “For those who are in Mashíakh, there is no cutting of the flesh nor shedding of blood.

6 Let the infant of eight days be presented to the Father-Mother, who is in heaven, with prayer and thanksgiving, and let a name be given to it by its parents, and let the presbyter sprinkle pure water upon it, according to that which is written in the prophets [Eze. 36:25] and let its parents see to it that it is brought up in the ways of righteousness, neither eating flesh nor drinking strong drink nor hurting the creatures which Elohíym has given into the hands of man to protect.”

7 Again one said to him, “Master, how do you desire when they grow up?” And Y'shúa said, “After seven years, or when they begin to know the evil from the good, and learn to choose the good, let them come to me and receive the blessing at the hands of the Presbyter [Elder] or the Messenger [Overseer – Paqid] of the Assembly with prayer and thanksgiving. And let them be admonished to keep from flesh eating and strong drink, and from hunting the innocent creatures of Elohíym; for shall they be lower than the horse or the sheep to whom these things are against nature?”

8 And again he said, “If there come to us any that eat flesh and drink strong drink, shall we receive them?” And Y'shúa said to him, “Let such abide in the outer court till they cleanse themselves from these grosser evils; for till they perceive, and repent of these, they are not fit to receive the higher mysteries.”

9 And another asked him, saying, “When do you desire that they receive Baptism?” And Y'shúa answered, “After another seven years or when they know the teaching and do that which is good and learn to work with their own hands and choose a craft whereby they may live and are steadfastly set on the right way, then let them ask for initiation. And let the Messenger or Presbyter of the Assembly examine them and see if they are worthy and let him offer thanksgiving and prayer and bury them in

the waters of separation that they may rise to newness of life, confessing Elohíym as their Father and Mother, vowing to obey the Holy Toráh, and keep themselves separate from the evil in the world.”

10 And another asked him, “Master, at what time shall they receive the Anointing?” And Y'shúa answered, “When they have reached the age of maturity and manifested in themselves the sevenfold gifts of the Spirit; then, let the Messenger offer prayer and thanksgiving and seal them with the seal of the Anointing. It is good that all be tried in each degree seven years. Nevertheless, let it be to each according to their growth in the love and the wisdom of Elohíym.

Chapter 92

The Order of the Kingdom (Part 2)

1 And another asked him, saying, “Master, do you desire that there be marriages among us as it is among the nations of earth?” And Y'shúa answered, saying, “Among some it is the custom that one woman may marry several men [polyandry], who shall say to her, ‘Be you our wife and take away our reproach.’ Among others it is the custom, that one man may marry several women [polygyny], and who shall say to him, ‘Be you our husband and take away our reproach’; for they who love, do feel it is a reproach to be unloved.

2 But to you my disciples, I show a better and more perfect way, even this, that marriage should be between one man and one woman [monogamy], who by perfect love and sympathy are united, and that while love and life do last, howbeit in perfect freedom. But let them see to it that they have perfect health, and that they genuinely love each other in all purity, and not for worldly advantage only, and then let them betroth one to another before witnesses.

3 Then, when the time is come, let the Messenger or Presbyter offer prayer and thanksgiving and bind them with the scarlet cord, if you will, and crown them, and lead them thrice around the altar and let them eat of one bread and drink of one cup. Then holding their hands together, let him say to them in this wise, ‘Be you two in one, blessed be the holy union, you whom Elohíym does join together let no man put asunder, so long as life and love do last.’

4 And if they bear children, let them do so with discretion and prudence according to their ability to maintain them. Nevertheless, to those who would be perfect and to whom it is given, I say, let them be as the messengers of Elohíym in heaven who neither marry nor are given in marriage nor have children nor care for the morrow, but are free from bonds, even as I am, and keep and store up the power of Elohíym within for their ministry and for works of healing, even as I have done. But the many cannot receive this saying, only they to whom it is given.”

5 And another asked him, saying, “Master, in what manner shall we offer the Holy Oblation?” And Y'shúa answered, saying, “The oblation which Elohíym loves in secret is a pure heart. But for a memorial of worship offer unleavened bread, mingled wine, oil and incense. When you come together in one place to offer the Holy Oblation, the lamps being lighted, let him who presides, even the Messenger of the Assembly, or the Presbyter, having clean hands and a pure heart, take from the things offered, unleavened bread and mingled wine with incense.

6 And let him give thanks over them and bless them calling upon the Father–Mother in heaven to send their Ruách ha'Qodésh that it may come upon and make them to be the Body and Blood, even the sustenance and life of The Eternal One, which is ever being broken and shed for all.

7 And let him lift it up toward heaven and pray for all, even for those who are gone before, for those who are yet alive, and for those who are yet to come. As I have taught you, so pray, and after this let

him break the bread and put a fragment in the cup, and then bless the holy union, and then let him give to the faithful, saying after this manner, This is the body of the Mashíakh even the sustenance of Elohíym (ever being broken and shed for you and for all), to everlasting life. As you have seen me do, do so also, in the spirit of love, for the words I speak to you, they are spirit, and they are life.”

Chapter 93

The Order of the Kingdom (Part 3)

1 And another spoke, saying, “Master, if one has committed a sin, can a man remit or retain his sin?” And Y'shúa said, “Elohíym forgives all sin to those who repent [regret, confess, & turn away from it], but as you sow, so also must you reap. Neither Elohíym nor man can remit the sins of those who do not repent nor forsake their sins nor yet retain the sins of those who forsake them. But if one being in the spirit sees clearly that any repent and forsake their sins, such may say truly to the penitent, ‘Your sins are forgiven you’. For all sin is remitted by repentance and amendment and they are loosed from it who forsake it and are bound to it, who continue it.

2 Nevertheless the fruits of the sin must continue for a season; for as we sow so must we reap for Elohíym is not mocked, and they who sow to the flesh shall reap corruption, they who sow to the spirit shall reap life eternal. Wherefore, if any forsake their sins and confess them, let the Presbyter say to such in this wise, ‘May Elohíym forgive you your sins, and bring you to everlasting life. All sin against Elohíym is forgiven by Elohíym, and sin against man by man.’”

3 And another asked him, saying, “If any are sick among us, shall we have power to heal even as you do?” And Y'shúa answered, “This power comes of perfect chastity and of faith. They who are born of Elohíym keep their seed within them. [avoiding seductive fornication; 9:5]

4 Nevertheless, if any be sick among you, let them send for the Presbyters of the Assembly that they may anoint them with oil of olive in the name of the Lord, and the prayer of faith and the going out of power with the voice of thanksgiving, shall raise them up, if they are not detained by sin, of this, or a former life.”

5 And another asked him, saying, “Master, how shall the holy Assembly be ordered and who shall minister therein?” And Y'shúa answered, “When my disciples are gathered in my name, let them choose from among themselves true and faithful men and women, who shall be ministers and counselors in temporal things and provide for the necessities of the poor and those who cannot work, and let these look to the ordering of the goods of the Assembly and assist at the Oblation; and let these be your Deacons with their Helps.

6 And when these have given proof of their ministry, let them choose from them those who have spiritual gifts, whether of guidance or of prophecy or of preaching and of teaching and healing, that they may edify the flock, offer the holy Oblation, and minister the mysteries of Elohíym. And let these be your Presbyter and their Helps.

7 And from these who have served well in their degree, let one be chosen who is counted most worthy and let him preside over all and he shall be your Messenger. And let the Messenger ordain the Deacons and consecrate the Presbyters—anoint them and laying their hands upon them and breathing upon them that they may receive the Ruách ha'Qodésh for the office to which they are called. And as for

the Messenger, let one of the higher ministry anoint and consecrate him, even one of the Supreme Council.

8 For as I send Apostles and Prophets, so also I send Evangelists and Shepherds—the eight and forty pillars of the tabernacle—that by the ministry of the four, I may build up and perfect my Assembly. And they shall sit in Yerushaláyim a holy congregation, each with his Helper and Deacon. And to them shall the scattered congregations refer in all matters pertaining to the Assembly. And as light comes, so shall they rule and guide and edify and teach my holy Assembly. They shall receive light from all, and to all shall they give more light.

9 And forget not with your prayers and supplications intercessions and giving of thanks, to offer the incense, as it is written in the last of your prophets, saying, ‘From the rising of the sun to the setting of the same, incense shall be offered to my name in all places with a pure oblation for my name shall be great among the nations’. [Malachi 1:11]

10 For truly I say to you, incense is the memorial of the intercession of the Saints within the veil, with words that cannot be uttered [in common speech].” [Rom. 8:26 ; 1 Cor. 14:1-40]

Chapter 94

The Order of the Kingdom (Part 4)

1 And another asked him, saying, “Master, how will you that we bury our dead?” And Y'shúa answered, “Seek council of the Deacons in this matter, for it concerns the body only. Truly, I say to you, there is no death to those who believe in the life to come. Death, as you deemed it, is the door to life, and the grave is the gate to Resurrection for those who believe and obey. Do not mourn, nor weep for them that have left you but rather rejoice for their entrance into life.

2 As all creatures come forth from the unseen into this world, so they return to the unseen and so will they come again till they are purified. Let the bodies of them that depart be committed to the elements, and the Father-Mother who renews all things shall give the Messengers charge over them. And let the Presbyter pray that their bodies may rest in peace and their souls awake to a joyful Resurrection.

3 There is a Resurrection from the body and there is a Resurrection in the body. There is a raising out of the life of the flesh and there is a falling into the life of the flesh. Let prayer be made for those who are gone before and for those that are alive and for those that are yet to come, for all are One family in Elohiým. In Elohiým they live and move and have their being.

4 The body that you lay in the grave or that is consumed by fire is not the body that shall be; but, those who come shall receive other bodies yet their own. And as they have sown in one life so shall they reap in another. Blessed are they who have worked righteousness in this life for they shall receive the crown of life.”

5 And another asked him, saying, “Master, under the Toráh, Moshéh clothed the priests with garments of beauty for their ministration in the Miqdásh. Shall we also clothe them to whom we commit the ministry of sacred things as you have taught us?” And Y'shúa answered, “White linen is the righteousness of the Saints but the time truly comes when Tzión shall be desolate, and after the time of her affliction is past, she shall arise and put on her beautiful garments, as it is written.

6 But you, seek first the Kingdom of Righteousness and all these things shall be added to you. In all things seek simplicity and do not give occasion to vain glory. Seek first to be clothed with charity and the garment of salvation and the robe of righteousness.

7 For what does it profit if you do not have these? As the sound of brass and tinkling of cymbal you are if you do not have love. Seek righteousness and love and peace and all things of beauty shall be added to you.”

8 And yet another asked him, saying, “Master, how many of the rich and mighty will enter into life and join us who are poor and despised. How, then, shall we carry on the work of Elohiým in the regeneration of mankind?” And Y'shúa said, “This also is a matter for the Deacons of the Assembly in council with the Elders.

9 But when my disciples are come together on the Šabbath at evening [ereḅ] or in the morning [boker] of the first day of the Šabbath-week, let them each bring an offering of a tithe or the tithe of a tithe of their increase as Elohíym does prosper them and put it in the treasury for the maintenance of the Assembly and the ministry, and the works thereof. For I say to you, it is more blessed to give than to receive.

10 So shall all things be done, decently and in order. And the rest the Spirit will set in order, which proceeds from the Father-Mother in heaven. I have instructed you now in first principles, and, lo, I am with you always, even to The End of the Age.

Chapter 95

Exhortation & Ascension after Ninety Days

1 And Y'shúa, after he had showed himself alive to his disciples after his Resurrection and sojourned with them for ninety days teaching and speaking of the Kingdom and the things pertaining to the Kingdom of Elohíym and had finished all things that he had to do, led forth the Twelve with Miriám ha-Migdalíth and Yoseph his father and Miriám his mother, and the other holy women as far as Bethany to a mountain called Olivet, where he had appointed them.

2 And when they saw him as he stood amidst them, they prostrated before him but some doubted. And Y'shúa spoke to them, saying, “Behold, I have chosen you from among men and have given you the Toráh and the Word of Truth.

3 I have set you as the light of the world, and as a city that cannot be hidden. But the time comes when darkness shall cover the earth and gross darkness the people. And the enemies of truth and righteousness shall rule in my name, and set up a kingdom of this world, and oppress the peoples, and cause the enemy to blaspheme putting for my teachings the opinions of men, and teaching in my name that which I have not taught and darkening much that I have taught by their traditions.

4 But be of good cheer, for the time will also come when the Truth they have hidden shall be manifested, and the light shall shine and the darkness shall pass away, and the true Kingdom shall be established which shall be in the world, but not of it, and the Word of Righteousness and Love shall go forth from the Center, even the holy city of Mount Tzión, and the Mount which is in the land of Egypt shall be known as an altar of witness to אֵלֶּיךָ.

5 And now I go to my Parent and your Parent, my Elohíym and your Elohíym. But you, tarry in Yerushaláyim and abide in prayer. And after seven days, you shall receive power from on high, and the promise of the Ruách ha'Qodésh shall be fulfilled to you. And you shall go forth from Yerushaláyim to all the Tribes of Yisraél and to the uttermost parts of the earth.”

6 And having said these things, he lifted his pure and holy hands and blessed them. And it came to pass that while he blessed them, he was parted from them. And a cloud, as the sun in brightness, received him out of their sight. And as he went up, some held him by the feet and others bowed before him, falling to the earth on their faces.

7 And while they gazed steadfastly into heaven, behold two stood by them in white apparel, and said, “You men of Yisraél, why do you stand gazing into the sky? This same Y'shúa who is taken from you in a cloud and as you have seen him go into heaven, even so he shall come again to the earth.”

8 Then they returned to Yerushaláyim from the Mount of Olives, which is a Šabbath day's journey from the city. And as they returned, they missed Miriám ha-Migdalíth. And they looked for her but did not find her. And some of the disciples said, “The Master has taken her.” And they marveled and were in great awe.

Y'shúa, an Example to All

9 Now it was midsummer when Y'shúa ascended into heaven. And he had not yet attained his fiftieth year for it was needful that 'seven times seven years' should be fulfilled in his life.

10 Yea [also], that he might be perfected by the suffering of all experiences and be an example to all—to children and parents, to the married and the celibates, to youth and those of full age, yea, and to all ages and conditions of mortal life.

Chapter 96

The Pouring Out of The Spirit

1 And as the disciples were gathered together in the upper room after they returned from the Mount, they all continued with one accord in prayer and supplication [seven days], and their number was about one hundred and twenty.

2 And in that day, Ya'aqób [brother of Yoḥanán, verse five] stood up and said; "Men and brethren, it is known to you how the Master, before he left us, chose Képha to preside over us and watch over us in his name and how it is necessary that one of those who have been with us and a witness to his Resurrection be chosen and appointed to take his place.

3 And they chose two, called Barsabba and Matithyáhu [Matthias], and they prayed and said, "You Adonái, who knows the hearts of all men, show which of these two you have chosen to take part in this Apostleship from which you do raise your servant Képha to preside over us."

4 And they gave forth their lots, and the lot fell upon Matithyáhu, and the Twelve received him, and he was numbered among the Apostles.

5 Then Yoḥanán and Ya'aqób [the "Sons of Thunder"] separated Képha from their number by laying on of hands, that he might preside over them in the name of the Master, saying, "Brother, be you as a hewn stone, six-squared. Even you, Képha, which are an Eḅen [Rock] bearing witness to the Truth on every side."

6 And to the Apostles were given staffs to guide their steps in the ways of truth and crowns of glory withal; and to the Prophets burning lamps to show light on the path and censers with fire; and to the Evangelists the Book of the Holy Toráh to recall the people to the first principles; and to the Shepherds were given the cup and platter to feed and nourish the flock.

7 But to none was given anything that was not given to all, for all were one Priesthood under the Mashíakh as their Master, Great High Priest in the Miqdásh of Elohíym. And to the Deacons were given baskets that they might carry therein the things needful for the holy worship. And the number was about one hundred and twenty, Képha overseeing them.

Filled with the Holy Spirit

8 And when 'the third day' had fully come, they were all with one accord in the one place, and as they prayed, there came a sound from heaven as of a rushing mighty wind, and the room in which they were assembled was shaken, and it filled the place.

9 And there appeared cloven tongues of flame like fire and sat upon the head of each of them. And they were all filled with the Ruách ha'Qodésh and began to speak with tongues as the Ruách [Spirit] gave them utterance. And Képha stood up and proclaimed the Toráh of Mashíakh to the multitude of

all nations and tongues who were gathered together by the report of what had been seen and heard, each man hearing in his own tongue wherein he was born.

10 And of them that listened there were gathered to the Assembly that day, three thousand souls, and they received the Holy Toráh [of Mashiakh], repented of their sins, and were baptized and continued steadfastly in the Apostles' fellowship and worship, and the Oblation and prayers.

11 And they who believed gave up their possessions and had all things in common and abode together in one place, showing the love and the goodness of Elohým to their brothers and sisters and to all creatures, and working with their hands for the common good.

12 And from these there were called twelve to be Prophets with the Apostles, and twelve to be Evangelists and twelve to be Shepherds, and their Helps were added to them, and Deacons of the Assembly worldwide, and they numbered one hundred and twenty. And thus, was the 'Tabernacle of Dawíd' raised up with living men filled with goodness, even as the Master had shown to them.

13a The Assembly in Yerushaláyim was given Ya'aqób, the brother of the Master for its Mebakker and Messenger, and under him twenty four priests in a fourfold ministry, and helpers and deacons also.

13b And after six days, many came together [on the Šabbath Day], and there were added six thousand men and women who received the holy Toráh of Love, and they received the word with gladness.

They Gathered Again the Next Day

14 And as they gathered together on the Day of the Master after the Šabbath was past, and were offering the holy Oblation, they missed Miriám and Yoséph, the parents of Y'shúa. And they searched but did not find them.

15 And some of them said, "Surely the Master has taken them away, as he did ha-Migdalíth. And they were filled with awe and sung praises to Elohým."

16a And the Spirit of Elohým came upon the Apostles and the Prophets with them.

16b And memorializing [in a confession] what the Master had taught them, with one voice they confessed and praised Elohým, saying:

17 "We believe in One Elohým: the Infinite, the Secret Fount, the Eternal Parent—Of whom are all things invisible and visible, The All in all, through all around all—The Holy Twain, in whom all things consist; the One who Was, who Is, who Will-Be. [ha'Yáh, ho'Wéh, ha'YihYéh]

18 We believe in one Lord our Lady, the perfect holy Mashíakh, Eloáh of Elohým, Light of Light begotten. Our Lord—the Father, Spouse and Son. Our Lady: the Mother, Bride, and Daughter. Three Modes in one Essence undivided: one Biune Trinity; that Elohým may be manifested as the Father, Spouse, and Son of every soul, and that every soul may be perfected as the Mother, Bride, and Daughter of Elohým.

19 And this by ascent of the soul into the Spirit and the descent of the Spirit into the soul; Who comes from Shamáyim and is incarnate of the Virgin ever blessed, in Yesu-Maria and every Mashíakh of

Elohiym; and is born, and teaches the way of life, and suffers under the world rulers and is crucified, and is buried, and descends into She'ol. Who rises again and ascends into glory; from thence giving light and life to all.

20 We believe in the sevenfold Spirit of Elohiym, the Life-Giver; Which proceeds from the holy Two. Which came upon Y'shúa and comes upon all that are faithful to the light within; Which dwells in the Assembly, the Yisraél elect of Elohiym; Which comes ever into the world and lights every soul that seeks; Which gives the Toráh which judges the living and the dead; Which speaks by the Prophets of every age and clime.

21 We believe in one holy, multinational, and apostolic Assembly; the witness to all truth, the receiver and giver of the same; Begotten of the Spirit and Fire of Elohiym; Nourished by the waters, seeds, and fruits of earth; Who by the Spirit of Life, her twelve Books and Sacraments, her holy words and works, knit together the elect in one mystical fellowship and at-one [unite; reconcile] mankind with Elohiym, making us partakers of the divine life and sustenance; signifying the same in holy Symbols.

22 And we look for the coming of the multinational Mashíakh; and the Kingdom of the Heavens wherein dwells righteousness; And the holy city whose gates are twelve wherein are the Temple and Altar of Elohiym; Whence proceeds three Orders in fourfold ministry: to teach all truth and offer the daily sacrifice of praise.

23 As in the inner so in the outer; as in the great so in the small; As above, so below; as in heaven so in earth.

We believe in the Purification of the spirit through many births and experiences, the Resurrection from the dead and the everlasting Life of the righteous, the Ages of Ages, and Rest in Elohiym forever. —Amein.”

24 And as the smoke of the incense arose, there was heard the sound as of many bells, and a multitude of the heavenly host praising Elohiym and saying:

25 “Glory, honour, praise and worship be to Elohiym; the Father, Spouse, and Son, One with the Mother, Bride, and Daughter; From whom proceeds The Eternal Spirit; From whom are all created things. From the Ages of Ages, Now, and to the Ages of Ages — Amein — HalleluYah, HalleluYah, HalleluYah!”

26 And if any man takes from or adds to the words of this Gospel, or hide, as under a bushel, the light thereof, which is given by the Spirit through us, the Twelve witnesses chosen of Elohiym, for the enlightenment of the world leading to salvation, let him be Anathema. Maran-atha! [we proclaim] until The Coming of Mashíakh Yeshu-Maria, our Deliverer, with all the Holy Saints (Qadósh Q'doshíym).

27 For them that believe, these things are true. For them that believe not, they are like an idle tale. But to those with perceiving minds and hearts, regarding ‘the spirit’ rather than ‘the letter which kills’, they are spiritual truths.

28 For the things that are written are true, not because they are written, but rather, they are written because they are true. And these are written that you may believe with your hearts and proclaim with your mouths to the salvation of many. Amein.

Here ends the Holy Gospel of the Perfect Life of Yesu-Maria, the Mashiakh, a Son of Dawíd after the Flesh, the Son of Elohíym after the Spirit. Glory be to Elohíym by whose power and help it has been written.

APPENDIX I

THE EPISTLE OF APOLLOS THE PROPHET

Apollos to Hierasthenes, Greeting.

1 Touching the matter whereby you did enquire in your last epistle, I will inform you even as I have received. I, Apollos, was in my house in Natsareth after the holy city had been taken by the Romans, and the Temple of Elohíym destroyed, even as the Master had told us.

2 And as the sun went down and I was resting from my work, the room was filled with a bright light and there appeared to me, Agella, my sister (who had been reported as dead with many others of the brethren who were in the holy city at the time of the siege and who have never since been seen by any to this day).

3 And Agella spoke to me saying, “Brother, why do you grieve for me, and for the fall of Yerushaláyim and for the holy house. Grieve, rather, that you were left behind when we with others of the brethren who were ready were taken up from the earth.

4 For when the city was grievously besieged and the battle was the most fierce and the confusion great and terrible, there was seen by all a great wonder in the heavens.

5 For the Master himself appeared from the clouds with her to whom he first appeared after he rose from the dead, who announced his Resurrection to the Twelve and the holy messengers according to the word that he spoke to us while he was in the flesh.

6 And we who grievously longed for deliverance and were ready for his appearance were caught up to him in the clouds with John [Yohánán], who alone of the Twelve remained [there in the city] (whether in the body or out of the body I knew not).

7 It was in a moment, and we were changed in the twinkling of an eye, and those who were his enemies saw it and fled in great confusion and fell on the swords of the Romans and perished. And to me alone has it been given that I should appear to you for your comfort my brother, and for the consolation of those that are left behind and those that shall come after them, that they may believe in the words spoken by the Master before he suffered.

8 Farewell brother, and go and comfort those that are left, for there will arise those who will deny that he returned as he said, because none of those who saw his appearance are left behind to witness thereof.

9 But you, believe that the Mashíakh shall return again at The End of the Age in glory.”

10 And I arose and went to some of the brethren and told them these things, but they seemed to them as an idle tale, for they answered, “If thy sister and the others were taken, why have we been left behind in the misery of this world? Surely they have fallen by the sword also, and it was a vision, and we which are left behind shall perish likewise?”

11 And I returned to my home and held my peace, for I was in doubt, and said, “If the thing is true it will be brought to light in a future day, for the Master certainly did say that ‘before this generation should pass away all these things should be even as my sister has told me they have been.

12 They, who are with me, salute you. Peace be with you, and to all in your house.
