

JB Rotherham's Emphasized New Testament

BOOKS & LETTERS of JOHN

Beloved of Messias

Compiled & Edited by k.m.young for the Public Domain.

FROM THE WESTCOTT HORT MANUSCRIPTS

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*"Verily Verily,
I Say Unto Thee . . .
"For this I was born,
and for this I have come
into the world: to bear
witness to the truth."
John 18:37*

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Writings of John, the Beloved of Messiah

Westcott ~ Hort based

JB Rotherham's Emphasized New Testament,
slightly upgraded even with the Abomination Removed and
the Restoration of the Sacred Names of Elohim,
(with a very slight modernizing of the text for easier reading);

PREFACE

These works of John, are sublimely significant of the entirety of the Bible and the Salvation unto Eternal Life, our Hope for Life, which our Bible reveals to us all. John's works are a perfect treatise for those who just want to get to the Heart of the Matter as simply and quickly as possible, without long tedious hours of perplexity, study and eye strain.

So I determined to find and publish, for my own Beloved as well as for myself, the best available NT books & letters of John I could find. I learned that it is common knowledge that J. B. Rotherham's New Testament is the most scrupulous of all NT. translations of the then available Greek (1897), thus I chose it for my own Most Precious. I might venture even, in my opinion, his, in it's then available Greek, is at least as good as Nestle/Alands' in it's contemporary available Greek.

Short and Sweet, these superlative narratives by this unique Disciple of Yahshua, who knew our Savior well, is thee most essential Saving Truth, "in a nutshell" so to say. My only real problem with Rotherham's was the antiquated presentation, which I tried to leave as pristine as possible, nevertheless to do so was not entirely possible. So I juggled the punctuation and wording a little, and added a few parenthesis to better illuminate a passage or two, and modernized many of the "thees" and "thous," "haths" and "eths/etc.," for much easier reading and thus much better clarity and understanding. I am very happy with the outcome, and enjoy using this work, myself, routinely.

I also realized, that even though Mr. Rotherham was so astute as to restore the Sacred Name of El, "Yahweh," to his Old Testament, he refrained from restoring this sacred name, and the sacred and *Saving* name of Yahshua, to his 1897 New Testament, so I simply did that for him, here. It is said he regretted not doing this himself, so he will be happy to learn, in the Resurrection, others did this for him! In his times, I suppose he realized having done this would not have been very well received, in spite of his much scholarship. But I know this is needful and joyful, that the sacred names must be properly restored to this New Testament, and made available to all, even in our more receptive times, and I am happy to oblige,

here, in this timeless Scripture. I am honored to replace the abomination of erroneous titles and unsaving names in our sacred scriptures, with the true titles and saving names. I use the forms Yahweh and Yahshua, typically, and figure the form Yahweh is appropriate for J.B.'s New Testament works, considering his Old Testament.

I also took out most of the tedious and distracting numbers, herein, which I believe impede interest in reading these excellent narratives, and presented this work in a normal book fashion which reads very easily and thus causes the reader to remember this information better. I did leave the first number of each chapter, so we can still easily find our way around, herein.

So now, here, we finally have a convenient, reliable and clearer translation of J.B.'s excellent treatise by John, with the sacred names properly restored, to use in our ministries and to share with our friends and family. Worth the Effort, and your welcome! Enjoy!, and I hope to see your shining Faces in the New Earth, in due course! So be it, & Halleluiah!

"And other sheep have I,
which are not of this fold:
those also, I must needs bring, and they will hearken
unto my voice, and there shall come to be
One flock, One shepherd."

this book is for the

"Other Sheep"

of his flock!

John 10:16;

JB. Rotherham's Book of John

John 1:1;

Originally was the Word, and the Word was with El; and the Word was Elohim. The Same was originally with El. All things through him, came into existence, and without him not even one thing came into existence, that exists; in him was Life, and the Life was the Light of men; and the Light in the Darkness, shines, and the Darkness thereof, laid not hold.

There arose a man sent from El, whose name was John. The same (*John*) came for a witness, that he might bear witness concerning the Light, that all might believe, through him. He (*John*) was not the Light, but, that he might bear witness concerning the Light. It was the real Light who enlightens every man, coming into the world: he was in the world, and the world **came into existence through him**, but the world knew him not. Into his own possessions, he came, and his own people received him not home. But as many as did receive him, he gave unto them Authority to become Children of El, **unto those who were believing on his name**: who, not of bloods, nor of the will of the flesh, nor of the will of man, but of El were born.

And the Word became flesh and pitched his tent among us, and we gazed upon his glory, a glory as an only-begotten from his Father, full of favour and truth. (John bears witness concerning him, and has cried aloud, saying the Same was he who said, "He who was coming after me, has advanced before me, because he was my Chief.") Because, out of his fulness we all received, even favour over against favour. Because the law was given through Moses; favour and truth came into existence through Yahshua Messiah. (*favour=grace*)

No one has seen El at any time: an only-begotten Elohim, the One existing within the bosom of the Father, he has interpreted Him (*made him known*). And this is the witness of John, when the Jews sent forth unto him priests and Levites out of Jerusalem, that they might question him, "Who are you?" And he confessed and did not deny: confessing, "I am not the Messiah."

And they questioned him, "What, then? are you Elijah?" and he said, "I am not"; "The Prophet, are you?" and he answered, "No!" So they said unto him, "Who are you? that we may give an answer unto those who sent us, What say you concerning yourself?"

He said, "I am a voice of one crying aloud in the desert: 'Make you Straight the Way of Yahweh,' according as Isaiah the prophet said."

And they had been sent forth, from among the Pharisees; and they questioned him, saying unto him, "Why, then, do you immerse, if you are not the Messiah, nor Elijah, nor the Prophet?"

John answered them, saying, "I immerse in water. In the midst of you stands One whom you know not, coming after me, of whom I am not worthy that I should unloose the thong of his sandal."

These things came to pass in Bethany, beyond the Jordan where John was immersing.

On the morrow he beheld Yahshua coming unto him, and said, "See! the Lamb of El who takes away the Sin of the world! This is he of whom I said, 'After me comes a man who before me has advanced, because my Chief* was he. And I knew him not, but that he might be manifested unto Israel, therefore I came, immersing in water.'" (*Gk., this is of whom I said, "Behind me is coming a man who was/is before me." i.e. Superior**)

And John bore witness, saying, "I have gazed upon the Spirit descending like a dove out of heaven, and it abode upon him. And I knew him not, but He who sent me to immerse in water, He said unto me, 'Upon whomsoever you shall see the Spirit descending and abiding upon him, the same is he who immerses in holy Spirit.' Therefore I have seen and borne witness, that this is the Son of El!"

On the morrow, was John standing again, and from among his disciples, two; and looking at Yahshua walking, he said, "See! the Lamb of El!" And the two disciples hearkened unto his speaking, and they followed Yahshua. But Yahshua, turning, and looking at them following, said unto them, "What seek you?" And they said unto him, "Rabbi!," which is, when translated, Teacher: "Where do you abide?" He said unto them, "Be coming, and you shall see." They came, therefore, and saw where he abode, and they abode with him that day. It was about the tenth hour. One of the two who heard from John, and followed him, was Andrew, the brother of Simon Peter: the same found, first, his own brother Simon, and said unto him, "We have found the Messiah!," which is, when translated, Anointed (*of Yah*). He led him unto Yahshua. Yahshua, looking at him, said, "You are Simon, the son of John, you shall be called Cephas," which is to be translated, Peter.

On the morrow, he desired to go forth into Galilee. And Yahshua found Philip, and said unto him, "Be following me!" Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael, and said unto him, "Him, of whom Moses wrote in the law, and the Prophets, have we found: Yahshua, son of Joseph, him from Nazareth!" And Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip said unto him, "Come and see!"

Yahshua saw Nathanael coming unto him, and said, concerning him, "See! Truly, an Israelite in whom is no guile."

Nathanael said unto him, "Whence, do you know me?"

Yahshua answered, saying unto him, "Before Philip called you, when you were under the fig-tree, I saw you."

Nathanael answered him, "Rabbi! you are the Son of El: you are King of Israel!"

Yahshua answered, saying unto him, "Because I said unto you, 'I saw you under the fig-tree,' you believe? Greater things than these, shall you see!"

And he said unto him, "Verily verily, I say unto you: You shall see heaven, when set open, and the messengers of El ascending and descending unto the Son of Man!"

John 2:1;

And on the third day, a marriage took place in Cana, of Galilee; and the mother of Yahshua was there; and Yahshua also was invited, with his disciples, unto the marriage. And wine, falling short, the mother of Yahshua said unto him, "Wine, have they none!" And Yahshua said unto her, "What part can I take with you, O' woman? Mine hour has not yet come!" His mother said unto them who were ministering, "Whatsoever he may say to you, do!"

Now there were placed there, six stone water-vessels, according to the purification of the Jews, each holding two or three measures. Yahshua said unto them, "Fill the vessels with water." And they filled them up to the brim. And he said unto them, "Draw out now, and be bearing unto the master of the feast." And they bore. And when the master of the feast had tasted the water, now made wine, and knew not whence it was (though they who were ministering knew, even those who had drawn out the water), the master accosted the bridegroom, saying unto him, "Every man sets out the good wine first, and when they had been well-supplied, the inferior. You have kept the good wine until even now!"

This beginning of his signs, did Yahshua, in Cana of Galilee, and manifested his glory; and his disciples believed on him. After this he came down into Capernaum, he and his mother and brethren, and his disciples; and there they abode not many days. And near was the Passover of the Jews; and Yahshua went up unto Jerusalem.

And he found sitting in the Temple, those who were selling oxen and sheep and doves, also the money-changers. And making a scourge out of rushes, he thrust all of them forth out of the Temple, both the sheep and the oxen; and he poured out the money-changers' small coins, and he overturned the tables; and unto those who were selling the doves, he said, "Take these things hence! Do not make the house of my Father a house of merchandise." His disciples remembered that it was written, "The zeal of Your house eats me up!"

Therefore the Jews answered, saying unto him, "What sign do you point out to us, in that these things you do?"

Yahshua answered, saying unto them, "Take down this Shrine, and in three days I will raise it."

Therefore the Jews said, "This shrine was built in forty-six years. And in three

days, you will raise it?" But he was speaking concerning the Shrine of his Body. When, therefore, he had been raised from among the dead, his disciples remembered that he had been saying this; and they believed in the Scripture, and in the word which Yahshua had spoken.

John 3:1;

Now when he was in Jerusalem during the Passover, many believed on his name during the feast, viewing his signs which he was doing. Yahshua himself, however, was not trusting himself unto them, by reason of his understanding them all, and because he had no need that anyone should bear witness concerning man, for he understood what was in man.

However there was a man from among the Pharisees, Nicodemus, his name, ruler of the Jews. The same came unto him by night, saying unto him, "Rabbi! we know that you have come from El, a teacher, for no one can be doing these signs which you are doing except El be with him."

Yahshua answered, saying unto him, "Verily verily, I say unto you: except one be born from above, he cannot see the Kingdom of El."

Nicodemus said unto him, "How can a man be born when he is old? Can he enter a second time into the womb of his mother, and be born?"

Yahshua answered, "Verily verily, I say unto you: except one be born of water and spirit, he cannot enter into the Kingdom of El. That which has been born of the flesh is flesh, and that which has been born of the spirit is spirit. Do not marvel that I said unto you, 'You must needs be born from above. The spirit, where it pleases, breathes, and the sound thereof, you hear, but know not whence it comes and where it goes: thus is every one who has been born of the spirit.'"

Nicodemus answered, saying unto him, "How can these things come about?"

Yahshua answered, saying unto him, "Are you a teacher of Israel, but know not these things? Verily verily, I say unto you: what we know, we speak, and of what we have seen, we bear witness, and you receive not our witness? If I tell you the Earthly things and you believe not, how will you believe, if I should tell you the heavenly things? No one has ascended into heaven save he who **out of heaven, descended**, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever believes in him may have age-abiding Life. For El so loved the world that He gave his only begotten Son, that whosoever believes on him might not perish, but have age-abiding Life. For El sent not his Son into the world, that he might judge the world, but that the world might be Saved through him. He who believes on him is not to be judged: he who believes not, already has been judged, because he has not believed on the name of the only begotten Son of El. And this is the Judgment: that the Light has come into the world, but men loved the Darkness rather than the Light, for wicked are their

works. For whosoever will practise corrupt things, hates the Light, and comes not unto the Light, lest his works should be reprov'd; but he who does the truth, comes unto the Light, that his works may be made manifest, that they have been wrought in El."

After these things, Yahshua and his disciples came into the Judaeian land; and there he was tarrying with them, and immersing. And John also was immersing in Aenon, near to him, because many waters were there; and they were coming, and being immersed, for not yet had John been cast into prison.

There arose, therefore, a questioning from among the disciples of John, with a Jew, concerning purification. And they came unto John, saying unto him, "Rabbi, he who was with you beyond the Jordan, unto whom you have borne witness, see, the Same is immersing; and all are coming unto him!"

John answered, saying, "A man can receive nothing, except it had been given to him, out of heaven. Unto me, you, yourselves, bear witness that I said, 'I am not the Messiah, but I am sent before that One.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands by and hearkens unto him, greatly rejoices by reason of the voice of the bridegroom. This, my joy, therefore, is fulfilled.

"That One, it behoves to increase, but me, to decrease. He who from above will come, over all, is. He who is of the Earth, of the Earth, is, and of the Earth, will speak. He who will come out of heaven, over all, is. What he has seen and heard, of the same, he bears witness, and his witness, no one receives: he who has received his witness, has set seal, that El is true. For he whom El has sent, the sayings of El will speak; for, not by measure, gives He the Spirit.

"The Father loves the Son, and has given all things into his hand. He who believes on the Son has Life age-abiding: whereas, he who yields not unto the Son, shall not see Life, but the anger of El awaits him."

John 4:1;

Therefore, when Yahshua knew that the Pharisees had heard (*that*) Yahshua, more disciples is making and immersing, than John, (although indeed, Yahshua himself was not immersing, but his disciples), he left Judaea, and departed again into Galilee.

Now he must needs pass through Samaria. He comes, therefore, unto a city of Samaria, called Sychar, near the parcel of ground which Jacob gave unto Joseph his son.

Now Jacob's fountain was there. Yahshua, therefore, having become toil-worn with the journey, was sitting thus, upon the fountain. It was about the sixth hour.

There came a woman of Samaria to draw water. Yahshua said unto her, "Give

me to drink, for his disciples had gone away into the city, that they might buy food.

The Samaritan woman, therefore, said unto him, "How do you, being a Jew, ask to drink, from me who am a Samaritan woman?" {for Jews have no dealings with Samaritans}.

Yahshua answered, saying unto her, "If you had known the free gift of El, and who it is who is saying unto you, 'Give me to drink,' you would have asked him, and he would have given you Living Water!"

She said unto him, "Sir! you have not even a bucket, and the well is deep: Whence, then, have you living water? "Are you greater than our father Jacob who gave us the well, and drank out of it himself, and his sons, and his flocks?"

Yahshua answered, saying unto her, "Whosoever drinks of this water will thirst again, but whosoever shall drink of the Water which I will give him, in nowise shall thirst, unto times age-abiding, but the Water which I will give him shall become a Fountain of Water within him, springing up unto Life age-abiding!"

The woman said unto him, "Sir! give me this Water, that I thirst not, neither be coming hither to draw!"

He said unto her, "Go, call your husband, and come hither!"

The woman answered, saying {unto him}, "I have no husband."

Yahshua said unto her, "Well, you say, 'A husband, I have not,' for five husbands you have had, and now, he whom you have is not your husband: this true thing, have you spoken."

The woman said unto him, "Sir! I perceive that you are a prophet! In this mountain our fathers worshipped; and you say that in Jerusalem is the place, it behooves where to worship?"

Yahshua said unto her, "Believe me, woman! There comes an hour when neither in this mountain, nor yet in Jerusalem, shall you worship the Father. You worship that which you know not. We worship that which we know, because Salvation is of the Jews. But there comes an hour, and now is, when the real worshippers shall worship the Father in Spirit and Truth, for even the Father is seeking such as these, as his worshippers. El is Spirit, and those who worship him, in Spirit and Truth, must needs worship."

The woman said unto him, "I know that Messiah comes, who is called Anointed.* Whensoever he shall come, he will tell us everything." (Gk.= *Christ=Anointed*)

Yahshua said unto her, "I am he, who speaks unto you."

And hereupon came his disciples, and they began to marvel, that with a woman, he was talking. No one, however, said, "What seek you?" or, "Why do you talk with her?"

The woman, therefore, left her water-vessel and went away into the city, and said unto the men, "Come! See a man who told me all things that I ever did! Can

this be the Messiah?" They came forth out of the city, and were coming unto him.

In the meantime, the disciples were requesting him, saying, "Rabbi! eat."

But he said unto them, "I have food to eat, of which you know not."

The disciples, therefore, began to say, one to another, "Has anyone brought him, to eat?"

Yahshua said unto them, "My food is that I should do the will of Him who sent me, and complete His work. Are you not saying, 'Yet, a fourmonth, it is, and the harvest comes?' Lo! I say unto you, Lift up your eyes and gaze at the fields, that white are they unto harvest, already! He who reaps receives a reward, and gathers fruit unto Life age-abiding; that he who sows, together may rejoice with him who reaps. For herein will the saying hold good, 'One is the sower, and another is the reaper.' I sent you forth to be reaping that, whereon (*which*), you have not toiled: others have toiled, and you, into their toil, have entered."

And out of that city many believed on him, of the Samaritans, by reason of the word of the woman bearing witness, "He told me all things that ever I did!" When, therefore, the Samaritans came unto him, they went on to request him to abide with them; and he abode there two days. And many more believed by reason of his discourse; and unto the woman, began to say, "No longer by reason of your talk, do we believe; for we, ourselves, have heard and know that this One, in truth, is the Saviour of the world!"

But after the two days, he went forth from thence, into Galilee. For Yahshua himself bore witness, that a prophet, in his own fatherland,* has not honour (*Gk.=place/home**). So when he came into Galilee, the Galilaeans welcomed him, having seen all things, whatsoever he had done in Jerusalem during the feast; for they also went unto the feast.

So he came again into Cana of Galilee, where he had made the water, wine. And there was a certain courtier whose son was sick, in Capernaum. The same, hearing that Yahshua had come out of Judaea into Galilee, came away unto him and began requesting him, that he would come down and heal his son, for he was on the point of dying.

Yahshua, therefore, said unto him, "Except you see signs and wonders, in nowise will you believe?"

The courtier said unto him, "Sir! come down, 'ere my child die!"

Yahshua said unto him, "Be going your way, your son lives!" And the man believed in the word which Yahshua spoke to him, and at once went his way. And when he was even now going down, his servants met him, saying that his boy was living. So he enquired the hour, from them, when he began to amend. They said, therefore, unto him, "Yesterday, at the seventh hour, the fever left him." So the father took note that it was in that hour, wherein Yahshua said unto him, "your son lives!" And he believed, he and all his house!

Now, this again, as a second sign, Yahshua did, after coming out of Judaea into Galilee.

John 5:1;

After these things was a feast of the Jews, and Yahshua went up unto Jerusalem. Now there is, in Jerusalem, at the Sheep Gate, a pool which is called in Hebrew, Bethzatha, having five porches. In these, was lying a throng of those who were sick, blind, lame, withered. And there was a certain man there, who had continued in his sickness for thirty-eight years. Yahshua, seeing this one, lying, and taking note that now, a long time had he continued, said unto him, "Do you desire to be made well?"

The sick man answered him, "Sir! I have no man who, as soon as the water has been troubled, might thrust me into the pool; but while I am coming, another goes down before me!"

Yahshua said unto him, "Rise! Take up your couch, and be walking." And straightway the man was made well, and took up his couch and began to walk. Now it was Sabbath, on that day. The Jews, therefore, were saying unto him who had been cured, "It is Sabbath!"; and, "It is not allowable for you to carry your couch!"

He, however, answered them, "He who made me well, he said unto me, 'Take up your couch, and be walking.'"

They questioned him, "Who is the man who said unto you, 'Take up your couch, and be walking?'" But the healed one knew not who it was; for Yahshua had turned aside, a multitude being in the place.

After these things, Yahshua found him in the Temple, saying unto him, "See, you have become well! No more, be committing sin, lest some worse thing befalls you!"

The man went away, and told the Jews that it was Yahshua who had made him well. And on this account, were the Jews persecuting Yahshua, because he had been doing these things on Sabbath.

But he answered them, "Until even now, my Father is working; and I am working." Rather on this account, therefore, were the Jews seeking to slay him, because not only was he breaking the Sabbath, but was calling El his own Father, **making himself equal with El.**

Yahshua answered, therefore, and went on to say unto them, "Verily verily, I say unto you, the Son, of himself, cannot be doing a single thing, save anything he may see the Father doing; for whatsoever He may be doing, the Son also does these things in like manner. For the Father dearly loves the Son, and all things point out to him, which Himself is doing; and greater works than these, will He point out to him, that you may marvel. For just as the Father wakes up the dead and quickens them, in like manner the Son also will quicken whom he pleases. For

neither will the Father judge anyone, but all the judging has given unto the Son, that all may honour the Son just as they honour the Father: he who will not honour the Son, will not, in fact, honour the Father who sent him. Verily verily, I say unto you: He who hears my word, and believes in Him who sent me, has Life age-abiding, and into judgment, comes not, but has passed over, out of Death into Life. Verily verily, I say unto you, there comes an hour, and now is, when the dead shall hearken unto the voice of the Son of El, and they who have hearkened, shall live. For just as the Father has Life in himself, in like manner, unto the Son, also, has He given Life, to have in himself; and authority has He given him, to be executing judgment, because, Son of Man, is he!

"Do not be marvelling at this, because there comes an hour in which all they in the tombs, shall hearken unto his voice: and shall come forth, they who, the good things, have done, unto a Resurrection of Life; but they who the corrupt things, have practised, unto a Resurrection of Judgment.

"I cannot be doing, of myself, a single thing: just as I hear, I judge, and my judging is just, because I seek not my own will, but the will of Him who sent me. If I bear witness concerning myself, my witness is not true. Another it is, who bears witness concerning me, and I know that true is the witness which he witnesses concerning me.

"You have sent forth unto John, and he has borne witness to the truth. I, however, not from man, my witness, receive; but these things I say, that you may be Saved.

"He (*John*) was the burning and shining lamp, and you were willing to exult for an hour, in his light. But I have, as my witness, something greater than John's; for the works which the Father has given me, that I should complete them, the works themselves which I am doing, bear witness concerning me, that the Father has sent me. And so the Father who sent me, He has borne witness concerning me; neither a sound of Him, at any time, have you heard, nor a form of Him, have you seen; and His word you have not abiding within you, because as touching him whom He sent, in him you believe not. You search the Scriptures because you think by them, to have Life age-abiding; and those Scriptures are they which bear witness concerning me: and yet you choose not to come unto me, that Life, you may have.

"Glory from men, I am not receiving; but I have taken knowledge of you, that the love of El, you have not, in yourselves. I have come in the name of my Father, and you are not receiving me: if another shall come in his own name, him, you will receive! How can you believe, Glory from one another, receiving; and the glory which is from the only El, are not seeking? Do not think that I will accuse you unto the Father: there is, who accuses you, even Moses, on whom you have set your hope!"

John 6:1;

After these things, Yahshua went away across the sea of Galilee, that is, of Tiberias; and there was following him a great multitude, because they had been viewing the signs which he did upon such as were sick. But Yahshua had gone up into the mountain, and there, was sitting with his disciples.

Now the Passover was near, the Feast of the Jews. So then Yahshua, lifting up his eyes, and beholding that a great multitude was coming unto him, said unto Philip, "Whence are we to buy loaves, that these may eat?" But this he was saying, to test him, for he himself knew what he was about to do.

Philip answered him, "Two hundred denaries-worth of loaves are not sufficient for them, that each one may take a little."

One from among his disciples, Andrew, the brother of Simon Peter, said unto him, "There is a little lad here, who has five barley loaves and two small fishes, but these, what are they, for such numbers?"

Yahshua said, "Make the people recline." Now there was much grass in the place. So the men reclined, to the number of about five thousand. Yahshua therefore took the loaves, and giving thanks, went on distributing unto those who reclined; in like manner, of the small fishes also: as much as they were wishing. And when they were well-filled, he said unto his disciples, "Gather up the broken pieces left over, that nothing be lost."

So they gathered them up, and filled twelve baskets with broken pieces, out of the five barley loaves which were left over by them who had eaten.

The people, therefore, seeing what signs he wrought, began to say, "This is, of a truth, the prophet who was to come into the world!"

Yahshua, therefore, getting to know that they were about to come and seize him, that they might make him king, retired again into the mountain, himself, alone. But when evening came, his disciples went down unto the sea; and entering into a boat, were going across the sea into Capernaum. And it had become dark already, and not yet, had Yahshua reached them; moreover the sea, by reason of a great wind that blew, was rising high. Having therefore rowed about twenty-five or thirty furlongs, they observe Yahshua walking upon the sea, and near the boat, coming; and they were afraid. But he said unto them, "It is I, be not afraid!" They were willing, therefore, to receive him into the boat; and straightway the boat was at land, where they had been slowly going.

On the morrow, the multitude that was standing on the other side of the sea, saw that there was not another small boat there, save one, and that Yahshua entered not, along with his disciples, unto the boat, but that alone, his disciples departed; howbeit there came boats out of Tiberias, near the place where they did eat the bread, after the Master had given thanks.

When, therefore, the multitude saw that Yahshua was not there, nor yet his

disciples, they themselves got into the small boats and came unto Capernaum, seeking Yahshua; and finding him on the other side of the sea, they said unto him, "Rabbi! when came you, here?"

Yahshua answered them, saying, "Verily verily, I say unto you: you seek me, not because you saw signs, but because you did eat of the loaves and were filled! Be working, not for the food that perishes, but for the food that endures unto Life age-abiding, which the Son of Man, unto you, will give; for upon the Same, has the Father, even El, set His seal."

They said, therefore, unto him, "What are we to do, that we may be working the works of El?"

Yahshua answered, saying unto them, "This is the work of El: that you believe on him whom He has sent forth."

They said, therefore, unto him, "What then are you doing, by way of sign, that we may see, and believe in you: what are you working? Our fathers did eat the manna in the desert, just as it is written: 'bread out of heaven, he gave them to eat.'"

Yahshua said unto them, "Verily verily, I say unto you: not Moses, gave you the bread out of heaven, but my Father gives you the REAL Bread out of heaven. For the Bread of El is that which is coming down out of heaven, and giving Life unto the world!"

They said, therefore, unto him, "Sir! Evermore, give us this bread!"

Yahshua said unto them, "I am the Bread of Life: he who comes unto me, in nowise shall hunger, and he who believes on me, in nowise shall thirst, any more. But I told you, you have even seen {me}, and yet do not believe? All that which the Father is giving me, unto me, will have come, and him who comes unto me, in nowise will I cast out; because I have come down from heaven, not that I should be doing my own will, but the will of Him who sent me. And this is the will of Him who sent me, that of all those whom He has given me, I should lose nothing, but should Raise it up at the last day! For this is the will of my Father, that every one who views the Son and believes on him, should have Life age-abiding, and I should raise him up at the last day!"

The Jews, therefore, began to murmur concerning him, because he said, "I am the Bread that came down out of heaven"; and were saying, "Is this not Yahshua the son of Joseph, of whom we know the father and the mother? How is it then, that he now says: 'Out of heaven, have I come down?'"

Yahshua answered, saying unto them, "Be not murmuring, one with another. No one can come unto me, except the Father who sent me, draw him, and I will raise him up in the last day. It is written in the prophets, 'And they shall all be the instructed of El.' Every one who has heard of the Father, and learned, comes unto me. Not that any one has seen the Father save he who is from El, this one has seen

the Father. Verily verily, I say unto you: he who believes, has Life age-abiding. I am the Bread of Life: your fathers did eat the manna in the desert, and died. This is the Bread which, out of heaven, comes down, that one may eat thereof, and not die. I am the Living Bread which out of heaven came down. If one eat of this Bread, he shall live unto times age-abiding; and the Bread, moreover, which I will give, is my flesh, for the world's Life."

The Jews, therefore, began to strive one with another, saying, "How can this one, unto us, give his flesh to eat?"

Yahshua, therefore, said unto them, "Verily verily, I say unto you: except you eat the flesh of the Son of Man, and drink his blood, you have not Life within yourselves. He who feeds upon my flesh, and drinks my blood, has Life age-abiding, and I will raise him up at the last day! For my flesh is true food, and my blood is true drink: "he who feeds upon my flesh, and drinks my blood, in me abides, and I, in him. Just as the living Father sent me, and I live by reason of the Father, he also, who feeds upon me, even he shall live by reason of me. This is the Bread which out of heaven came down, not just as your fathers did eat, and died! He who feeds upon this Bread shall live unto times age-abiding."

These things said he, as in a synagogue he was teaching, in Capernaum. Many of his disciples, therefore, when they heard, said, "Hard is this discourse, who can, thereunto, hearken?"

But Yahshua, knowing within himself that his disciples were murmuring concerning this, said unto them, "Will this cause you to stumble? What then, if you should view the Son of Man ascending where he was, before? ... The Spirit, it is, that gives Life, the flesh profits nothing: the declarations which I have spoken unto you, are Spirit, and are Life. But there are some from among you, who do not believe." For Yahshua knew from the beginning, who they were who did not believe, and who it was who would deliver him up. And he went on to say, "For this cause, have I said unto you: 'No one can come unto me except it have been given him, of the Father.'"

Because of this, many from among his disciples went away, back, and no longer with him, were walking.

Yahshua, therefore, said unto the Twelve, "Are you also wishing to withdraw?"

Simon Peter answered him, "Master! unto whom shall we go? Declarations of Life age-abiding, you have. And we have believed, and come to know that you are the Holy One of El."

Yahshua answered them, "Did not I make choice of you, the Twelve? And yet, from among you, one is an adversary." Now he was speaking of Judas, son of Simon Iscariot: for the same was about to deliver him up, one of the Twelve.

John 7:1;

And after these things, Yahshua was walking in Galilee, for he was not wishing to be walking in Judaea because the Jews were seeking to slay him. But the feast of the Jews was near, that of the pitching of tents ("Tabernacles"). His brethren, therefore, said unto him, "Remove hence and withdraw into Judaea, that your disciples, also, may view your works which you are doing. For no one does anything in secret, and yet is himself seeking to be well known. If these things you are doing, manifest yourself unto the world." For not even his brethren were believing on him.

Yahshua, therefore, said unto them, "My season, not yet is here; but your season, at anytime, is ready; the world cannot hate you, but me it hates, because I bear witness concerning it, that the works thereof, are wicked. You go up unto the feast: I, not yet, am coming up unto this feast, because my season has not yet fully come."

And these things, having said unto them, he was still abiding in Galilee. But when his brethren had gone up unto the feast, then he also went up, not openly, but as it were, in secret. The Jews, therefore, were seeking him in the feast, and were saying, "Where is that one?" And there was great murmuring about him among the multitudes: some, indeed, were saying, "Good is he!," {but} others were saying, "Not so!, but he is leading the multitude astray."

No one, nevertheless, was speaking openly about him, because of their fear of the Jews. Presently, however, the feast being at its height, Yahshua went up unto the Temple and was teaching. The Jews, therefore, began to marvel, saying, "How will this one know letters, not having learned?"

Yahshua, therefore, answered them, saying, "My teaching is not mine, but His who sent me. If any one intend to do His will, he shall get to know, concerning the teaching, whether it is of El, or from myself, I am speaking. He who from himself will speak, his own glory is seeking; he who seeks the glory of Him who sent him, the same is true, and injustice, in him, is there none. Did not Moses give you the law? And yet not one of you does the law! Why seek you, to slay me?"

The multitude answered, "A demon you have! Who is seeking to slay you?"

Yahshua answered, saying unto them, "One work I did, and you all are marvelling? For this cause, Moses has given you circumcision, not that, of Moses, it is, but of the fathers; and on Sabbath, you circumcise a man. If circumcision, a man receives on Sabbath, that the law of Moses may not be broken, with me are you bitter as gall because a whole man, I made well, on Sabbath? Be not judging according to appearance, but just judgment, be judging!"

So then, some of them of Jerusalem were saying, "Is not this, he whom they are seeking to kill? And yet, see!, with freedom of speech, he is talking, and nothing, unto him, do they say? Have the rulers perhaps come to know, of a truth, that this

is the Messiah? But as for this one, we know whence he is; the Messiah, however, whensoever he shall come, no one gets to know whence he is."

Yahshua, therefore, cried aloud in the Temple, teaching, and saying, "Both me you know and you know whence I am, and yet of myself have I not come, but He is real who sent me, whom you know not. I know Him, because from Him I am, and He sent me forth."

They were seeking, therefore, to seize him; and yet no one laid on him his hand, because not yet had come his hour. But from amongst the multitude, many believed on him, and were saying, "The Messiah, whensoever he comes, greater signs will he do, than those which this one did?"

The Pharisees hearkened unto the multitude, murmuring these things concerning him; and the High-priests and the Pharisees sent forth officers, that they might seize him.

Yahshua, therefore, said, "Yet a little time I am with you, and withdraw unto Him who sent me. You shall seek me and not find me, and where I am, you cannot come."

The Jews, therefore, said unto themselves, "Where is this one about to go, that we shall not find him? Unto the dispersion of the Greeks, is he about to go, and teach the Greeks? What is this which he said, 'You shall seek me and not find me, and, Where I am, you cannot come?'"

Now, on the last, the great day of the feast, Yahshua was standing, and he cried aloud, saying, "If any man thirst, let him come unto me and drink! He who believes on me, just as the Scripture said: 'Rivers, from within him, shall flow, of Living Water.'" Now this he spoke concerning the Spirit which they who believed on him were about to receive; for not yet was there Spirit, because Yahshua was not yet glorified!

Some from amongst the multitude, therefore, having hearkened unto these words, were saying, "This, in truth, is the Prophet!" Others were saying, "This is the Messiah!" But others were saying, "Out of Galilee, is the Messiah to come? Has not the Scripture said: 'Of the seed of David, and from Bethlehem,' the village where David was, comes the Messiah?" A division, therefore, arose in the multitude, because of him. Certain, indeed, from among them, were wishing to seize him; but no one thrust upon him, his hands. So then the officers came unto the High-priests and Pharisees, and they said unto them, "For what cause, have you not brought him?"

The officers answered, "Never, man spoke thus!"

The Pharisees, therefore, answered them, "Surely you, also, have not been led astray? Surely none of the rulers have believed in him, nor of the Pharisees? But this multitude, that take no note of the law, are laid under a curse."

Nicodemus who came unto (*Yahshua*) formerly, being one from among them,

said unto them, "Surely our law will not judge the man, unless it hear first from him and get to know what he is doing?"

They answered, saying unto him, "Surely you, also, are not of Galilee? Search and see, that out of Galilee, a prophet is not to arise."

And they went, each unto his own house; but Yahshua went unto the Mount of Olives. And early in the morning, he came again into the Temple, and all the people were coming unto him; and sitting down, he began to teach them.

John 8:1;

[[And the Scribes and the Pharisees bring a woman caught in adultery; and setting her in the midst, they say unto him, "Teacher! this woman has been caught in the very act of committing adultery! Now, in the law, Moses {unto us} gave command to stone such as these. What, then, do you say?" [This, however, they were saying, by way of testing him, that they might have whereof to accuse him]. But Yahshua, stooping down, with his finger, wrote in the ground. When, however, they still continued questioning him, he lifted himself up, saying {unto them}, "He of you who is without Sin, let him first cast a stone at her." And again stooping down, he wrote in the ground.

And they who heard began to go out, one by one, beginning from the elders, and he was left, alone; the woman also, being in the midst. And lifting himself up, Yahshua said unto her, "Woman, where are they? Has no one condemned you?"

And she said, "No one, Sir!" And Yahshua said, "Neither do I condemn you, be going your way: henceforth, be sinning no more!"] (double brackets indicate the above is inserted)

Again, therefore, unto them, spoke Yahshua, saying, "I am the Light of the world: he who follows me shall in nowise walk in Darkness, but shall have the Light of Life."

The Pharisees, therefore, said unto him, "You bear witness concerning yourself: your witness is not true!"

Yahshua answered, saying unto them, "Even though I bear witness concerning myself, true is my witness, because I know whence I came and where I go; but you know not whence I come and where I go. You, according to the flesh, do judge: I am judging no one. And even if I am judging, my judging is genuine, because alone, am I not, but I and the Father who sent me; and in your own law it is written that two men's witness is true: I am the one bearing witness of myself, and the Father who sent me is bearing witness concerning me." (two witnesses)

They were saying unto him, therefore, "Where is your father?"

Yahshua answered, "Neither me, do you know, nor yet my Father. If you had

known me, my Father, also, had you known." These sayings spoke he in the Treasury, teaching in the Temple, and yet no one seized him because his hour had not yet come.

He said unto them again, "Therefore, I go, and you shall seek me, and yet, in your sin shall you die: where I go, you cannot come!" The Jews, therefore, were saying, "Can it be that he will kill himself, that he said, 'Where I go, you cannot come?'"

And he was saying unto them, "You are of the realms below, I am of the realms above. You are of this world, I am not of this world. Therefore said I unto you, 'You shall die in your sins.' For if you believe not that I am he, you shall die in your sins."

They were saying unto him, therefore, "Who are you?"

Yahshua said unto them, "First and foremost, even what I speak unto you: many things have I, to speak and to judge, concerning you; but He who sent me is true, and I, what things I heard from Him, the same, I speak unto the world."

They noted not, that as touching the Father, unto them he was speaking.

Yahshua, therefore, said, "Whosoever you shall lift up the Son of Man, then shall you know that I am he, and of myself, am doing nothing; but just as the Father taught me, the same things I am speaking. And He who sent me is with me, He has not left me alone. Because, the things that please Him, ever I do."

As he was speaking these things, many believed on him.

Yahshua was saying, therefore, unto the Jews who had believed on him, "If you abide in my word, of a truth, my disciples, you are; and you shall know the truth, and the Truth shall make you Free!"

They made answer unto him, "Seed of Abraham, are we, and unto no one, have been brought into bondage, at any time. How say you, 'Free, shall you be made?'"

Yahshua answered them, "Verily verily, I say unto you: every one who commits Sin, is a Slave {of sin}: Now the slave will not abide in the house, evermore. The Son abides, evermore. If then, the Son shall make you free, really free shall you be! I know that you are seed of Abraham; but you are seeking to kill me, because my word found no place in you. What things I have seen with the Father, I am speaking; you, also, then, what things you have heard from your father, are doing."

They answered, saying unto him, "Our father is Abraham."

Yahshua said unto them, "If you are children of Abraham, the works of Abraham are you doing. But now you are seeking to kill me, a man who has spoken the truth unto you, which I have heard from El: this, Abraham did not! You are doing the works of your father."

They said unto him, "We were not born of fornication: one father have we, El."

Yahshua said unto them, "If El had been your father, you had been loving me, for I came forth from El, and am here; for, not even of myself have I come, but He sent me forth. Wherefore, is it, that my speech you do not understand, because you cannot hear my word? You are of your father the Adversary, and the covetings of your father you choose to be doing. He was a murderer from the beginning, and in the truth he stood not, because truth is not in him. Whensoever he speaks falsehood, of his own, he speaks; because he is false, and the father of it. But as for me, because the truth I speak, you do not believe me. Which of you convicts me of sin? If truth I speak, wherefore do you not believe me? He who is of El hears the sayings of El, therefore you do not hear, because of El, you are not."

The Jews answered, saying unto him, "Do we not well say, you are a Samaritan and have a demon?"

Yahshua answered, "I have not a demon, but honour my Father; and you dishonour me. But I seek not my glory. There is one who seeks and judges. Verily verily, I say unto you: if anyone shall keep my word, Death shall he not see, unto times age-abiding."

The Jews said unto him, "Now we know that a demon you have! Abraham died, and the prophets, and yet you say, 'If anyone shall keep my word, in nowise shall he taste of death unto times age-abiding?' Surely you are not greater than our father Abraham, who, indeed, died; and the prophets, died: whom make you, yourself?"

Yahshua answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, He is your El! And yet you have not come to know Him; but I do know Him. If I say I know Him not, I shall be like you, false; but I know Him, and His word I am keeping. Abraham, your father, exulted that he should see my day; and he saw, and rejoiced."

The Jews, therefore, said unto him, "Fifty years old, not yet are you, and Abraham, you have seen?"

Yahshua said unto them, "Verily verily, I say unto you: Before Abraham came into existence, I am." (*I existed before Abraham-ed*)

They took up stones, therefore, that they might cast at him; but Yahshua was hidden, and went forth out of the Temple.

John 9:1;

And passing along, he saw a man, blind from birth. And his disciples questioned him, saying, "Rabbi! who sinned, this man or his parents, that he should be born blind?"

Yahshua answered, "Neither this man sinned, nor his parents; but... that the works of El should be made manifest in him. We must needs be working the works of Him who sent me, while it is day. There comes a night, when no one can work. Whensoever I may be, in the world, I am the Light of the world."

These things having said, he spat on the ground and made clay with the spittle, and laid the clay upon his eyes; saying unto him, "Withdraw!, wash in the pool of Siloam," which is to be translated, Sent. He went away, therefore, and washed, and came, seeing. The neighbours, therefore, and they who used to observe him aforetime, that he was a beggar, were saying, "Is not this he who used to sit and beg?" Others were saying, "Tis the same." Others were saying, "Nay!, but he is like him." He was saying, "I am he." So they were saying unto him, "How {then} were your eyes opened?"

He answered, "The man who is called Yahshua, made clay and anointed mine eyes, saying unto me: 'Withdraw unto the pool of Siloam and wash.' Going away, therefore, and washing, I received sight."

And they said unto him, "Where is he?" He said, "I know not."

They bring him unto the Pharisees, him at one time blind. Now it was Sabbath, on the day when Yahshua made the clay and opened his eyes. Again, therefore, the Pharisees also questioned him, as to how he received sight. And he said unto them, "Clay, laid he upon mine eyes, and I washed, and do see."

Certain from among the Pharisees, therefore, were saying, "This man is not from El, because the Sabbath, he keeps not." Others {however} were saying, "How can a sinful man, such signs as these, be doing?" And there was a division among them.

So they were saying unto the blind man, again, "What do you say concerning him, in that he opened your eyes?" And he said, "A prophet, is he." The Jews, therefore, concerning him, did not believe that he was blind and received sight, until they called the parents of him who had received sight, and questioned them, saying, "Is this your son, of whom you say that blind, he was born? How, then, sees he, even now?"

His parents, therefore, answered, saying, "We know that this is our son, and that blind, he was born. But how he now sees, we know not, or who opened his eyes, we know not. Question him, he is of age: he, concerning himself, shall speak." These things said his parents, because they were in fear of the Jews, for already had the Jews agreed together, that if anyone should confess (Yahshua) to be Messiah, he should be made an excommunicant from the synagogue. For this cause, his parents said, "He is of age, question him."

So they called the man a second time, him who had been blind, saying unto him, "Give glory unto El! We know that this man is a sinner." He, therefore, answered, "Whether he is a sinner, I know not. One thing I know, that whereas I

was blind, now I see!"

They said, therefore, unto him, "What did he, unto you? How opened he, your eyes?"

He answered them, "I told you just now, and you did not hear. Why, again, do you wish to hear? Are you also wishing to become his disciples?"

And they reviled him, saying, "You are the disciple of that man, but we are Moses' disciples! We know that unto Moses has El spoken, but as for this man, we know not whence he is."

The man answered, saying unto them, "Why! Herein, is the marvel!, that you know not whence he is, and yet he opened mine eyes? We know that El, unto sinners, will not hearken: but if one be a worshipper* of El, and be doing his will, unto this one, He hearkens. (*Gk., for revering or reverence: different word than below which is prostrating oneself to another, 9:38*) Out of age-past time has it never been heard that anyone opened the eyes of one who had been born blind. If this man were not from El, he could have done nothing."

They answered, saying unto him, "In sins were you born, altogether, and are you teaching us?" And they cast him out.

Yahshua heard that they had cast him out: and finding him, said, "Do you believe on the Son of Man?"

He answered {saying}, "And who is he, Sir, that I may believe on him?"

Yahshua said unto him, "You have both seen him and he who is speaking with you, is he."

And he said, "I believe, Sir!" and *bowed unto him. (*worshipped = "bowed bowed unto"*).

And Yahshua said, "For judgment, I came unto this world, that they who were not seeing might see, and they who were seeing might become blind!" They, of the Pharisees who were with him, heard these things, saying unto him, "Are we also blind?" Yahshua said unto them, "If blind you had been, you had not had sin; but now you say, 'We see!,' your sin abides (*remains*).

John 10:1;

"Verily verily, I say unto you, he who enters not through the door, into the fold of the sheep, but goes up from another place, that man is a thief and a robber. But he who enters through the door, is shepherd of the sheep: to him the porter opens, and the sheep, unto his voice, hearken; and his own sheep he calls by name, and leads them forth. As soon as all his own he has put forth, before them, he moves on, and the sheep follow him because they know his voice. But a stranger will they in nowise follow, but will flee from him because they know not the voice of strangers." This similitude, spoke Yahshua, unto them; but those men understood not what the things were which he was speaking unto them.

(similitude=parable).

Yahshua, therefore, said, again, "Verily verily, I say unto you, I am the door of the sheep. All, as many as came before me, are thieves and robbers: but the sheep hearkened not unto them. I am the door: through me, if anyone enter, he shall be Saved, and shall come in and go out, and pasture, shall find. The thief comes not, save that he may thief and slay and destroy. I came, that Life they might have, and above measure, might have. I am the good shepherd. The good shepherd, lays down his life for the sheep. The hireling, even because he is no shepherd, whose own the sheep are not, views the wolf coming, and leaves the sheep, and flees, and the wolf seizes them and scatters, because a hireling, he is, and has no care for the sheep. I am the good shepherd, and know my own, and my own know me, just as the Father knows me, and I know the Father; and my life, I lay down for the sheep. And other sheep have I, which are not of this fold: those also, I must needs bring, and unto my voice will they hearken, and there shall come to be One flock, One shepherd. Therefore will the Father love me, because I lay down my life, that again, I may receive it: No one forced it from me, but I lay it down, of myself, Authority, have I, to lay it down, and authority, have I, again, to receive it: this commandment, received I, from my Father."

A division, again, took place among the Jews, because of these words. But many from among them were saying, "A demon, he has, and is raving. Why, unto him, do you hearken?" Others said, "These sayings are not those of one demonized, can a demon open the eyes of the blind?"

The feast of dedication took place at that time, in Jerusalem: it was winter, and Yahshua was walking in the temple, in the porch of Solomon. The Jews, therefore, surrounded him, and were saying unto him, "How long, hold you, our lives, in suspense? If you are the Messiah, tell us plainly."

Yahshua answered them, "I told you, and you believe not. The works which I am doing in the name of my Father, the same bear witness concerning me. But you believe not, because you are not of my sheep. My sheep, unto my voice, hearken, and I know them, and they follow me; and I give unto them Life age-abiding, and in nowise shall they perish, unto times age-abiding; and no one shall carry them off out of my hand. What my Father has given me is something greater than all, and no one can carry off out of the hand of my Father: I and the Father, are one."

The Jews again lifted up stones, that they might stone him.

Yahshua answered them, "Many works have I showed you, noble ones, from my Father, for which of those works are you stoning me?"

The Jews answered him, "Concerning a noble work, are we not stoning you; but concerning profane speech, and because you, being a man, are making yourself

El."

Yahshua answered them, "Is it not written in your law: I said, 'You are gods (*elohim*)?' If those He called gods, unto whom the word of El came, and the Scripture cannot be broken, of him whom the Father hallowed and sent forth into the world, are you saying, you speak profanely, because I said, 'Son of El, I am?' If I am not doing the works of my Father, do not believe in me. But if I am doing them, even though, in me, you believe not, in the works, believe, that you may get to know and go on to know that the Father is in me and I am in the Father."

They were {therefore} again seeking to take him; and he went forth out of their hand. And he went away again, beyond the Jordan, unto the place where John was, at the first, immersing; and he abode there. And many came unto him and were saying, "John, indeed, did not so much as one sign; but all things, whatsoever John said concerning this one, were true." And many believed on him, there.

John 11:1;

Now a certain man was sick, Lazarus of Bethany, of the village of Mary, and Martha her sister. And Mary was she who anointed the Master with perfume, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters, therefore, sent out unto (Yahshua), saying, "Master, see!, he whom you tenderly love, is sick."

But Yahshua, hearing, said, "This sickness is not unto death, but for the glory of El, that the Son of El may be glorified thereby."

Now Yahshua loved Martha and her sister, and Lazarus. When, therefore, he heard that he was sick, then, indeed, he abode in the place where he was, two days. Then, after this, he said unto the disciples, "Let us be leading on into Judaea, again."

The disciples say unto him, "Rabbi! just now, were the Jews seeking to stone you, and again, go you, there?"

Yahshua answered, "Are there not twelve hours in the day? If one walk in the day, he will not stumble, because the light of this world, he sees. But if one walk in the night, he stumbles, because the light is not in him." These things he said, and after this, he said unto them, "Lazarus, our dear friend, has fallen asleep; but I am going, that I may awake him."

The disciples, therefore, said unto him, "Master! if he have fallen asleep, he will recover." But Yahshua had spoken concerning his death; whereas, they supposed that, concerning the taking of rest in sleep, he had been speaking. Yahshua, therefore, then said unto them plainly, "Lazarus, died; and I rejoice for your sake, that I was not there, that you may believe: but let us be going unto him."

Thomas, therefore, the one called Didymus, said unto his fellow-disciples, "Let us also be going, that we may die with him!"

Yahshua, therefore, coming, found that four days, already, had he been in the tomb. Now Bethany was near Jerusalem, about fifteen furlongs off, and many from among the Jews, had come unto Martha and Mary, that they might console them concerning their brother. Martha, therefore, when she heard that Yahshua was coming, went to meet him; but Mary, in the house, remained sitting. Martha, therefore, said unto Yahshua, "Master! if you had been here, my brother had not died. And now, I know that whatsoever you shall ask of El, El will give unto you."

Yahshua said unto her, "Your brother shall rise."

Martha said unto him, "I know that he shall rise in the resurrection, in the last day."

Yahshua said unto her, "I am the Resurrection and the Life: he who believes on me, even though he die, shall live again! And no one who lives again and believes on me, shall in anywise die, unto times age-abiding. Believe you this?"

She said unto him, "Yea, Master! I have believed that you are the Messiah, the Son of El, he who, into the world, should come." And this, saying, she went away, and called Mary her sister, secretly, saying, "The teacher is present, and calls you." And she, when she heard, was roused up quickly, and was coming unto him.

Not yet, however, had Yahshua come into the village, but was still in the place where Martha met him. The Jews, therefore, who were with her in the house and consoling her, seeing Mary, that quickly she arose and went out, followed her, supposing that she was withdrawing unto the tomb, that she might weep there.

Mary, therefore, when she came where Yahshua was, seeing him, fell at his feet, saying unto him, "Master! if you had been here, my brother had not died!"

Yahshua, therefore, when he saw her weeping, and the Jews who came with her, weeping, was indignant in the spirit, and troubled, himself, saying, "Where have you laid him?" They say unto him, "Master! come and see." Yahshua wept.

The Jews, therefore, were saying, "See! how tenderly he loved him!" But some from among them, said, "Could not this man, who opened the eyes of the blind, have caused that this one, also, should not have died?"

Yahshua, therefore, again, being indignant within himself, comes unto the tomb. Now it was a cave, and a stone was lying thereon.

Yahshua said, "Take you away the stone!"

Martha, the sister of the deceased, said unto him, "Master! by this time he stinks, for it is four days!"

Yahshua said unto her, "Said I not, unto you, that if you would believe, you should see the glory of El?"

So they took away the stone. And Yahshua lifted up his eyes on high, saying, "Father!, I thank you, you did hear me. I, indeed, knew that always, unto me, you do hearken; but for the sake of the multitude standing around, I spoke, that they might believe that you did send me forth." And these things, having said, with a loud

voice he cried out, "Lazarus! Come forth!"

He who was dead, came forth, bound feet and hands with bandages; and his face, with a napkin, was bound about. Yahshua said unto them, "Loose him, and let him go."

Many, therefore, from among the Jews, who had come unto Mary, and gazed on what he did, believed on him. But certain from among them, went away unto the Pharisees, and told them what Yahshua had done. The High-priests and Pharisees, therefore, brought together a high-council, and were saying, "What are we to do, in that this man does many signs? If we let him alone, thus, all will believe on him, and the Romans will come and take away both our place and nation!"

But a certain one from among them, Caiaphas, being High-priest for that year, said unto them, "You know nothing at all; nor do you take into account, that it is profitable for you that one man should die for the people, and not, the whole nation, perish." This, however, from himself, he spoke not, but being High-priest for that year, he prophesied, that Yahshua was about to die for the nation; and not for the nation only, but that, the scattered children of El, also, he might gather together into One. From that day, therefore, they took counsel, that they might put him to death.

Yahshua, therefore, no longer openly, was walking among the Jews, but departed thence, into the country near the desert, unto a city called Ephraim; and there, abode, with his disciples.

Now the passover of the Jews was at hand, and many went up unto Jerusalem, out of the country, before the passover, that they might purify themselves. They were, therefore, seeking Yahshua, and were saying one to another, in the temple, standing, "How seems it unto you, that he will in nowise come unto the feast?"

Now the High-priests and the Pharisees had given commands, that if anyone came to know where he was, he should inform them, so that they might seize him.

John 12:1;

Yahshua, therefore, six days before the passover, came unto Bethany, where Lazarus was, whom Yahshua had raised from among the dead. So they made for him a supper, there; and Martha was ministering, but Lazarus was one of them who was reclining with him.

Mary, therefore, taking a pound of pure nard perfume, very precious, anointed the feet of Yahshua, and wiped, with her hair, his feet; and the house was filled with the fragrance of the perfume. {But} Judas Iscariot, one of his disciples, he who was about to deliver him up, said, "Why was this perfume not sold for three hundred denaries, and given unto the destitute?" Howbeit he said this, not that, for the destitute, he cared, but because a thief, he was, and holding the bag, used to carry away what was cast therein.

Yahshua, therefore, said, "Let her alone, that, for the day of my burial, she may observe it. For the destitute, always, have you with you, whereas me, not always, have you."

The great multitude of the Jews, therefore, got to know that he was there, and came, not on account of Yahshua only, but that Lazarus, also, they might see, whom he had raised from among the dead. But the High-priests took counsel, that Lazarus, also, they might put to death, because many of the Jews, by reason of him, were withdrawing, and believing on Yahshua.

On the morrow, the great multitude that had come unto the feast, hearing that Yahshua was coming into Jerusalem, took the branches of the palm trees, and went out to meet him, and began crying aloud, "Hosanna! Blessed is he who is coming in the name of Yahweh, even the King of Israel!"

And Yahshua, finding a young ass, took his seat thereon, just as it is written, "Do not fear, O' daughter of Zion! Lo! your King comes, sitting upon the colt of an ass." These things, his disciples noticed not, at the first; but when Yahshua was glorified, then, remembered they, that these things had, for him, been written, and that these things, they had done unto him.

The multitude, therefore, that was with him when he called Lazarus out of the tomb and raised him from among the dead, was bearing witness. On this account, the multitude met him also, because they heard that he had done this sign. The Pharisees, therefore, said among themselves, "You observe that you are profiting nothing. See! the world, after him, has gone away!"

Now there were certain Greeks from among them who were coming up, that they might worship in the feast. These, therefore, came unto Philip, him who was from Bethsaida of Galilee, and were requesting him, saying, "Sir! We desire to see Yahshua."

Philip comes, and tells Andrew; Andrew and Philip come, and tell Yahshua. But Yahshua answered them, saying, "The hour has come, that the Son of Man should be glorified! Verily Verily, I say unto you: except the kernel of wheat shall fall into the ground and die, it, alone, abides; but if it die, much fruit, it bears. He who loves his life, loses it; but he who hates his life in this world, unto Life age-abiding, shall guard it. If, with me anyone be ministering, with me let him be following; and where I am, there, my minister also, shall be. If anyone, with me be ministering, the Father will honour him. Now is my soul troubled, and what can I say? 'Father!, save me from this hour?' But on this account, came I, unto this hour. Father, glorify your name!"

There came, therefore, a voice out of heaven, "I both have glorified it, and will glorify it again!" {So} the multitude that was standing by, and heard it, were saying, "It has thundered!" Others were saying, "A messenger, unto him, has spoken!"

Yahshua answered, saying, "Not for my sake, has this voice come, but for your sake. Now is there a judging of this world. Now the ruler of this world shall be cast out; And I, if I be **lifted up** out of the Earth, will draw all, unto myself." But this he was saying, signifying by what manner of death he was about to die.

The multitude, therefore, answered him, "We have heard, out of the law (*Torah*), that the Messiah abides evermore. How then do you say, 'It behoves the Son of Man to be lifted up?' Who is this Son of Man?"

Yahshua, therefore, said unto them, "Yet a little while, the Light is among you. Walk, while you have the light, lest darkness, on you should lay hold; and he who walks in darkness, knows not where he drifts. While you have the Light, believe on the Light, that Sons of Light, you may become!" These things, spoke Yahshua, and departing, was hid from them.

And although such signs as these, he had done before them, they were not believing on him: that the word of Isaiah the prophet, might be fulfilled, which said, "Master!, who believed what we have heard? And the arm of Yahweh, to whom was it revealed?" On this account, they could not believe, because, again, said Isaiah, "He has blinded their eyes and hardened their heart, lest they should see with their eyes and should understand with their heart, and should turn, and I should heal them." These things, said Isaiah, because he saw his glory, and spoke concerning him.

Nevertheless, however, even from among the rulers, many believed on him; but because of the Pharisees, they were not confessing him, lest excommunicants from the synagogue, they should be made; for they loved the glory of men, more than the glory of El.

And Yahshua cried aloud, saying, "He who believes on me, believes not on me but on Him who sent me. And he who views me, views Him who sent me. I, a Light, into the world, have come, that no one who believes on me, in darkness, should abide. And if anyone shall hearken unto my sayings, and not guard them, I am not judging him; for I came not that I might judge the world, but that I might SAVE the world. He who sets me aside, and receives not my sayings, has that which is to judge him: the word that I spoke, that will judge him, in the last day. Because I, out of myself, spoke not, but the Father who sent me has, Himself, given me commandment, what I should say and what I should speak. And I know that His commandment is Life age-abiding. The things, therefore, which I speak, just as the Father has told me, so I speak."

John 13:1;

Now, before the feast of the passover, Yahshua, knowing that his hour had come, that he should remove out of this world *and* unto the Father, having loved his own that were in the world: unto the end, (*he*) loved them. And supper, being

in progress, the Adversary, having already thrust into the heart of Judas (son of Simon Iscariot), that he should deliver him up. Yahshua, knowing that all things, the Father had given unto him into his hands, and that from El, he had come, and unto El he was going, rouses himself out of the supper and lays aside his garments, and taking a linen cloth, girded himself.

Next, he pours water into the wash-basin, and began to be washing the feet of the disciples, and to be wiping them with the linen cloth wherewith he was girded. So he comes unto Simon Peter. He said unto him, "Master, do you wash my feet?"

Yahshua answered, saying unto him, "What I am doing, you know not, as yet; howbeit, you shall get to know, hereafter."

Peter said unto him, "In nowise shall you ever wash my feet!"

Yahshua answered him, "If I wash you not, you have no part with me."

Simon Peter said unto him, "Master! not my feet only, but my hands also, and my head!"

Yahshua said unto him, "He who has bathed himself, has no need {save as to the feet} to get washed, but is pure, as a whole. And you are pure, but not you all." For he knew the man who was delivering him up; therefore, said he, "Not you all, are pure."

When, therefore, he had washed their feet, and taken his garments, and reclined, again said he unto them, "Are you taking note, what I have done unto you? You call me the Teacher, and the Master, and well, say, for I am. If then, I have washed your feet, I, the Master, and the Teacher, you also ought to wash one another's feet; for an example have I given you, that just as I did unto you, you also should be doing. Verily verily, I say unto you, A servant is not greater than his lord, neither one sent forth, greater than he who sent him. If these things you know, happy are you, if you be doing them. Not concerning you all, am I speaking, for I know of whom I made choice; but... that the Scripture might be fulfilled: 'He who feeds on my bread, has lifted up against me, his heel.' Henceforth I tell you, before it comes to pass, that you may believe, whensoever it will come to pass, that I am he. Verily verily, I say unto you, He who receives whomsoever I shall send, receives me; and he who receives me, receives Him who sent me."

These things, having said, Yahshua was troubled in spirit, and bare witness, saying, "Verily verily, I say unto you, One from among you, will deliver me up."

The disciples began to look one at another, being at a loss concerning whom he was speaking. One of Yahshua's disciples was reclining in his bosom, one whom Yahshua loved: so Simon Peter beckons unto the same, and said unto him, "Say, who is it?, concerning whom he speaks." He, falling back, thus, upon the breast of Yahshua, said unto him, "Master! who is it?" Yahshua, therefore, answers, "That one, it is, for whom I shall dip the morsel and give unto him." So, dipping the morsel, he takes and gives it unto Judas, son of Simon Iscariot. And after the

morsel, then entered Satan into that man. Yahshua, therefore, said unto him, "What you are doing, do quickly!" But as to this, none of them who were reclining with him knew, respecting what (*knew why*) he said it to him. For some were thinking, since Judas held the bag, that Yahshua was saying to him, "Buy the things of which we have need, for the feast"; or that, unto the destitute, he should give something. So he, taking the morsel, went out straightway; and it was night.

When, therefore, he had gone out, Yahshua said, "Just now, was the Son of Man glorified, and El was glorified in him. And El will glorify him, in Himself, and straightway glorify him. (*this awkward passage might better read, And El will soon glorify him, in Himself*).

"Dear children! Yet a little, am I with you. You shall seek me, and just as I said unto the Jews, 'Where I go, you cannot come': unto you also, I say it, even now. A new commandment I give unto you, that you be loving one another: just as I loved you, that you also be loving one another. By this shall all men take knowledge, that my disciples, you are, if you have love, one to another."

Simon Peter said unto him, "Master!, where do you withdraw?" Yahshua answered, "Where I withdraw, you can not follow me now, but you shall follow, hereafter."

Peter said unto him, "Master!, why can I not follow you, even now? My life, in your behalf, will I lay down."

Yahshua answers, "Your life, in my behalf, will you lay down? Verily verily, I say unto you, in nowise shall a cock crow, till you have denied me thrice."

John 14:1;

"Let not your heart be troubled. Believe on El, and on me, believe. In the house of my Father are many dwellings; or else I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, again am I coming, and will take you home unto myself, that where I am, you also, may be. And where I go, you know the way."

Thomas said unto him, "Master! We know not where you go. How know we, the way?"

Yahshua said unto him, "I am the Way, and the Truth, and the Life. No one comes unto the Father, but through me. If you had been getting to know me, my Father also, had you known: from henceforth, are you getting to know Him, and have seen Him."

Philip said unto him, "Master! show us the Father, and it suffices us."

Yahshua said unto him, "So long a time as this, have I been with you, and you have not come to know me, Philip? He who has seen me, has seen the Father. How are you saying, 'Show us the Father?' Believe you not, that I am in the Father, and the Father is in me? The things which I am saying unto you, from myself, I speak

not; but the Father, within me abiding, does His works. Believe me, that I am in the Father, and the Father, in me; or else on account of the works themselves, believe you. Verily verily, I say unto you, He who believes on me, the works which I am doing, he also shall do; and greater than these shall he do, because I, unto the Father, am going. And because whatsoever you shall ask in my name, the same will I do, that the Father may be glorified in the Son: if anything you shall ask {me} in my name, the same, will I do.

"If you be loving me, my commandments you will keep; And I will request the Father, and another Advocate will He give unto you, that He may be with you age-abidingly: the Spirit of Truth, which the world cannot receive, because it beholds it not, nor gets to know it. But you are getting to know it, because with you it abides, and in you, it is. I will not leave you bereft, I am coming unto you. Yet a little, and the world no longer beholds me; but you behold me. Because I live, you also shall live. In that day shall you get to know that I am in my Father, and you, in me, and I, in you. He who has my commandments and keeps them, he, it is, who loves me; and he who loves me, shall be loved by my Father, and I will love him, and will manifest myself unto him."

Judas, not the Iscariot, said unto him, "Master! What has happened, that unto you you are about to manifest yourself, and not unto the world?"

Yahshua answered, saying unto him, "If any man be loving me, my word he will keep, and my Father will love him, and unto him will we come, and an abode with him, will we make. He who loves me not, will not keep my word; and the word which you hear is not mine but the Father's who sent me. These things have I spoken unto you, with you, abiding; but the Advocate, the holy Spirit which the Father will send in my name, he will teach you all things, and will put you in mind, of all things which I told you.

"Peace I leave with you. My own peace, give I, unto you, not as the world gives, give I, unto you. Let not your heart be troubled, neither let it be afraid. You heard that I said unto you, I go my way, and I come unto you. Had you loved me, you would have rejoiced that I am going unto the Father, for the Father is greater than I. But now have I told you before it comes to pass, that whensoever it shall come to pass, you may believe. No longer, many things, will I speak with you, for the world's ruler is coming, and in me, has nothing. But that the world may get to know that I love the Father, and just as the Father has given me commandment, so I do. Be rousing yourselves! let us be leading on from hence."

John 15:1;

"I am the real vine, and my Father is the husbandman. Every branch in me who bears not fruit, He takes it away; and every one who bears fruit, He prunes it, that more fruit, it may bear. Already you are pure because of the word which I have

spoken unto you. Abide in me, and I, in you. Just as the branch cannot be bearing fruit of itself, except it abide in the vine, so neither you, except you abide in me.

"I am the vine, you are the branches. He who abides in me and I in him, the same bears much fruit, because apart from me, you can bring forth nothing. If one abide not in me, he is cast out as the branch and withered; and they gather them, and into fire they cast them, and they are burned. If you abide in me, and my sayings in you abide, whatsoever you may be desiring, ask!, and it shall be brought to pass for you. Herein was my Father glorified, that much fruit you should bear, and become my disciples. Just as the Father loved me, I also loved you. Abide you in my love.

"If my commandments you keep, you shall abide in my love, just as I, the Father's commandments have kept, and abide in His love. These things have I spoken unto you, that my own joy in you may be, and your joy may be made full. This is my own commandment, 'That you be loving one another, just as I loved you.' Greater love than this, has no one, that his life, one should lay down on behalf of his friends. You are friends of mine, if you be doing that which I am commanding you.

"No longer do I call you servants, for the servant knows not what his lord is doing. But you, I have called friends, because all things which I heard from my Father, made I known unto you. Not you, chose me, but I chose you, and placed you, that you should go your way and bear fruit, and your fruit should abide: that whatsoever you should ask the Father in my name, He might give unto you. These things I command you, 'That you be loving one another.' If the world is hating you, you are getting to know that me, before you, it has hated.

"If of the world you had been, the world, of its own had been fond; but because of the world, you are not. On the contrary, I chose you out of the world, therefore the world will hate you. Remember the word which I spoke unto you. A servant is not greater than his lord. If me they persecuted, you too will they persecute. If my word they kept, your own also, will they keep.

"But all these things will they do unto you, **on account of my name**, because they know not Him who sent me. Had I not come and spoken unto them, sin had they none; but now, they have no excuse for their sin. He who hates me, hates my Father also. Had I not done among them the works which no other had done, sin, had they none; but now have they both seen and hated both me and my Father. But... that the word which, in their law, is written, might be fulfilled, 'They hated me without cause.'

"Whensoever the Advocate shall come, whom I will send unto you from the Father, the Spirit of Truth, which from the Father comes forth, he will bear witness concerning me. And do you also bear witness, because from the beginning, you are with me.

John 16:1;

"These things have I spoken unto you, that you may not be caused to stumble. Excommunicants from the synagogue, will they make you. Nay!, there comes an hour, that every one who kills you, shall think to be rendering divine service unto El! And these things will they do, because they got to know neither the Father nor me.

"But these things have I told you, that whensoever their hour shall come, you may remember that, thereof, I told you. These things, however, I told you not from the beginning, because I was with you. But now I go my way unto Him who sent me, and not one from among you questions me, 'Where, go you?' But because these things I have told you, sorrow has filled your heart. But I, the truth, am telling you. It is profitable for you that I depart; for if I should not depart, the Advocate would in nowise come unto you. But if I go, I will send him unto you. And having come, he will reprove the world, Concerning sin, and concerning righteousness, and concerning judgment: Concerning sin, indeed, because they are not believing on me; But concerning righteousness, because unto the Father, I go my way, and no longer do you behold me; And concerning judgment, because the ruler of this world has been judged.

"Yet, many things have I, unto you, to be saying, but you cannot bear them, just now. Howbeit, as soon as he has come, the Spirit of Truth, he will guide you into All Truth; for he will not speak from himself, but whatsoever he hears, he will speak, and the coming things will he announce unto you. He shall glorify me; for of mine shall he receive, and announce unto you. All things, whatsoever the Father has, are my own; therefore, said I, 'Of mine shall he receive and announce unto you.' A little while and no longer you behold me; and again, a little while, and you shall see me."

Some of his disciples, therefore, said one to another, "What is this which he is saying to us: 'A little while and you behold me not, and again a little while and you shall see me'; and, 'Because I go my way unto the Father?'" They were saying, therefore, "What is this which he said: 'A little while?' We know not {what he is saying}."

Yahshua took note that they were wishing to question him, saying unto them, "Concerning this, are you enquiring one with another, because I said, 'A little while and you behold me not, and again, a little while and you shall see me?' Verily verily, I say unto you, you shall weep and lament, but the world shall rejoice! You shall be grieved, but your grief, into joy, shall be turned! A woman, as soon as she is about to bring forth, has grief, because her hour has come; but as soon as she has given birth to the child, no longer remembers she, the anguish, by reason of the joy that a human being, into the world, has been born. And you, therefore, now, indeed have grief; but again will I see you, and your heart shall rejoice, and your joy, no

one shall force from you.

"And in that day shall you request me, nothing: Verily verily, I say unto you, whatsoever you shall ask the Father, He will give you, **in my name**. Until even now, you have asked nothing in my name. Be asking and you shall receive, that your joy may be made full.

"These things, in similitudes, have I spoken unto you. There comes an hour when, no longer in similitudes will I speak unto you, but openly concerning the Father, will I tell you. In that day, in my name shall you ask: and I say not, that I will request the Father for you; for the Father himself dearly loves you because you have dearly loved me, and believed that I, from the Father, came forth. I came forth out of the Father, and have come into the world. Again, I leave the world and go unto the Father."

His disciples say, "See! now, openly are you speaking, and not a single similitude are you using. Now we know that you know all things, and have no need, that one be questioning you. Hereby do we believe, that from El, you came forth!"

Yahshua answered them, "As yet, you believe. Lo!, there comes an hour, and has come, that you should be scattered, each unto his own home; and me, alone, should leave; and yet I am not alone but the Father is with me! These things have I spoken unto you, that in me you may have peace. In the world you have tribulation, but be taking courage, I have overcome the world."

John 17:1;

These things spoke Yahshua, and lifting up his eyes unto heaven, said, "Father! The hour is come! Glorify your Son, that the Son may glorify you, even as you gave him authority over all flesh, that, as touching whatsoever you have given him, he might give unto them Life age-abiding. And this is the age-abiding Life, that they get to know you, the only real El, and him whom you did send, Yahshua Messiah. I glorified you in the Earth, finishing the work which you have given me that I should do. And now, glorify me, you, Father!, with yourself, **with the glory which I had before the world's existence**, with you. I manifested your name unto the men whom you gave me out of the world. Your's, they were, and to me, you gave them, and your word, have they kept. Now have they, as many as you gave me, come to know that all things are from you; And the declarations which you gave me, have I given them, and they received them, and came to know in truth, that from you, came I, forth; and they believed that you did send me forth.

"I, concerning them, make request; not concerning the world do I make request, but concerning them whom you have given me, because your's, they are. And all my possessions are your's, and your possessions, mine, and I have been glorified in them. And no longer am I in the world; (yet) they are in the world. I am coming unto you, Holy Father! **Keep them in your name** which you have given

me, that they may be one, as we. When I was with them, I kept them in your name which you have given me; and I kept watch, and none from among them went to destruction, save the son of destruction, that the Scripture might be fulfilled.

"But now, unto you, am I coming; and these things am I speaking in the world, that they may have my own joy fulfilled in themselves. I have given them your word, and the world hated them because they are not of the world, even as I am not of the world. I request not, that you would take them out of the world, but that you would keep them out of the evil. Of the world, they are not, even as I am not of the world. Hallow them in the truth. Your own word, is Truth. Even as you did send me forth into the world, I also send them forth into the world. And on their behalf, I hallow myself, that they also may have become hallowed in truth.

"Not, however, concerning these alone, do I make request, but concerning them also who believe, **through their word**, on me: that they all may be One: even as you, Father, in me, and I, in you, that they also, in us, may be; that the world may believe that you did send me forth. And I, the glory which you have given to me, have given to them, that they may be One, even as we are One: I, in them; and you, in me. That they may have been perfected into One, that the world may get to know that you did send me forth, and did love them even as you did love me. Father!, as touching that which you have given me, I desire that where I am, they also may be with me, that they may behold my own glory which you have given me, because you loved me before the foundation of the world. Righteous Father!, and so the world came not to know you; but I came to know you, and these came to know that you did send me forth. And I made known unto them **your name**, and will make known, that the Love wherewith you loved me, in them, may be; and I, in them!"

John 18:1;

Having said these things, Yahshua went out, with his disciples, across the winter-torrent of the Kedron, where was a garden, into which he entered, he and his disciples.

Now, Judas also, who was delivering him up, knew the place, because often had Yahshua been gathered there with his disciples. Judas, therefore, receiving the band, and officers, from among the High-priests, and {from among} the Pharisees, comes there with lights and torches and weapons. Yahshua, therefore, knowing all the things coming upon him, went forth, and said unto them, "Whom seek you?"

They answered him, "Yahshua, the Nazarene."

He said unto them, "I am he."

Now Judas also, who was delivering him up, was standing with them. When, therefore, he said unto them, "I am he," they went backwards, and fell to the ground. Again, therefore, he questioned them, "Whom seek you?" And they said,

"Yahshua, the Nazarene." Yahshua answered, "I told you, I am he. If then, you seek me, let these go their way": that the word might be fulfilled which he had said, "As touching them whom you have given me, I lost from among them, not so much as one."

Simon Peter, therefore, having a sword, drew it, and smote the High-priest's servant and cut off his right ear. Now the name of the servant was Malchus.

Yahshua, therefore, said unto Peter, "Thrust the sword into its sheath. The cup which the Father has given me, shall I in anywise not drink it?"

The band, therefore, and the captain, and the officers of the Jews, apprehended Yahshua and bound him, and led him unto Annas, first; for he was father-in-law of Caiaphas who was the High-priest of that year. Now Caiaphas was he who gave counsel unto the Jews, that it was profitable for one man to die on behalf of the people.

And Simon Peter was following with Yahshua; also, another disciple, but that disciple was known unto the High-priest, and entered in, with Yahshua, into the court of the High-priest, whereas Peter remained standing at the door outside. The other disciple, therefore, who was known of the High-priest, went out and spoke unto the portress, and brought in Peter. The female servant, therefore, the portress, said unto Peter, "Are you, also, from among the disciples of this man?" He said, "I am not!"

Now the servants and the officers were standing by, having made a coal fire, because it was cold, and were warming themselves; and Peter also was with them, standing and warming himself. The High-priest, therefore, questioned Yahshua concerning his disciples, and concerning his teaching. Yahshua answered him, "I, openly, have spoken unto the world; I, ever, taught in synagogue and in the temple where all the Jews gather together; and in secret, spoke nothing: "Why question you me? Question them who have heard what I spoke unto them. See! These know what I said." And when these things, he had said, one of the officers who was standing by, gave a smart blow to Yahshua, saying, "Thus, answer you, the High-priest?"

Yahshua answered him, "If, with abuse, I spoke, bear witness of the abuse; but if with respect, why smite you, me?"

Annas, therefore, sent him forth, bound, unto Caiaphas the High-priest. Now Simon Peter was standing and warming himself. They said unto him, therefore, "Are you, also, from among his disciples?" He denied, saying, "I am not."

Said one from among the servants of the High-priest, being kinsman of him whose ear Peter cut off, "Did I not see you in the garden, with him?" Again, therefore, Peter denied. And straightway a cock crew.

So they lead Yahshua from Caiaphas unto the judgment-hall. Now it was early;

and they, themselves, entered not into the judgment-hall, that they might not be defiled, but might eat the passover. Pilate, therefore, went forth outside, unto them, and said, "What accusation bring you against this man?"

They answered, saying unto him, "If this one had not been doing mischief, unto you, had we not delivered him up."

Pilate, therefore, said unto them, "You take him, and according to your law, judge you him."

The Jews said unto him, "Unto us, it is not allowed to kill anyone," that the word of Yahshua might be fulfilled, which he spoke, signifying by what manner of death he was about to die. Pilate, therefore, entered again into the judgment-hall, and addressed Yahshua, saying unto him, "Are you the King of the Jews?"

Yahshua answered, "Of yourself, are you saying this thing; or did others tell you, concerning me?"

Pilate answered, "Am I a Jew? Your own nation, and the High-priests, delivered you up, unto me! What have you done?"

Yahshua answered, "My kingdom is not of this world. If, of this world, had been my kingdom, mine own officers would have been striving, that I should not be delivered up unto the Jews: but now, my kingdom is not from hence."

Pilate, therefore, said unto him, "And yet, you are not a king?"

Yahshua answered, "You say that a king, I am? I, for this, have been born, and for this, have come into the world: that I may bear witness unto the Truth. Every one who is of the Truth, hearkens unto my voice."

Pilate said unto him, "What is Truth?" And this, saying, again went he out to the Jews, and said unto them, "I find in him not a single fault. Howbeit you have a custom, that some one I should release unto you, during the Passover. Are you minded, then, that I release unto you the king of the Jews?"

So they cried aloud again, saying, "Not this man, but Barabbas!" Now, Barabbas was a robber.

John 19:1;

Then Pilate, therefore, took Yahshua, and scourged him. And the soldiers, plaiting a crown out of thorns, placed it upon his head, and a purple robe, cast they, about him; and kept coming unto him, and saying, "Joy to you! O' King of the Jews!," and were giving unto him smart blows.

And Pilate went forth, again, outside, and said unto them, "See! I lead him unto you, outside, that you may take knowledge, that no single fault do I find in him."

Yahshua, therefore, came forth, outside, wearing the thorn crown and the purple mantle. And he (*Pilate*) said unto them, "Lo! the Man!"

When, therefore, the High-priests and the officers saw him, they cried aloud, saying, "Crucify! Crucify!"

Pilate said unto them, "You take him and crucify; for I find no fault in him!"

The Jews answered him, "We have a law, and according to the law he ought to die, because, Son of El, he made himself!"

When, therefore, Pilate heard this word, he was the more afraid; and entered into the judgment-hall again, and said unto Yahshua, "Whence, are you?" But Yahshua gave him no answer.

Pilate, therefore, said unto him, "Unto me, do you not speak? Know you not, that authority have I to release you, and authority have I, to crucify you?"

Yahshua answered him, "You could have had no authority against me, at all, if it had not been given unto you from above. Therefore, he who delivered me unto you, has greater sin."

For this cause, Pilate began seeking to release him; but the Jews cried aloud saying, "If this man you release, you are not a friend of Caesar, for every one who makes himself king, speaks against Caesar!"

Pilate, therefore, when he heard these words, led Yahshua outside, and sat down upon a raised seat, in a place called Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the Passover: it was about the sixth hour. And he said unto the Jews, "See!, your King!"

They, therefore, cried aloud, "Away! away! Crucify him!"

Pilate said unto them, "Your king, shall I crucify?"

The High-priests answered, "We have no king but Caesar!"

Then, therefore, he delivered him up unto them, that he might be crucified. They took possession, therefore, of Yahshua. And bearing for himself, the cross, he went forth unto the so-called Skull-place, which is named, in Hebrew, Golgotha; where him, they crucified; and with him, other two, on this side and on that; and in the midst, Yahshua.

And Pilate wrote a title also, and placed on the cross; and there was written, "Yahshua the Nazarene, the King of the Jews." This title, therefore, read many of the Jews, because near was the place, to the city, where Yahshua was crucified; and it was written in Hebrew, in Latin, in Greek.

The High-priests of the Jews, therefore, were saying unto Pilate, "Do not be writing, 'The King of the Jews'; but that, 'He said "King of the Jews, I am.""

Pilate answered, "What I have written, I have written."

The soldiers, therefore, when they had crucified Yahshua, took his garments and made four parts: unto each soldier, a part; also the tunic. Howbeit the tunic was without seam, from above, woven throughout. They said, therefore, one to another, "Let us not rend it but cast lots for it, whose, it shall be," that the Scripture might be fulfilled, "They parted my garments amongst them, and for my vestment, they cast lots": yes verily, the soldiers, these things, did.

And there were standing by the cross of Yahshua, his mother, and his mother's

sister, Mary the wife of Clopas, and Mary the Magdalene. Yahshua, therefore, seeing his mother and the disciple whom he loved, said unto his mother, "O' woman, see! your son!" Afterwards, he said unto the disciple, "See! your mother!" And from that hour, the disciple took her unto his own home.

After this, Yahshua, knowing that, already, all things have been finished, that the Scripture might be fulfilled, said, "I thirst!" A vessel was standing, full of vinegar. A sponge, therefore, full of the vinegar, put about hyssop, brought they unto his mouth. When, therefore, he had received the vinegar, Yahshua said, "It is finished!" And bowing his head, delivered up his spirit.

The Jews, therefore, since it was a preparation, that the bodies might not remain upon the cross during the sabbath, for that sabbath day was great, requested Pilate, that their legs might be broken, and they be taken away. The soldiers, therefore, came; and of the first, indeed, brake the legs, and of the other who was crucified with him; but coming unto Yahshua, when they saw that already he was dead, they brake not his legs; but one of the soldiers, with a spear, pierced his side, and there came out, straightway, blood and water. And he who has seen, has borne witness, and genuine is his testimony; and he knows that he said what is true, that you also, may believe. For these things came to pass, that the Scripture might be fulfilled, "A bone thereof, shall not be crushed"; and again, a different Scripture, said, "They shall look unto him whom they pierced."

But after these things, Joseph from Arimathaea, being a disciple of Yahshua, but having kept it secret for fear of the Jews, requested Pilate, that he might take away the body of Yahshua; and Pilate gave permission. He came, therefore, and took away his body. There came, moreover, Nicodemus also, he who came unto him by night at the first, bearing a roll of myrrh and aloes, about a hundred pounds' weight. So they received the body of Yahshua, and bound it in linen-bandages with the spices, just as it is a custom with the Jews, to prepare for burial.

Now there was, in the place where he was crucified, a garden; and in the garden, an unused tomb, wherein, as yet, no one had been laid. So there, by reason of the preparation of the Jews, because, near, was the tomb, laid they Yahshua.

John 20:1;

But on the first day of the week, Mary the Magdalene comes early, while it is yet dark, unto the tomb, and beheld the stone, already taken away, out of the tomb. She runs, therefore, and comes unto Simon Peter, and unto the other disciple whom Yahshua dearly loved, and said unto them, "They have taken away the Master out of the tomb, and we know not where they have laid him!"

Peter, therefore, went out, and the other disciple, and they were going unto the tomb; and the two were running together, and the other disciple outran Peter and came first unto the tomb; and stooping aside, beheld the linen-bandages, lying;

nevertheless he entered not. So Simon Peter also comes, following him, and entered into the tomb, and views the linen-bandages, lying: and the napkin which was upon his head, not lying with the linen-bandages, but apart, folded up into one place. Then entered, therefore, the other disciple also, who had come first unto the tomb, and he saw and believed. For not yet, knew they the Scripture, that he must needs, from among the dead, ARISE.

The disciples, therefore, departed again, by themselves. Howbeit, Mary remained standing against the tomb, outside, weeping. So then, as she wept, she stooped aside into the tomb, and beheld two messengers in white garments, sitting, one at the head, and the other at the feet, where had been lying the body of Yahshua.

And they say unto her, "Woman! why weep you?" She said unto them, "They have taken away my Master and I know not where they have laid him!"

These things saying, she turned round, and sees Yahshua standing, and knew not that it was Yahshua. Yahshua said unto her, "Woman!, why weep, you? Whom seek, you?" She, supposing he was the gardener, said unto him, "Sir!, if you have borne him hence, tell me where you have laid him, and I will take him away."

Yahshua said unto her, "Mary!" She, turning, said unto him in Hebrew, "Rabboni!," which means, Teacher.

Yahshua said unto her, "Be not detaining me, for not yet have I ascended unto the Father; but be going unto my disciples and say unto them, 'I am ascending unto my Father and your Father, and my El and your El.'"

Mary the Magdalene comes, bringing tidings unto the disciples, "I have seen the Master!," and that these things he had said unto her. It being late, therefore, on that day, the first of the week, and the doors, having been made fast where the disciples were (for fear of the Jews), Yahshua came and stood in the midst, and said unto them, "Peace be unto you!" And saying this, he pointed out both his hands and his side, unto them.

The disciples, therefore, rejoiced, seeing the Master.

Yahshua, therefore, said unto them, again, "Peace be unto you! Just as my Father sent me forth, I, also, send you." And this, saying, he breathed strongly, and said unto them, "Receive you, holy Spirit. Whosoever's sins you shall remit, they are remitted unto them; whosoever's you shall retain, they are retained."

But Thomas, one of the Twelve, the one called Didymus, was not with them when Yahshua came. The other disciples, therefore, were saying unto him, "We have seen the Master!" But he said unto them, "Except I see, in his hands, the print of the nails, and press my finger into the print of the nails, and press my hand into his side, in nowise will I believe." And eight days after, his disciples again were within, and Thomas with them. Yahshua comes, the doors having been made fast, and stood in the midst, saying, "Peace be unto you!" Then, said he unto Thomas,

"Reach your finger hither and see my hands, and reach your hand, and press into my side, and become not disbelieving, but believing."

Thomas answered, saying unto him, "My Master!; and, My El!" *(Thomas was caught off guard and made an exclamation, one of Yahshua!; the other of Yah!: likely grammatical context of this passage-ed)*

Yahshua said unto him, "Because you have seen me, have you believed? Happy, they who have not seen, and yet have believed!" Many other signs, doubtless, did Yahshua, in presence of the disciples, which are not written in this book; but these are written, that you may believe that Yahshua is the Messiah, the Son of El; and that, believing, you may have Life in his name.

John 21:1;

After these things, Yahshua manifested himself again, unto the disciples, by the sea of Tiberias; and manifested himself, thus: There were together, Simon Peter, and Thomas who was called Didymus, and Nathanael who was from Cana of Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter said unto them, "I go a fishing!"

They say unto him, "We also, go with you!"

They went out and got up into the boat, and during that night they caught nothing. But morning, by this time, drawing on, Yahshua stood upon the beach; nevertheless, the disciples knew not that it was Yahshua. Yahshua, therefore, said unto them, "Children! perhaps you have nothing to eat?"

They answered him, "No."

And he said unto them, "Cast the net on the right side of the boat, and you shall find"; they cast, therefore; and no longer were they able to draw it, for the multitude of the fishes.

That disciple, therefore, whom Yahshua loved, said unto Peter, "It is the Master!" Simon Peter, therefore, hearing that it was the Master, girded about him his upper garment, for he was naked; and cast himself into the sea; but the other disciples came by the little boat, for they were not farther from the land, than about two hundred cubits off, dragging the net of fishes. So, when they got out upon the land, they behold a coal fire lying, and fish lying over, and bread.

Yahshua said unto them, "Bring of the fish which you caught just now."

Simon Peter, therefore, went on board, and drew the net on to the land, full of large fishes, a hundred and fifty-three; and though they were so many, the net was not rent.

Yahshua said unto them, "Come! break your fast."

Not one of the disciples was venturing to ask him, "Who are you?" knowing that it was the Master.

Yahshua comes, and takes the bread and gives unto them; and the fish, in like

manner.

This, already, is the third time Yahshua was manifested unto the disciples, after he was raised from among the dead.

When, therefore, they had broken their fast, Yahshua said unto Simon Peter, "Simon, son of John!, Love you, me, more than these?" He said unto him, "Yea, Master! you know that I am fond of you"; he said unto him, "Be feeding my lambs."

He said unto him again, the second time, "Simon, son of John! love you, me?" He said unto him, "Yea, Master! you know that I am fond of you." He said unto him, "Be shepherding my sheep."

He said unto him, the third time, "Simon, son of John! are you fond of me?" Peter was grieved, that he said unto him, the third time, are you fond of me? And he said unto him, "Master! all things, you know: you perceive that I am fond of you." Yahshua said unto him, "Be feeding my sheep. Verily verily, I say unto you, when you were younger, you used to gird yourself, and to walk where you did choose; but when you shall become aged, you shall stretch out your hands, and another shall gird you, and bear you where you do not choose." Now, this he said, signifying by what manner of death he should glorify El. And having said this, he said unto him, "Be following me."

Peter, turning about, beheld the disciple whom Yahshua loved, following, who also reclined during the supper upon his breast, saying, "Master, who is it who is delivering you up?" Peter therefore, seeing this one, said unto Yahshua, "Master! and this one, what?"

Yahshua said unto him, "If I will, that he remain until I come, what is that to you? You, be following me." This word, therefore, went forth unto the brethren, that this disciple should not die. Howbeit, Yahshua did not tell him he should not die; but, "IF I will, that he remain until I come, what is that to you?" This is the disciple who bears witness concerning these things, and who has written these things; and we know that true is his witness.

Now there are many other things also, which Yahshua did, which, indeed, if they were to be written one by one, not even the world itself, I suppose, would contain the books which must be written.

First Letter of John

1 John 1:1;

That which was from the beginning, which we have heard, which we have seen with our eyes, which we for ourselves gazed upon, and our hands did handle, concerning the Word of Life; And the Life was made manifest, and we have seen and are bearing witness, and announcing unto you the Age-abiding Life, which indeed was with the Father, and was made manifest unto us; That which we have seen and heard, are we announcing even unto you, in order that you too, may have fellowship with us, and our own fellowship, also, may be with the Father, and with his Son Yahshua Messiah. And these things we are writing, in order that our joy may be made full. And this is the message which we have heard from him, and are reporting unto you: that El is Light, and in Him is no darkness at all.

If we say we have fellowship with Him, and in darkness are walking, we are dealing falsely and not doing the truth. Whereas if in the Light we are walking as he is in the Light, we have fellowship one with another, and the blood of Yahshua His Son, is cleansing us from all sin. If we say, Sin have we none!, we are deceiving ourselves and the truth is not in us. If we are confessing our sins, faithful is he, and righteous, that he should forgive us our sins and cleanse us from all unrighteousness. If we say we have not sinned!, false, are we making him, and his word is not in us.

1 John 2:1;

My dear children! these things am I writing unto you in order that you may not be committing sin. And if anyone should commit sin, an Advocate have we with the Father, Yahshua Messiah, the Righteous; and he is a propitiation concerning our sins, and not concerning our own only but also concerning those of the whole world. And hereby perceive we, that we understand him, if his Commandments we are keeping. He who said, I understand him!, and his Commandments is not keeping, is false, and in him, the truth is not! But whosoever may be keeping his word, of a truth, in this man, the Love of El has been made perfect. Hereby perceive we that in him, we are. He who said that, in him he abides, ought, just as he walked, himself also to be walking.

Beloved!, no new commandment am I writing unto you, but an old commandment which you have been holding from the beginning. The old commandment is the word which you have heard. Again, a new commandment am I writing unto you, which thing is true, in him and in you, because the darkness is passing away, and the real Light already is shining. He who said he is in the Light and hates his brother, is in the darkness until even now! He who loves his brother is abiding in the Light, and cause of stumbling, in him, is there none. Whereas he who

hates his brother, in the darkness dwells, and in the darkness walks, and knows not where he is drifting, because the darkness has blinded his eyes.

I write unto you, dear children, because your sins have been forgiven you, for the sake of his name.

I write unto you, fathers, because you understand him who was from the beginning.

I write unto you, young men, because you have overcome the wicked one.

I have written unto you, little children, because you understand the Father.

I have written unto you, fathers, because you understand him who was from the beginning.

I have written you, young men, because you are strong and the word of El within you abides, and you have overcome the wicked one.

Be not loving the world, nor yet the things that are in the world: if anyone be loving the world, the Love of the Father is not in him. Because all that is in the world, the coveting of the flesh, the coveting of the eyes, and the vain grandeur of life, is not of the Father, but is of the world. And the world passes away, and the coveting {thereof}, but he who does the will of El endures unto times age-abiding.

Little children!, it is the last hour, and just as you have heard that an antichrist is coming, even now, antichrists have become many, whence we perceive that it is the last hour. From among us they went out, but they were not of us; for if, of us they had been, they would in that case have abode with us; but it came to pass in order that they might be made manifest, because all are not of us.

And you have an Anointing from the Holy One, you all know: I have not written unto you because you know not the truth, but because you know it, and because no falsehood is of the truth.

Who is the False One, save he who denies that Yahshua is the Messiah? The same is the Antichrist, he who denies the Father and the Son. Whosoever denies the Son, neither has he, the Father. He who confesses the Son has the Father also.

As for you, what you have heard from the beginning, in you, let it abide. If in you, shall abide that which from the beginning you have heard, you also, in the Son and {in} the Father, shall abide. And this is the promise which he has promised unto us, The Age-abiding Life.

These things have I written unto you, concerning them who would lead you astray.

And as for you, the Anointing which you have received from him, abides in you, and you have no need that anyone be teaching you; but as **his Anointing is teaching you**, and is true, and is no falsehood, even just as **it** has taught you, abide you, in him.

And now dear children, abide you, in him, in order that, if he be made

manifest, we may have boldness and not be shamed away from him by his presence. If you know that he is righteous, you perceive that, whosoever does righteousness, of him has been born.

1 John 3:1;

Behold what manner of love the Father has bestowed upon us, that Children of El we should be called, and such we are! Therefore the world understands us not, because it understood not, him. Beloved!, now are we Children of El; and not yet has it been made manifest, what we shall be. We know that, *if it should be made manifest*, like unto him we shall be, because we shall see him just as he is. And whosoever has this hope on him, is purifying himself, just as he is pure.

Whosoever is committing sin, lawlessness also is committing: and sin is lawlessness. And you know that he was made manifest in order that he should take away our sins; and sin, in him, is there none. Whosoever in him will abide, is not sinning; whosoever is sinning, has not seen him and will not understand him.

Dear children! Let no one lead you astray! He that is doing righteousness is righteous, just as he is righteous. He who is committing sin is of the Adversary, because from the beginning, the Adversary is sinning. To this end was the Son of El made manifest, in order that he might undo the works of the Adversary.

Whosoever has been born of El is not committing sin, because a seed of him, within him, abides; and he cannot be committing sin, because of El has he been born. Herein are manifest the Children of El, and the children of the Adversary: whoever is not doing righteousness is not of El, nor, yet, he who is not loving his brother. Because this is the message which you have heard from the beginning, that we should be loving one another, Not just as Cain was of the wicked one, and slew his brother! And for what cause slew he, him? Because his works were wicked; whereas those of his brother were righteous.

Be not marveling, brethren, if the world is hating you. We know that we have passed over out of death into Life, because we love the brethren: he who loves not, abides in death. Whosoever is hating his brother is a murderer; and you know that no murderer has life age-during, within him abiding.

Hereby have we come to understand Love, in that he, for us, his life laid down; and we ought for the brethren, our lives to lay down.

But whoso has this world's goods and beholds his brother having need, and shuts up his tender affections from him, how is the love of El abiding in him?

Dear children! Let us not be loving in word, nor yet with the tongue, but in deed and truth. Hereby shall we get to know that of the truth we are, and before him shall persuade our heart. Because if our own heart condemn us, greater is El than our heart, and perceives all things.

Beloved! if our heart be not condemning us, boldness have we towards El; And whatsoever we are asking we are receiving from Him, because His commandments are we keeping, and the things that are pleasing before Him are we doing.

And this is his commandment, that we should believe in the name of his Son, Yahshua Messiah, and be loving one another just as he gave a commandment unto us. And he who keeps his commandments, in him abides, and he, in him. And hereby perceive we, that he abides in us, by reason of the Spirit which he has given unto us.

1 John 4:1;

Beloved!, not in every spirit, believe you, but test the spirits, whether they are of El; because many false prophets have gone out into the world. Hereby do you perceive the Spirit of El: every spirit who confesses Yahshua Messiah as having come in flesh, is of El; And every spirit who will not confess Yahshua, is not of El. And this is the spirit of the Antichrist, touching which, you have heard that it comes: even now is it in the world already.

You are of El, dear children, and have overcome them; because greater is he who is in you, than he who is in the world. They are of the world. For this cause, of the world they speak, and the world will hearken unto them. We are of El: he who is getting to understand El, hearkens unto us; who is not of El hearkens not unto us: from this perceive we the Spirit of Truth, and the spirit of Error.

Beloved! let us be loving one another, because Love is of El, and whosoever loves, of El has been born, and is getting to understand El. He who will not love, will not understand El, as El is Love. Herein has the Love of El in us been made manifest: that his only-begotten Son, El sent into the world, in order that we might live through him. Herein is Love: not that we have loved El, but that He loved us and sent forth his Son as a propitiation concerning our sins. Beloved!, if in this way El loved us, we also ought to love one another. Upon El has no one at any time gazed. If we love one another, El abides in us, as His love has been perfected within us. Hereby perceive we, that in Him are we abiding, and He in us, in that, of His Spirit, has He given unto us.

And we, for ourselves, have gazed and are bearing witness, that the Father sent forth the Son, as Saviour of the world. Whosoever shall confess that Yahshua {Messiah} is the Son of El, El abides in him, and he in El.

And we have come to understand and to trust the love which El has, in us. El is Love, and he who abides in love, in El abides, and El {abides} in him. Herein has love with us been made perfect, in order that we might have boldness in the day of judging, in that just as he is, we also are, in this world.

Fear exists not, in love, but perfect love casts fear outside; because fear has correction. He who fears has not been made perfect in love. We love because He first loved us. If one should say, I love El, and should be hating his brother, false is he; for he who will not love his brother whom he has seen, El whom he has not seen, he cannot love! And this Commandment have we from him, that he who loves El, love his brother also.

1 John 5:1;

Whosoever believes that Yahshua is the Messiah, of El has been born: and whosoever loves Him who begat, loves him who has been begotten of Him. Hereby perceive we that we love the children of El, as soon as El, we love, and His Commandments we are doing. For this is the Love of El: that His Commandments we be keeping, and His Commandments are not burdensome. Because whatsoever has been born of El, overcomes the world; this is the victory that has overcome the world: our faith. {And} who is he who overcomes the world, save he who believes that Yahshua is the Son of El? This is he who came through means of water and blood, Yahshua Messiah: not by the water only, but by the water, and by the blood; and the Spirit it is, that is bearing witness, because the Spirit is the Truth. Because three are they who are bearing witness: the Spirit, and the Water, and the Blood; and the three are {witnesses} unto one thing. If the witness of men we receive, the witness of El is greater! Because this is the witness of El: in that He has borne witness concerning His Son, he who believes on the Son of El, has the witness within himself; he who will not believe El, false has made Him, because he has not believed on the witness which El has witnessed concerning His Son, And this is the witness: that Life age-abiding has El given unto us, and this Life is in His Son: He who has the Son has the Life; he who has not the Son of El, has not the Life. These things have I written unto you, in order that you may know that you have Life Age-abiding, unto you who believe on the name of the Son of El.

And this is the boldness which we have towards Him: that if anything we ask according to His will, He will hearken unto us. And if we know that He will hearken unto us, whatsoever we ask, we know that we have the things asked, which we have asked of Him. If one should see his brother committing a sin not unto death, he shall ask, and He will grant unto him Life for them who are sinning not unto death. There is a Sin unto Death: not concerning that, am I saying that he should make request.

All unrighteousness is sin, and there is a sin not unto death. We know that whosoever has been born of El is not committing sin. Nay, he who has been born of El, He keeps him, and the wicked one will not touch him. We know that of El are we; and the whole world, in the wicked one is lying. We know moreover that

the Son of El has come and has given us insight, so that we are getting to understand Him who is Real; and we are in Him who is Real, in His Son Yahshua Messiah. This One is the Real El, and Life age-abiding...

Dear children! Guard yourselves from idols.

Second Letter of John:

John 1:1;

The Elder, unto an elect lady and her children, whom I love in truth; and not I alone, but all those also who understand the truth: for the sake of the truth that abides in us and with us, shall be unto times age-abiding. Favour, mercy, peace, shall be with us, from El the Father, and from Yahshua Messiah, the Son of the Father, in truth and love.

I rejoiced exceedingly in that I had found from among your children, such as were walking in truth, even as a commandment we received from the Father. And now I request you, lady, not as writing a new commandment unto you, but one which we were holding from the beginning, that we should be loving one another.

And this is Love, that we should be walking according to His Commandments: this is the commandment even as you heard from the beginning, that therein you should be walking.

Because many deceivers have gone out into the world, they who do not confess Yahshua Messiah coming in flesh: this is the deceiver and the antichrist.

Be taking heed unto yourselves lest you lose what things we earned, but a full reward you may duly receive!

Every one who takes a lead and abides not in the teaching of Messiah, has not El; he who abides in the teaching, the same has both the Father and the Son.

If anyone comes unto you, and this teaching will not bring, be not receiving him home, and, "Joy to you!" do not say; For he who bids him rejoice, has fellowship with his wicked works.

Though I had many things unto you, to write, I was not minded to say them with paper and ink; but I hope to come unto you, and mouth to mouth, to talk, that your joy may be made full. The children of your chosen sister salute you!

Third Letter of John

John 1:1;

The elder, unto Gaius the beloved, whom I love in truth!

Beloved! concerning all things, I pray you may be prospering, and be in health even as your soul is prospering, for I rejoiced exceedingly at brethren coming and bearing witness unto your truth, even as you, in truth, are walking.

I have no greater favour than these things, that I should be hearing that my own children, in the truth are walking! Beloved! a faithful thing are you doing, whatsoever you shall accomplish for those who are brethren, and withal, strangers (*withal = in addition*), who have borne witness to your love, before the Assembly: whom you will do nobly, to set forward, worthily of El. For in behalf of the Name have they gone forth, taking nothing from those of the nations.

We therefore ought to be sustaining such as these, that we may become fellow-workers, with the truth. I wrote something unto the assembly; but he who is fond of taking the first place among them, Diotrephes, will not make us welcome. For this cause, if I come, I will bring to remembrance his works which he is doing, with wicked words, prating against us; and not content with these, he neither himself makes the brethren welcome, but those who are minded to do it, he forbids, and out of the assembly will cast them.

Beloved! be you not imitating what is bad, but what is good. He who does good is of El; he who does what is bad has not seen El.

Unto Demetrius has witness been borne by all and by the truth itself; howbeit we also bear witness and you know that our witness is true. Many things had I to write unto you, but I am unwilling with ink and pen, to be writing; I hope however, straightway to see you, and mouth to mouth will we talk. Peace be unto you! The friends salute you! Salute the friends by name!

John's Book of Revelation

Revelation 1:1;

The Revelation of Yahshua Messiah, which El gave to him, to point out unto his servants the things which must needs come to pass with speed; and he showed them by signs, sending through his messenger, unto his servant John: who bare witness as to the word of El, and the witness of Yahshua Messiah, whatsoever things he saw.

Happy!, he who reads, and they who hear the words of the prophecy, and keep the things therein written; for the season is near.

John, unto the Seven Assemblies which are in Asia, Favour to you, and peace, from Him who Is, and who Was, and who is Coming; and from the Seven Spirits which are before His throne; and from Yahshua Messiah, the Faithful Witness, the Firstborn of the Dead, and the Ruler of the Kings of the Earth.

Unto him who loves us, and loosed us out of our sins with his blood, and he has made us to be a Kingdom, priests unto his El and Father: unto him, be the glory, and the dominion, unto the ages. Amen. *(Amen=So Be It)*

Lo! he comes with the clouds, and every eye shall see him, such also as pierced him; and all the tribes of the land shall smite themselves for him, Yea! Amen.

"I am the A and the Z," said Yahweh, the El who Is, and who Was, and who is Coming, the Almighty!

I, John, your brother, and partaker with you in the Tribulation and Kingdom, and endurance in Yahshua, came to be in the isle that is called Patmos, because of the word of El and the witness of Yahshua.

I came to be in Spirit, in Yahweh's Day, and heard behind me a loud Voice as of a trumpet, saying, "What you see, write in a scroll and send unto the Seven Assemblies: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea!"

And I turned round, to see the Voice which was speaking with me, and having turned, I saw Seven Lamps of gold; and in the midst of the lamps, one like unto a Son of Man: clothed with a robe reaching to the feet, and girt about at the breasts with a girdle of gold; and his head and hair, white like white wool, like snow; and his eyes like a flame of fire; and his feet, like unto glowing copper, as if in a furnace, refined; and his voice, like a sound of many waters; and having in his right hand, Seven Stars; and out of his mouth, a sharp two-edged sword, going forth; and his whole appearance, as when the sun shines in its strength.

And when I saw him, I fell at his feet as dead, and he laid his right hand upon

me, saying, "Do not fear! I am the First, and the Last, and the Living One, and I became dead; and lo! living, am I, unto the ages of ages, and have the keys of Death and of Hades. Write, therefore, what things you have seen and what they are; and what things are about to come to pass, after these things: the sacred secret* of the Seven Stars which you saw upon my right hand, and the Seven Lamps of gold: the Seven Stars are messengers of the seven assemblies, and the Seven Lamps are seven assemblies!" (*mystery)

Rev. 2:1;

"Unto the messenger of the assembly in Ephesus, write: 'These things said he who holds the Seven Stars in his right hand, he who walks in the midst of the Seven Lamps of gold (Yahshua):

"I know your works, and your toil, and endurance, and that you can not bear bad men, and you have tried them who were affirming themselves to be apostles and they were not, and have found them false; and you have endurance, and have borne for the sake of my name, and have not grown weary. Nevertheless I have against you, that your first love, you have left. Remember, therefore, whence you have fallen, and repent, and do your first works. Otherwise I come unto you and will remove your lamp out of its place, except you repent! But this you have, that you hate the works of the Nicolaitanes, which I also hate.

"He who has an ear, let him hear what the Spirit is saying unto the assemblies! Unto him who overcomes, I will give unto him, to eat of the Tree of Life, which is in the paradise of El.'

"And unto the messenger of the assembly in Smyrna, write: 'These things said the First and the Last, who became dead and lived: I know your tribulation and destitution, nevertheless you are rich; and the profane speech from among them who affirm that they themselves are Jews, and they are not, but a synagogue of Satan! Do not fear the things which you are about to suffer. Lo! the Adversary is about to cast some of you into prison, that you may be tried, and may have tribulation ten days. Become you faithful until death, and I will give you the Crown of Life!

"He who has an ear, let him hear what the Spirit is saying unto the Assemblies! He who Overcomes shall in nowise be injured by reason of the Second Death!"

"And unto the messenger of the assembly in Pergamum, write: 'These things said he who has the sharp two-edged sword: I know where you dwell, where the throne of Satan is; and you are holding fast my name, and did not deny my faith, even in the days of Antipas my witness, my faithful one who was killed near you, where Satan dwells.

"Nevertheless I have a few things against you, that you have there, such as hold fast the teaching of Balaam, who went on to teach Balak to throw a cause of stumbling before the sons of Israel, to eat idol-sacrifices and to commit lewdness: thus, even, you have such as hold fast the teaching of the Nicolaitanes, in like manner.

"Repent, therefore, otherwise I come unto you speedily, and will fight against them, with the sword of my mouth!

"He who has an ear, let him hear what the Spirit is saying unto the assemblies! Unto him who Overcomes, I will give unto him of the hidden manna, and I will give unto him a white stone, and upon the stone, a new name written, which no one knows, save he who receives it!"

"And unto the messenger of the assembly in Thyatira, write: 'These things said the Son of El who has his eyes like a flame of fire and his feet like unto glowing copper: I know your works and your love, and faith, and ministry, and endurance, and that your last works are more than the first! Nevertheless I have against you, that you suffer the woman Jezebel, she who calls herself a prophetess, and is teaching and leading astray my own servants to commit lewdness and to eat idol-sacrifices; and I gave her time, that she might repent, and she wills not to repent out of her lewdness. (*lewdness=prostitution to idols**) Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation, except they repent out of her works; and her children will I slay with Death; and all the assemblies shall get to know that I am he who searches reins and hearts, and will give unto you, each one, according to your works.

"But unto you I say, the rest who are in Thyratira, as many as have not this teaching, such as have not come to know the deep things of Satan*, as they say, I do not cast upon you any other burden; nevertheless what you have, hold fast, till I shall have come! And he who Overcomes, and keeps my works throughout, I will give, unto him, authority over the nations; and he shall shepherd them with a sceptre of iron, as vessels of Earthenware are dashed in pieces: as I, also, have received from my Father. And I will give unto him the Morning Star!

"He who has an ear, let him hear what the Spirit is saying unto the Assemblies!"

Rev. 3:1;

"And unto the messenger of the assembly in Sardis, write: 'These things said he who has the Seven Spirits of El, and the Seven Stars: "I know your works, that a name you have, that you are living {but} are dead. Become you watchful, and strengthen the things that remain, that were about to die; for I have not found your works fulfilled before my El. Remember, therefore, how you have received,

and did hear, and keep it, and repent! If then you shall not watch, I will have come as a thief, and in nowise shall you get to know during what sort of hour I will have come upon you. Nevertheless you have a few names in Sardis who have not defiled their garments, and they shall walk with me, in white, because they are worthy.

"He who Overcomes shall thus array himself in white garments, and in nowise will I blot out his name from the Book of Life; and I will confess his name before my Father, and before His messengers!

"He who has an ear, let him hear what the Spirit is saying unto the Assemblies!"

"And unto the messenger of the assembly in Philadelphia, write: 'These things said he who is holy, he who is true, he who has the key of David, he who opens and no one shall shut, and shuts and no one opens: I know your works, lo! I have set before you an open door, as to which no one can shut it, that you have a little strength and have kept my word, and **have not denied my name.**

"Lo! I give them of the synagogue of Satan, who are affirming themselves to be Jews and are not, but say what is false, lo!, I will cause them, that they shall have come and shall bow down before your feet, and shall get to know that I loved you. Because you did keep my word of endurance, I also will keep you out of the Hour of Trial which is about to come upon the whole habitable world, to try those who dwell upon the Earth.

"I come quickly! Hold fast that which you have, that no one take your crown! He who Overcomes, I will make him a pillar in the Sanctuary of my El, and outside, shall he in nowise go forth any more; and I will write upon him the name of my El, and the name of the city of my El, the New Jerusalem, which comes down out of heaven from my El; and I will write upon him my new name!

"He who has an ear, let him hear what the Spirit is saying unto the Assemblies!"

"And unto the messenger of the assembly in Laodicea, write: 'These things said the Amen, the faithful and true witness, the Beginning of the Creation of El: I know your works, that neither cold are you, nor hot. I would that, cold you had been, or hot? Thus, because you are lukewarm, and neither hot nor cold, I am about to vomit you out of my mouth! Because you say, 'Rich am I, and have become enriched, and of nothing have I need!,' and know not that you are the wretched one, and pitiable, and destitute, and blind, and naked! I counsel you to buy of me, gold refined by fire, that you may become rich; and white raiment, that you may array yourself, and the shame of your nakedness may not be made manifest; and eye-salve, to anoint your eyes, that you may see.

"I, as many as I tenderly love, I convict and put under discipline: be zealous,

therefore, and repent! Lo! I am standing at the door and knocking; if anyone shall hearken unto my Voice and open the door, I will come in unto him and will sup with him, and he, with me. He who Overcomes, I will give unto him, to take his seat with me in my throne, as I also Overcame and took my seat with my Father in His Throne.

"He who has an ear, let him hear what the Spirit is saying unto the Assemblies!"

Rev. 4:1;

After these things, I saw, and lo!, a door set open in heaven; and the first Voice which I heard as of a trumpet, speaking with me, saying, "Come up hither! and I will point out to you the things which must needs come to pass!"

After these things, straightway I came to be in Spirit, and lo! a Throne stood in heaven, and upon the throne was One sitting; and He who was sitting was like in appearance to a jasper stone and a sardius, and there was a rainbow round about the Throne, like in appearance unto an emerald; and round about the Throne were four and twenty thrones; and upon the thrones, four and twenty Elders sitting, clothed in white garments, and upon their heads were crowns of gold.

And out of the Throne are coming forth lightnings, and voices, and thunderings; and there are Seven Torches of fire burning before the Throne, which are the Seven Spirits of El; and before the Throne is as a Glassy Sea, like unto crystal.

And in the midst of the Throne, and around the Throne, are four living creatures full of eyes, before and behind; and the first living creature, is like unto a Lion; and the second living creature, like unto a Calf* (*cherub*); and the third living creature has the face as of a Man; and the fourth living creature, is like unto an Eagle, flying; and the four living creatures, each one of them have severally six wings, round about and within, full of eyes; and they cease not, day and night, saying, "Holy! holy! holy! Master El the Almighty who was, and who is, and who is coming!" And whensoever the living creatures shall give glory, and honour, and thanksgiving, unto Him who sits upon the Throne, even unto Him who Lives unto the Ages of Ages, the four and twenty Elders will fall down before Him who sits upon the throne, and do homage unto Him who Lives unto the Ages of ages, and will cast their crowns before the Throne, saying, "Worthy, are you, O' Master, and our El, to receive the glory, and the honour, and the power: because you did create all things, and by reason of your will, they are, and were created!" (*Ezekiel *1:26; And above the firmament... was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it...*)

Rev. 5:1;

And I saw, upon the right hand of Him who was sitting upon the Throne, a scroll, written within and on the back, sealed up with Seven Seals. And I saw a mighty messenger, proclaiming with a loud voice, "Who is worthy to open the scroll, and to unloose the seals thereof?" And no one was able, in heaven, or on Earth, or under the Earth, to open the scroll, or to look thereon! And I began to weep much, because no one, worthy, was found, to open the scroll, or to look thereon. And one of the Elders said unto me, "Do not weep! Lo! the Lion who is of the tribe of Judah, the Root of David, has Overcome, to open the scroll and the seven seals thereof!" And I saw, in the midst of the Throne and of the four living Creatures, and in the midst of the elders, a Lamb, standing, showing that it had been slain, having Seven Horns, and Seven Eyes, which are the {seven} Spirits of El, sent forth into all the Earth. And he came, and at once took it out of the right hand of Him who was sitting upon the Throne. And when he took the scroll, the four living Creatures, and the four-and-twenty Elders, fell down before the Lamb, each one having a harp, and bowls of gold full of incense --which are the prayers of the saints; and they sing a new song, saying, "Worthy are you, to take the Scroll and to Open the seals thereof, because you were slain, and did redeem unto El by your blood, men (and women) out of every tribe, and tongue, and people, and nation, and unto our El, did make them a Kingdom, and priests, and they reign on the Earth!"

And I saw, and heard a voice of many messengers, round about the Throne, and the living Creatures and the Elders: and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb who has been Slain, to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing!" And every created thing which was in Heaven, and upon the Earth, and under the Earth, and upon the Sea, and all the things in them, heard I, saying, "Unto Him who sits upon the Throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, unto the ages of ages!" And the four living Creatures continued saying, "Amen!" And the Elders fell down and did homage.

Rev. 6:1;

And I saw when the Lamb opened one of the Seven Seals, and I heard one of the four living Creatures saying, as with a voice of thunder, "Go!" And I saw, and lo! a **white horse**, and he who was sitting thereon holding a bow; and there was given unto him a crown, and he went forth conquering, and that he might conquer.

And when he opened the second seal, I heard the second living Creature, saying, "Go!" And there went forth another, a **red horse**, and unto him who was

sitting thereon, it was given {unto him}, to take away peace from the Earth, and that, one another they should slay; and there was given unto him a great sword.

And when he opened the third seal, I heard the third living Creature, saying, "Go!" And I saw, and lo! a **black horse**, and he who was sitting thereon, holding a pair of balances in his hand.

And I heard as a voice in the midst of the four living Creatures, saying, "A quart of wheat for a denary, and three quarts of barley for a denary, and **the oil and the wine, do not wrong!**"

And when he opened the fourth seal, I heard the voice of the fourth living Creature, saying, "Go!" And I saw, and lo! a **livid horse**, and he who was sitting thereupon had for a name, Death; and Hades* was following with him; and there was given unto them authority over the fourth of the Earth, to slay with sword, and with famine, and with death, and by the wild beasts of the Earth. (*sheol)

And when he opened the fifth seal, I saw beneath the altar, **the** souls of them who had been **slain** because of the word of El and because of the witness which they held. And they cried out with a loud voice, saying, "How long, O' Sovereign, the Holy and True, do you not vindicate and avenge our blood from those who dwell upon the Earth?" And there was given to them, each one, a white robe, and it was bidden them, that they should rest yet a little while, until the number should be made full of their fellow-servants also, and their brethren, who were about to be slain as even they.

And I saw, when he opened the sixth seal, that a great Earthquake took place; and the **Sun became black** as sackcloth of hair; and the **full Moon became as blood**; and the **stars of heaven fell** to the Earth, as a fig-tree sheds her winter figs, when, by a great wind, it is shaken! And the heaven was withdrawn as a scroll rolling itself up, and every mountain and island, out of their places, were shaken. And the kings of the Earth, and the great men, and the rulers of thousands, and the rich, and the mighty, and every bondman and freeman, hid themselves within the caves and within the rocks of the mountains; and they say unto the mountains and unto the rocks, "Fall upon us, and hide us from the face of Him who sits upon the Throne, and from the anger of the Lamb! Because the great day of their anger is come, and who is able to stand?"

Rev. 7:1;

After this, I saw **Four Messengers** standing at the Four Corners of the Earth, holding fast the Four Winds of the Earth, that no wind might blow upon the land, or upon the sea, or upon any tree.

And I saw another messenger, ascending from the rising of the sun, holding the Seal of the Living El; and he cried out with a loud voice unto the Four Messengers unto whom it had been given to injure the land and the sea, saying, "Do not injure the land, or the sea, or the trees, until we have sealed the servants of our El upon their foreheads!" And I heard the number of the Sealed, a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel: of the tribe of Judah, twelve thousand sealed; of the tribe of Reuben, twelve thousand; of the tribe of Gad, twelve thousand; of the tribe of Asher, twelve thousand; of the tribe of Naphtali, twelve thousand; of the tribe of Manasseh, twelve thousand; of the tribe of Simeon, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Issachar, twelve thousand; of the tribe of Zebulun, twelve thousand; of the tribe of Joseph, twelve thousand; of the tribe of Benjamin, twelve thousand: **sealed**.

After these things, I saw, and lo! **a Great Multitude**, which, to number it, no one was able!, of every nation, and of all tribes, and peoples, and tongues, standing before the Throne, and before the Lamb, arrayed in white robes, and palm-branches in their hands; and they cry out with a loud voice, saying, "Salvation unto our El* who sits upon the Throne, and unto the Lamb!" (*Elohim=Roth.'76).

And all the messengers were standing round about the Throne, and the Elders, and the four living Creatures; and they fell down before the Throne upon their faces, and rendered homage unto El, saying, "Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might, be unto our El, unto the ages of ages. {Amen!}"

And one of the Elders began, saying unto me, "These who are arrayed in white robes, who are they and whence came they?" And at once I said to him, "My lord!, you know!" And he said unto me, "These are they who come out of the **Great Tribulation**, and they washed their robes and made them white in the blood of the Lamb; for this cause are they before the Throne of El, and are rendering divine service unto Him, day and night, in His Sanctuary; and He who sits upon the Throne shall spread His tent over them; they shall hunger no more, neither thirst any more, neither in any wise shall the sun fall upon them, nor any burning heat; because the Lamb who is in the midst of the Throne, shall shepherd them, and shall lead them unto Life's Fountains of Waters; and El shall wipe away every tear, out of their eyes!

Rev. 8:1;

And as soon as he opened the seventh seal, there came to be silence in heaven, as it were, half an hour. And I saw the Seven Messengers which before El, do stand; and there were given unto them Seven Trumpets. And another messenger came and took his stand at the altar, having a censer of gold: and there was given unto him much incense, that he might give it unto the prayers of all the

saints, upon the altar of gold that is before the Throne. And the smoke of the incense went up, with the prayers of the saints, out of the hand of the messenger before El. And the messenger at once took the censer, and filled it from the fire of the altar, and cast unto the Earth; and there came to be thunderings, and voices, and lightnings, and an Earthquake.

And the Seven Messengers who had the Seven Trumpets, prepared themselves, that they might sound. And the **first** sounded: and there came to be hail and fire mingled with blood, and it was cast unto the Earth; and the third of the Earth was burned up, and the third of the trees was burned up, and all green herbage was burned up.

And the **second** messenger sounded; and as it were a great mountain burning with fire, was cast into the sea; and the third of the sea became blood, and the third of the creatures which were in the sea, which had life, died; the third of the ships, was destroyed.

And the **third** messenger sounded; and there fell out of heaven a great Star, burning as a torch, and it fell upon the third of the rivers, and upon the fountains of waters! And the name of the Star is called Wormwood; and the third of the waters became wormwood, and many of the men died of the waters, because they were made bitter.

And the **fourth** messenger sounded; and the third of the sun was smitten, and the third of the moon, and the third of the stars, in order that the third of them might be darkened, and the day might not shine for the third of it, and the night, in like manner!

And I saw, and I heard one Eagle, flying in mid-heaven, saying with a loud voice, "Woe! woe! woe! unto those who are dwelling upon the Earth, by reason of the remaining voices of the Trumpet, of the three messengers who are about to sound!"

Rev. 9:1;

And the **fifth** messenger sounded; and I saw a Star out of heaven, fallen unto the Earth, and there was given unto him the key of the shaft of the Abyss. And he opened the shaft of the Abyss; and there came up a Smoke out of the shaft, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the shaft! And out of the smoke, came forth Locusts upon the Earth; and there was given unto them licence, as the scorpions of the Earth have licence.

And it was bidden them that they should not injure the herbage of the Earth, nor any green thing, nor any tree, but only the men who have not the Seal of El upon their foreheads. And it was given unto them, that they should not slay them but that they should be tormented **five months**; and the torture of them, was as of a scorpion's torture, whensoever it smites a man.

And in those days shall men seek death and in nowise shall find it, and shall covet to die and death flees from them! (*covet=desire=lust*) And the likenesses of the Locusts were like unto horses prepared for battle; and upon their heads, as it were, crowns, like unto gold; and their faces were as the faces of men; and they had hair, as the hair of women; and their teeth were as of lions; and they had breastplates as breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running into battle; and they have tails like unto scorpions, and stings, and in their tails is their licence to injure men, five months. They have over them, as king, the Messenger of the Abyss, whose name in Hebrew is Abaddon, "Destroyer"; and in the Greek, he has for name, "Destroyer."

The first Woe has passed away, lo! There come, yet, Two Woes, after these things! And the sixth messenger sounded; and I heard one voice, from among the horns of the altar of gold which is before El, saying unto the sixth messenger who was holding the Trumpet, "Loose the Four Messengers who are bound at the great river Euphrates!"

And the **Four Messengers were loosed**, who had been prepared for the hour, and day, and month, and year, that they should slay the third of men! And the number of the armies of the horsemen, was twice ten thousand times ten thousand*, I heard the number of them. (*ed-200,000,000*)

And thus, I saw the horses in the vision, and those who were sitting upon them, having breast-plates as of fire and hyacinth and brimstone; and the heads of the horses were as heads of lions, and out of their mouths come forth fire, smoke and brimstone: by these three plagues, were slain the third part of mankind, by reason of the fire and the smoke and the brimstone that proceeds out of their mouths; for the licence of the horses is in their mouth, and in their tails, for their tails are like unto serpents, having heads, and with them, they injure.

And the rest of mankind who were not slain by these plagues, repented not of the works of their hands, that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk; neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts.

Rev. 10:1;

And I saw another, a Mighty Messenger, descending out of heaven, arrayed with a cloud; and the rainbow was upon his head; and his face was as the sun; and his feet were as pillars of fire: and he was holding in his hand a little Scroll, opened; and he set his right foot upon the sea, and his left upon the land; and cried out with a loud voice, just as a lion roars. And when he cried out, the Seven Thunders uttered their own voices!

And when the Seven Thunders had spoken, I was about to write, {but} I heard a voice out of heaven, saying, "Seal up the things which the Seven Thunders have uttered, and do not write them!"

And the Messenger, whom I saw standing upon the sea and upon the land, lifted up his right hand unto heaven, and sware by Him who lives unto the Ages of Ages, who created Heaven and the things that are therein, and the Earth and the things that are therein, and the Sea, and the things that are therein, "Delay, no longer, shall there be: "but in the days of the sounding of the Seventh Messenger, as soon as he is about to blow his Trumpet, then shall have been completed the Sacred Secret of El as He told the good-news unto His own servants, the prophets!"

And the Voice which I had heard out of Heaven, I again heard talking with me; and saying, "Go take the opened Scroll that is in the hand of the Messenger who is standing upon the sea and upon the land."

And I went away unto the Messenger, asking him to give me the little Scroll; and he said unto me, "Take it and eat it up, and it shall embitter your belly, but in your mouth, shall be sweet as honey!"

And I took the little Scroll out of the hand of the Messenger, and did eat it up; and it was, in my mouth, sweet as honey, and when I had eaten it, embittered was my belly. And they say unto me, "It behoves you, again, **to prophesy against** peoples and nations and tongues, and many kings."

Rev. 11:1;

And there was given unto me a Reed, like unto a staff, saying, "Rise, and measure the Sanctuary of El, and the Altar, and those who are doing homage therein; and the Court that is outside the Sanctuary, cast you outside and do not measure it, because it has been given unto the nations, and the Holy City shall they tread under foot, **forty and two months**."

"And I will give unto **my two witnesses**, that they shall prophesy a thousand two hundred and sixty days, arrayed in sackcloth. These are the **Two Olive-Trees, and the Two Lamps**, which, before Yahweh of the Earth, do stand. And if any one, upon them, chooses to inflict injury: fire comes forth out of their mouth and devours their enemies; and if anyone shall choose, upon them, to inflict injury, thus, must he be slain. These have authority to shut Heaven, in order that no rain be moistening in the days of their prophesying; and authority have they over the waters, to be turning them into blood; and to smite the land with any manner of plague, as often as they will.

And as soon as they have completed their witnessing, the Wild-Beast that is to come up out of the Abyss, will make war with them, and overcome them, and slay them. And their dead bodies lie upon the Broadway of the Great City, the which is

called, spiritually, Sodom and Egypt, where their Master also was crucified. And some of the peoples, and tribes, and tongues, and nations, see their dead bodies **three days and a half**, and their dead bodies they do not suffer to be put into a tomb.

And they who are dwelling upon the Earth, rejoice over them and make merry, and gifts will they send one to another, because these Two Prophets tormented those who were dwelling upon the Earth. And after the three days and a half, a Spirit of Life from El, entered within Them, and they stood upon their feet; and great fear fell upon those who were beholding them! And They heard a loud voice out of heaven, saying unto them, "Come up hither!" And they went up into heaven, in the cloud, and their enemies beheld them.

And in that hour there came to be a Great Earthquake: and the Tenth of the city fell, and there were slain in the Earthquake, names of men, seven thousand. And the rest became greatly afraid, and gave glory unto the El of heaven.

The second Woe has passed away, lo! the third Woe comes speedily!

And the **seventh messenger sounded**; and there came to be loud voices in heaven, saying, "The kingdom of the world has become the Kingdom of our Master, and of his Messiah; and He shall reign unto the Ages of Ages!" And the twenty-four Elders who before El do sit upon their thrones, fell down upon their faces and rendered homage unto El, saying, "We give thanks unto you, O' Master El the Almighty, Who is, and Who was; because you have taken your great power, and have become King!

"And the nations were angered; and your anger came, and the fit time of the Dead to be Vindicated, and to give their reward unto your servants the Prophets, and unto the Saints, and unto them who revere your name, the small and the great; and to despoil them who were despoiling the Earth!"

And the **Sanctuary of El which is in heaven, was opened**, and the Ark of His Covenant in His Sanctuary, appeared, and there came to be lightnings, and voices, and thunderings, and an Earthquake, and great hail.

Rev. 12:1;

And a great sign appeared in Heaven: a Woman arrayed with the sun, and the moon beneath her feet, and upon her head a Crown of Twelve Stars; and she was with child, and cries out, being in pangs and in anguish to bring forth.

And there appeared another sign in heaven; and lo! a **great Red Dragon**, having seven heads and ten horns, and **upon his heads**, seven diadems; and his tail draws the Third Part of the Stars of Heaven, and did cast them to the Earth! And the Dragon stood before the Woman who was about to bring forth, that as soon as she should bring forth, he might devour her child.

And she brought forth a son, a manchild, who was about to **shepherd all the nations with a sceptre of iron**; and her child was caught away unto El and unto His Throne.

And the Woman fled into the desert, where she has a place prepared of El, that there they should nourish her a **thousand, two hundred and sixty days**.

And there came to be war in heaven: Michael and his messengers going forth to war with the Dragon; and the Dragon fought, and his messengers, and he prevailed not, neither was place found for them any longer, in Heaven.

And the great Dragon was cast out, the ancient Serpent, he who is called Adversary* and the Satan, who deceives the whole habitable world, he was cast to the Earth, and his messengers, with him, were cast!

And I heard a loud voice in Heaven, saying, "Now, has come the salvation, and the power, and the kingdom of our El, and the Authority of his Messiah; because the accuser of our brethren has been cast out, who was accusing them before our El day and night; and they overcame him by reason of the blood of the Lamb, and by reason of their witnessing word, and they loved not their life, even unto death.

For this cause, be joyful, O' heavens, and you who, therein, are tabernacling! Woe! unto the Earth and the Sea, because the Adversary* has come down unto you, having great wrath, knowing that he has but a little season. (**"diabolos")

And when the Dragon saw that he was cast to the Earth, he pursued the Woman who had brought forth the manchild. And there were given unto the Woman the two wings of the great eagle, that she might fly into the desert, into her place, where she is nourished, **a season, and seasons, and half a season**, from the face of the Serpent. And the Serpent cast out of his mouth, after the Woman, water as a river, that he might cause her to be carried away by the stream. And the Earth helped the Woman, and the Earth opened her mouth and swallowed up the river which the Dragon cast out of his mouth. And the Dragon was angered against the Woman, and went away to make war with the rest of her seed, with them who were keeping the Commandments of El, and holding the witness of Yahshua;

...and he stood upon the sand of the sea.

Rev. 13:1;

And I saw, out of the sea, a **Wild-Beast** coming up, having ten horns and seven heads, and upon **his horns** ten diadems; and upon his head, names of blasphemy. And the Beast which I saw, was like unto a leopard; and his feet, as of a bear; and his mouth, as the mouth of a lion. And the Dragon gave unto him his power, and his throne, and great authority. And I saw one of his heads, showing

that it had been slain unto death, and the stroke of his death was healed. And the whole Earth marveled after the Wild-Beast, and did homage unto the Dragon, because he gave his authority unto the Wild-Beast; and they did homage unto the Wild-Beast, saying, "Who is like unto the Wild-Beast? and Who can make war with him?" And there was given unto him, a mouth speaking great things, and blasphemies; and it was given unto him to act, **forty and two months**. And he opened his mouth for blasphemy against El, to blaspheme His name, and His tent, -- those who in Heaven were tabernacling. {And it was given unto him, to make war with the saints, and to overcome them}; and there was given him authority against every tribe and people and tongue and nation! And all they who are dwelling upon the Earth will do homage unto him, every one whose name is not written in the scroll of life of the Lamb slain from the foundation of the world.

If anyone has an ear, let him hear! If anyone carries into captivity, into captivity he goes away. If anyone with a sword will slay, he must with a sword be slain. Here is the endurance and the faith of the saints.

And I saw **another Wild-Beast**, coming up out of the Earth; and he had **two horns** like unto a lamb, and began **speaking as a dragon!** And all the authority of the first Wild-Beast, he uses before him: and causes the Earth, and those who therein are dwelling, that they shall do homage unto the first Wild-Beast, whose stroke of death was healed. And he does great signs, so that even fire, he causes to be coming down unto the Earth before men; and he deceives those who are dwelling upon the Earth, by reason of the signs which it was given him to do before the Wild-Beast, **saying** unto them who are dwelling upon the Earth, that **they should make an Image** unto the Wild-Beast who has the stroke of the sword, and yet did live. And it was given unto it to give spirit unto the Image of the Wild-Beast, in order that the Image of the Wild-Beast should both speak and should cause that as many as should not do homage unto the image of the Wild-Beast, should be slain. And he causes all, the small and the great, and the rich and the poor, and the free and the bond, that they should give unto them a mark, upon their right hand or upon their forehead; {and} that no one should be able to buy or to sell, save he who has the **mark, the name** of the beast; or the **number** of his name. Here is wisdom: he who has understanding, let him count the number of the Beast, for it is the number of a man: and **his number is 666**.

Rev. 14:1;

And I saw, and lo! the Lamb, standing upon the mount Zion, and with him **a hundred and forty-four thousand, having his name and his Father's name written upon their foreheads**. And I heard a sound out of heaven, as the sound of many waters, and as the sound of loud thunders; and the sound which

I heard was as of harp-singers harping with their harps, and they sing as it were a New Song before the Throne, and before the four living Creatures and the Elders. And no one was able to learn the song, **save the hundred and forty-four thousand**, who had been redeemed from the Earth. These are they, who with women were not defiled, for they are virgin. These are they who follow the Lamb wheresoever he is going. These were redeemed from mankind, as a first fruit unto El and the Lamb; and in their mouth was found no falsehood, faultless, they are.

And I saw another messenger, flying in mid-heaven, having an age-abiding glad-message to announce unto them who are dwelling upon the Earth, even unto every nation and tribe and tongue and people, saying with a loud voice, "Fear El and give Him glory, because the hour of His judging is come; and do homage unto Him who made heaven and the Earth and Sea and fountains of waters!"

And another, a second {messenger} followed, saying, "Fallen! fallen!, is Babylon the great, who, of the wine of the wrath of her lewdness,* has caused all the nations to drink!" (*fornication*).

And another, a third messenger followed them, saying with a loud voice, "If anyone does homage unto the Beast and his Image, and receives a Mark upon his forehead, or upon his hand, he also shall drink of the wine of the wrath of El, which is prepared unmixed, in the cup of His anger; and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb; and the Smoke of their torment, ascends unto ages of ages; and they have no rest, day or night, who do homage unto the Beast and his Image, or if anyone receives the mark of his name.

"Here is the endurance of the saints: they who keep the Commandments of El and the Faith of Yahshua!"

And I heard a voice out of heaven, saying, "Write! 'Happy, the dead who in Yahweh do die, from henceforth. Yea! (said the Spirit) that they may rest from their toils, for their works do follow with them!"

And I saw, and lo! a white cloud, and upon the cloud, one sitting like unto a son of man, having, upon his head, a crown of gold, and in his hand, a sharp sickle. And another messenger came forth out of the Sanctuary, crying out with a loud voice unto him who was sitting upon the cloud, "Thrust in your sickle, and reap; because the hour to reap is come, because the harvest of the Earth is ripe!" And he who was sitting upon the cloud, thrust in his sickle upon the Earth; and the Earth was reaped. And another messenger came forth out of the Sanctuary {which is} in Heaven, he also, having a sharp sickle. And another messenger {came forth} out of the altar, who has authority over the fire, and called out with a loud voice unto him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the Earth, because the grapes thereof are fully ripe!"

And the messenger thrust in his sickle into the Earth, and gathered the vine of the Earth, and cast it into the great wine-press of the wrath of El. And the wine-press was trodden outside the city, and there came forth blood out of the wine-press, even unto the bits of the horses, at a distance of a thousand six hundred furlongs. (1/8th mile)

Rev. 15:1;

And I saw another sign in heaven, great and marvellous: Seven Messengers having Seven Plagues, the last, because in them was ended the wrath of El. And I saw as a Glassy Sea mingled with fire, and those who escape victorious from the Beast, **and from his Image**, and from the Number of his name, standing upon the Glassy Sea, having harps of El; and they sing the song of Moses the servant of El, and the song of the Lamb, saying, "Great and marvelous are your works, Master El the Almighty! Righteous and true are your ways, O' King of the ages! Who shall in anywise not be put in fear, O' Master, and glorify your name, because, alone, full of lovingkindness; because all the nations will have come and will do homage before you, because your righteous deeds were made manifest?"

And after these things, I looked, and the Sanctuary of The Tent of Witness in Heaven, was opened; and the **Seven Messengers** who had the **Seven Plagues**, came forth out of the Sanctuary, clothed with a precious stone, pure, bright, and girt about the breasts with girdles of gold. And one of the four living Creatures gave unto the seven messengers, Seven Golden Bowls full of the Wrath of El who lives unto the ages of ages. And the Sanctuary was filled with smoke by reason of the glory of El, and by reason of His power; and no one was able to enter into the Sanctuary, **until** the **seven plagues** of the seven messengers should be **ended**.

Rev. 16:1;

And I heard a loud voice out of the Sanctuary, saying unto the Seven Messengers, "Go!, and be pouring out the seven bowls of the wrath of El unto the Earth!"

And the **first** departed, and poured out his bowl unto the Earth; and there came to be a **baneful and painful ulcer** upon the men who had the Mark of the Beast, and those who were doing homage unto his Image.

And the **second** poured out his bowl into the sea; and it became blood, as of a dead man, and every living soul died, as regards the things in the sea.

And the **third** poured out his bowl into the rivers, and the fountains of waters, and they became blood. And I heard the messenger of the waters, saying, "Righteous, are you who are, and who were, who are full of loving kindness, in that these things you have adjudged; because blood of saints and prophets, they poured out, and blood, unto them, have you given to drink: Worthy, they are!"

And I heard the altar, saying, "Yea! Master El, the Almighty: True and righteous are your judgments!"

And the **fourth** poured out his bowl upon the sun; and it was given unto it, to scorch mankind with fire; and mankind were scorched with a great scorching heat, and they blasphemed the name of El who had authority over these plagues, and repented not to give Him glory!

And the **fifth** poured out his bowl upon the throne of the Beast; and his kingdom became darkened, and they began to gnaw their tongues by reason of the pain, and they blasphemed the El of heaven, by reason of their pain, and by reason of their ulcers, and repented not of their works.

And the **sixth** poured out his bowl upon the great river Euphrates; and the water thereof was dried up, that the way might be prepared, of the kings who were from the rising of the sun.

And I saw, out of the mouth of **the Dragon**, and out of the mouth of **the Beast**, and out of the mouth of **the False-Prophet**, Three impure spirits, as Frogs; for they are **spirits of demons**, doing signs, which are to go forth unto the kings of the whole habitable Earth, **to gather them together unto the battle** of the great day of El the Almighty!

"Lo! I come as a thief! Happy, he who is watching, and keeping his garments, lest naked, he be walking, and they see his shame!" And he gathered them together unto the place that is called, in Hebrew, Har Magedon.

And the **seventh** poured out his bowl upon the air. And there came forth a loud Voice out of the Sanctuary, from the Throne, saying, Accomplished! And there came to be lightnings, and voices, and thunders; and a Great Earthquake took place, such as had never taken place since men came to be on the Earth, such a **mighty Earthquake**, so great; and the Great City became divided into three parts, and the **cities of the nations fell**: and Babylon the Great was brought into remembrance before El, to give unto her the cup of the wine of the wrath of His anger; and every island fled, and mountains were not found. **And great hail**, as talents, comes down out of heaven upon mankind; and men blasphemed El, by reason of the plague of hail, because the plague thereof was exceeding great.

Rev. 17:1;

And one of the Seven Messengers who had the Seven Bowls, came and spoke with me, saying, "Hither! I will point out to you **the judgment of the great Harlot** who sits upon many waters, "with whom the kings of the Earth committed lewdness, and they who were dwelling upon the Earth were made drunk with the wine of her lewdness. And he carried me away into a desert, in spirit. And I saw a

woman, sitting upon a scarlet Wild-Beast full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed with purple and scarlet, and decked with gold and precious stone and pearls, having a cup of gold in her hand, full of abominations and the impurities of her lewdness; and upon her forehead, a name written, a secret: "Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth."

And I saw the woman, drunk with the blood of the saints, and with the blood of the witnesses of Yahshua. And I was astonished when I beheld her, with great astonishment. And the messenger said unto me, "Wherefore were you astonished? I will tell you the secret of the woman; and of the Wild-Beast that carries her, which has the seven heads and the ten horns.

"The Wild-Beast which you saw, was, and is not, and is about to come up out of the Abyss, and into destruction goes away. And they who are dwelling upon the Earth whose name is not written upon the Book of Life, from the foundation of the world, will be astonished when they see the Wild-Beast, because it was, and is not, and shall be present.

"Here is the mind that has wisdom: the seven heads are seven mountains, whereupon the woman sits; "and they are seven kings: the five have fallen; the one, is; the other has not yet come: and whensoever he shall come, a little while, must he remain; and the Wild-Beast which was and is not; and he is an eighth, and is of the seven, and into destruction, goes away.

"And the Ten Horns which you saw, are Ten Kings who indeed have not received sovereignty as yet, but authority as kings, **for one hour**, shall receive, with the Wild-Beast. "These have one mind, and their power and authority, unto the Wild-Beast, they give. "These, with (*against*) the Lamb, will make war; and the Lamb will overcome them, because he is Master of lords, and King of kings, and they who are with him, are called and chosen and faithful!"

And he said unto me, "The waters which you saw, where the Harlot sits, are peoples and multitudes, and nations, and tongues. And the Ten Horns which you saw, and the Wild-Beast, these shall hate the Harlot, and desolate and naked shall make her, and her flesh shall they eat, and herself shall they burn up with fire. For El has put into their hearts, to do His mind, and to {be of} one mind, and give their sovereignty unto the Wild-Beast, until the words of El shall be completed. And the Woman whom you saw is the Great City which has sovereignty over the kings of the Earth."

Rev. 18:1;

After these things, I saw another messenger coming down out of heaven,

having great authority; and the Earth was illumined with his glory. And he cried out with a mighty voice, saying, "Fallen! fallen!, is Babylon the Great, and has become a habitation of demons, and a prison of every impure spirit, and a prison of every impure and hated bird! Because, by reason {of the wine} of the wrath of her lewdness, have all the nations fallen, and the kings of the Earth with her did commit lewdness; and the merchants of the Earth, by reason of the power of her wantonness, waxed rich!"

And I heard another voice out of Heaven, saying, "Come forth, my people, out of her, that you may have no fellowship with her sins, and that of her plagues you may not receive; because her sins were joined together as far as heaven, and El has remembered her unrighteous deeds. Render you unto her as she also rendered, and double {the} double* according to her works: in the cup wherein she mixed, mix unto her, double; as much as she glorified herself and waxed wanton, so much give unto her torment and grief: because, in her heart she said, 'I sit, a Queen, and widow am I not, and grief in nowise shall I see!'

"Therefore, **in one day** shall have come her plagues, death and grief, and famine; and with fire shall she be burned up, because mighty is the Master El who has judged her! And they shall weep and wail over her, shall the kings of the Earth who, with her, committed lewdness and waxed wanton, as soon as they see the smoke of her burning, "afar off, standing, because of their fear of her torment, saying, 'Alas! alas! the great city! Babylon, the mighty City! That in one hour has come your judgment!'

"And the merchants of the Earth weep and grieve over her, because their cargo, no one buys any more: "cargo of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and every article of ivory, and every article of wood most precious, and of copper, and of iron, and of marble, and cinnamon, and spice, and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and cargo of horses, and of chariots, and of bodies, and lives of men.

"And the fruit of the coveting of your soul has departed from you, and all things rich and bright, have perished from you, and no more, in anywise, for them, shall they seek! The merchants of these things, who were enriched by her, afar off, shall stand, because of their fear of her torment, weeping, and grieving, "as they say, 'Alas! alas! the great city! She that was arrayed in fine linen, and **purple, and scarlet**, and decked with gold, and precious stone, and pearl, 'That, in **one hour** has been laid waste, such great wealth as this!'

"And every pilot, and every passenger, and mariners, and as many as, by the sea, carry on traffic, afar off did stand, and they cried out, seeing the smoke of her burning, saying, 'What city is like unto the great city?' And they cast dust upon their

heads, and cried out, weeping and grieving, saying, 'Alas! alas! the great city!, whereby were made rich all who had ships in the sea, by reason of her costliness, that, in one hour she has been laid waste!'

"Be glad over her, you Heaven! And you saints, and you apostles, and you prophets!, for that El has exacted your vindication from her."

And one mighty messenger lifted a stone, as it were a great millstone, and cast it into the Sea, saying, "Thus, with main force, shall be cast down, Babylon the Great City, and in nowise be found any more. And sound of harp-singers, and musicians, and flute-players, and trumpeters, in nowise be heard in you any more; and any artisan {of any art}, in nowise be found in you any more; and sound of millstone, in nowise be found in you any more; and light of lamp, in nowise shine in you any more; and voice of bridegroom and bride, in nowise be heard in you any more; because your Merchants were the Great Ones of the Earth, because, with your Sorcery were all the nations deceived! And in her, blood of prophets and saints was found, and of all who had been slain upon the Earth!"

Rev. 19:1;

After these things, I heard as it were, a loud voice of a great multitude in Heaven, saying, "Halleluyah! The salvation and the glory and the power of our El! Because, true and righteous are His judgments; because He has judged the great Harlot who indeed corrupted the Earth with her lewdness, --and has avenged the blood of his servants, at her hand!"

And a second time have they said, "Halleluyah! And her smoke ascends unto ages of ages!"

And the twenty-four elders and the four living creatures fell down, and did homage unto El who sits upon the Throne, saying, "Amen! Halleluyah!" And a voice from the Throne came forth, saying, "Be giving praise unto our El, all you His servants, you who revere Him, the small and the great!" And I heard as a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunderings, saying, "Halleluyah! Because Yahweh our El, the Almighty, has become King. Let us rejoice and exult, and give glory unto Him, because the marriage of the Lamb is come, and his Wife has made herself ready; and it has been given unto her, that she should be arrayed in fine linen, bright, pure, for, the fine linen is the righteous acts of the saints."

And he said unto me, "Write! 'Happy, they who unto the marriage supper of the Lamb have been bidden!'" And he said unto me, "These are true words of El." And I fell down at his feet to do him homage; and he said unto me, "See!, you do it not! A fellow-servant am I, of you and of your brethren who have the witness of

Yahshua: unto El do homage! For the witness of Yahshua is the spirit of the prophecy."

And I saw heaven set open, and lo! a white horse, and he who was sitting thereon, {called} Faithful, and True; and in righteousness will he judge and make war; and his eyes are a flame of fire; and upon his head are many diadems, having a name written which no one knows but himself; and arrayed with a mantle sprinkled with blood; and his name has been called, the Word of El.

And the armies which were in Heaven, were following him upon white horses, clothed with fine linen, white, pure; and out of his Mouth is going forth a sharp Sword, that, therewith, he may smite the nations, and he shall shepherd them with a sceptre of iron; and he treads the wine-press of the wrath of the anger of El the Almighty.

And he has upon his mantle and upon his thigh,* a name written, King of kings, and Master of lords. (some say "thigh" ought to have been translated as "banner").

And I saw one messenger standing in the sun, and he cried out with a loud voice, saying unto all the birds that fly in mid-heaven, "Hither!, be gathered together unto the great supper of El, "that you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them who sit upon them, and the flesh of all, both free and bond, and small and great!"

And I saw the Wild-Beast, and the kings of the Earth and their armies, gathered together to make war with him who was sitting upon the horse and with his army. And the Wild-Beast was taken, and with him, the False Prophet who wrought the signs before him, whereby he deceived those who received the mark of the Wild-Beast and those who were doing homage unto his Image: alive were they two cast into the Lake of Fire that burns with brimstone! And the rest were slain with the Sword of him who was sitting upon the horse, which went forth out of his Mouth, and all the birds were filled with their flesh!

Rev. 20:1;

And I saw a messenger coming down out of heaven, having the key of the Abyss, and a great chain upon his hand; and he laid hold of the Dragon, the ancient Serpent, who is Adversary (*Devil*) and the Accuser (*diabolos*), and bound him for a thousand years: and cast him into the Abyss, and fastened and sealed it over him, that he might not deceive the nations any more, until the thousand years should be ended: after these, must he be loosed for a short time.

And I saw thrones, and they sat upon them, and sentence of judgment was given unto them; and I saw the souls of them who had been beheaded because of

the witness of Yahshua and because of the word of El, and such as had not done homage unto the Wild-Beast **or unto his Image**, nor had received the mark upon their forehead or upon their hand: and they lived and reigned with the Messiah, for a thousand years. This is the First Resurrection. (The rest of the dead lived not, until the thousand years were ended).

Happy and holy is he who has part in the First Resurrection: upon these, the Second Death has no authority, but they shall be priests of El and of the Messiah, and shall reign with him for the thousand years.

And as soon as the thousand years shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the **four corners of the Earth, the Gog and Magog**, to gather them together unto the battle, --the number of whom is as the sand of the sea. And they came up over the breadth of the land, and surrounded the camp of the saints, and the Beloved City. And there came down fire out of Heaven, and devoured them; and the Adversary who had been deceiving them, was cast into the Lake of Fire and brimstone, where were both the Wild-Beast and the False-Prophet: and they shall be tormented, day and night, unto the ages of ages.

And I saw a great white Throne, and Him who was sitting thereon, from whose face fled the Earth and Heaven, and place was not found for them.

And I saw the dead, the great and the small, standing before the Throne; and books were opened, and another book was opened which is the Book of Life; and the dead were judged, out of the things written in the books, according to their works. And the Sea gave up the dead who were in it, and Death and Hades gave up the dead who were in them: and they were judged, each one, according to their works. And Death and Hades were cast into the Lake of Fire: this is the Second Death, the Lake of Fire. And if anyone was not found written in the Book of Life, he was cast into the Lake of Fire.

Rev. 21:1;

And I saw a new Heaven and a new Earth, for the first Heaven and the first Earth have passed away, and the Sea is no more. And the holy city, New Jerusalem, saw I, coming down out of heaven from El, prepared as a bride adorned for her husband.

And I heard a loud voice out of the Throne, saying, "Lo! the tent of El is with men, and He will tabernacle with them, and they shall be his peoples, and he shall be El, with them! And He will wipe away every tear out of their eyes, and death shall be no more, and grief and outcry and pain shall be no more: the first things have passed away.

And He who was sitting upon the Throne said, "Lo! I make all things new!" And

He said, "Write! because these words are faithful and true!" And He said unto me, "Accomplished! I am the A and the Z, the Beginning and the End: I, unto him who is thirsting, will give of the Fountain of the Water of Life, freely! "He who Overcomes, shall inherit these things, and I will be to him, an El, and he shall be to me, a son (*and daughter*); "But as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part is in the Lake that burns with fire and brimstone, which is the Second Death."

And there came one of the Seven Messengers which had the seven bowls that were full of the seven last plagues, and spoke with me, saying, "Hither! I will point out to you the Bride, the wife of the Lamb."

And he carried me away, in spirit, unto a mountain great and high, and pointed out to me the holy city, Jerusalem, coming down out of heaven from El; having the glory of El, her lustre like unto a stone most precious, as a jasper stone, shining as crystal; having a wall great and high, having twelve gates, and at the gates, twelve messengers, and names inscribed which are the names of the twelve tribes of the sons of Israel: on the east, three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates; and the wall of the city, having twelve foundations, and upon them, twelve names of the Twelve apostles of the Lamb.

And he who was talking with me, had for a measure, a reed of gold, that he might measure the city, and the gates thereof, and the wall thereof. And the city, four-square, lies, and the length thereof is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length and the breadth, and the height thereof, are equal. And he measured the wall thereof, a hundred and forty-four cubits, **the measure of a man**, which is the measure of a messenger. And the structure of the wall, thereof, was jasper, and the city was pure gold, like unto pure glass.

The foundations of the wall of the city, with every precious stone were adorned: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst; and the twelve gates were twelve pearls, each one of the gates, severally, was of one pearl; and the Broadway of the city was pure gold, as transparent glass.

And Sanctuary, saw I none, therein; for Yahweh, El, the Almighty, is the Sanctuary thereof; and the Lamb. And the city has no need of the sun, nor of the moon, that they should shine therein, for the glory of El illumined it: and the Lamp thereof, was the Lamb. And the nations shall walk through her Light; and the kings of the Earth do bring their glory into it; and the gates thereof, shall in nowise be

shut by day: night, in fact, shall not be there; and they shall bring the glory and the honour of the nations into it. And in nowise shall there enter into it anything common, or he who does abomination and falsehood, but only they who are written in the Lamb's Book of Life.

Rev. 22:1;

And he pointed out to me a river of Water of Life, bright as crystal, issuing forth out of the Throne of El and of the Lamb, in the midst of the roadway thereof. And on this side of the river and on that, was a **Tree of Life**, bearing twelve crops of fruit, every several month, yielding its fruit; and the leaves of the tree were for the healing of the nations;

And no curse shall there be, any more; and **the Throne** of El and of the Lamb, **shall be therein**; and His servants will render divine service unto Him; and they shall see His face, and His name shall be upon their foreheads. And night shall be no more; and they have no need of the light of a lamp or the light of a sun, because Yahweh, El, will give them Light, and they shall reign unto the ages of ages."

And he said unto me, - "These words are faithful and true; and Yahweh, the El of the spirits of the prophets, has sent His messenger to point out unto his servants, the things which must needs come to pass, with speed." And "Lo! I come speedily! Happy is he who keeps the words of the prophecy of this scroll!"

And I, John, am he who was hearing and seeing these things; and when I had heard and seen, I fell down to do homage at the feet of the messenger who had been pointing out unto me these things, and he said unto me, "See you do it not! A fellow-servant am I, of you and of your brethren the prophets, and of those who keep the words of this scroll: unto El, do homage!"

And he said unto me, "Do not seal up the words of the prophecy of this scroll, for the season is near! He who is doing unjustly, let him do unjustly, still; and he who is filthy, let him be made filthy, still; and he who is righteous, let him do righteousness, still; and he who is holy, let him be hallowed, still.

"Lo! I come speedily, and my reward is with me, to render unto each one as his work is. **I am the A and the Z, the First and the Last, the Beginning and the End.** Happy, they who are washing their robes, that their right may be unto the Tree of Life and by the gates they may enter into the city! Outside are the dogs, and the sorcerers, and the unchaste, and the murderers, and the idolaters, and every one loving and doing falsehood.

"I, Yahshua, have sent my messenger, to bear witness unto you of these things, for the Assemblies. I am the Root and the Offspring of David, the bright and the **Morning Star.**

"And the Spirit and the Bride say, 'Come!'"

"And he who hears, let him say, 'Come!'"

"And he who is athirst, let him come, --he who will, let him take of the Water of Life, freely!"

"I bear witness unto every one who hears the words of the prophecy of this scroll: if anyone shall lay aught upon them, El will lay upon him the plagues which are written in this scroll. "And if anyone shall take away from the words of this prophetic scroll, El will take away his part from the Tree of Life and out of the Holy City, of the things written in this scroll.

"He who bears witness of these things, said, 'Yea! I come, speedily.'"

Amen! come, Master Yahshua!
The favour of the
Master Yahshua Messiah
be with the Saints!

End of Rotherham's Translations of John

Abomination in a Holy Place

Holy Writ and all of its "tracts" therefrom, remain open to further purification *by inspiration of the Spirit of Truth*, in spite of traditional views and translation efforts, even that uncensored "simple, enduring words" may further assist Nazarenes in our Quest for Truth and Enlightenment.

There are no more "worthy, simple and enduring words" in holy Writ, than the true and uncensored saving sacred names of our Heavenly Father Yahweh and His Son, Yahshua.

Thus it remains absolutely essential, even for Life's sake, to persevere in this literary purification, to fully restore the Sacred Names to any and all Bibles and to the mentalities of Nazarenes, even in the face of tradition's resistance, especially as there is no more worthy effort than to rid all translations of holy Writ, of any error which persistently and willfully censors Saving Truth.

And by the authority of the First Authority of Life and Truth, the Living Yahweh, are we Nazarenes recruited to persevere in this further purification of holy Writ-derivative works, in spite of tradition's allure.

Therefore in these Last Days, the restoration of the sacred names controversy persists in the face of traditional erroneous views, yet is wholly resolved by John the Beloved, in Rev. 14:1;

"And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads."

If these "simple, enduring, worthy" names are good enough for these 144,000, then they are good enough for any and all Nazarenes!

Evidently the Devil knows he need do no more to insure that we never rightfully claim our eternal inheritance, than to obscure that precious name by which this Birthright shall be secured.

This is why it is stated in John 3:18,

"he who believes in him won't be condemned," but "he who does not believe has already been condemned for not believing in the name" of Yahweh's most precious Son.

Considering this scripture, thus it proves essential to us, personally, that we embrace these sacred names (*especially Yahshua's Saving name*), and use them correctly, even faithfully omitting the erroneous and obsolete traditional forms.

Though scholars may perplex and quibble over the multiple pronunciations of the name of El, they may forget that the REAL controversy is about the singular and easily pronounced name of El's Son, Yahshua (Joshua), which name in fact clearly differentiates the Israelite Messiah from the pagan Babylonian Corn King, Tammuz; and strategically divides the camps of the Antichrist, and Israel, in these Last Days of the prophetic End Times.

~MMsStarNet~



MMs Mission Purpose/Charter *the conclusion of the matter.*

Charter,

For the literary and spiritual Education of the Children of Israel, even Yahwist Nazarenes, pertaining to the Nazarene and his Message to All Humankind, even which message is encapsulated in holy Writ, and also which is born of the holy Spirit of Life & Truth; even pertaining to the Second Advent of this Nazarene; even pertaining to End Times and Last Days Prophecies; and pertaining to the Ten Commandments (*including 2nd and 4th*); and to the Restoration of the Sacred Names (*and titles*) of Elohim, Yahweh and His Chosen Yahshua who is this Nazarene (*and never was Jesus of antiquity which has been invented by the prophetic Romans-Babylonians-Egyptians of Antiquity*): even pertaining to the differentiation of the true Living Savior, from Christendom's feaux~savior (*Tammuz = now, Jesus of Rome*) who is the Original Antichrist; and pertaining to the spiritual and corporeal Preservation of Israel: Concerning the Noble Effort, Saving Precious Souls for Eternity's Promise; Perpetuation of Life & Truth, for Salvation unto Eternal Life, of Humankind, whosoever adheres to Saving Truth.

"And I saw, and behold!, the Lamb, standing on the Mount Zion, and with him an 144000, having his name, and the name of his Father, written upon their foreheads" (Rev. 14:1) and...

"He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of El. (John 3:18)

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