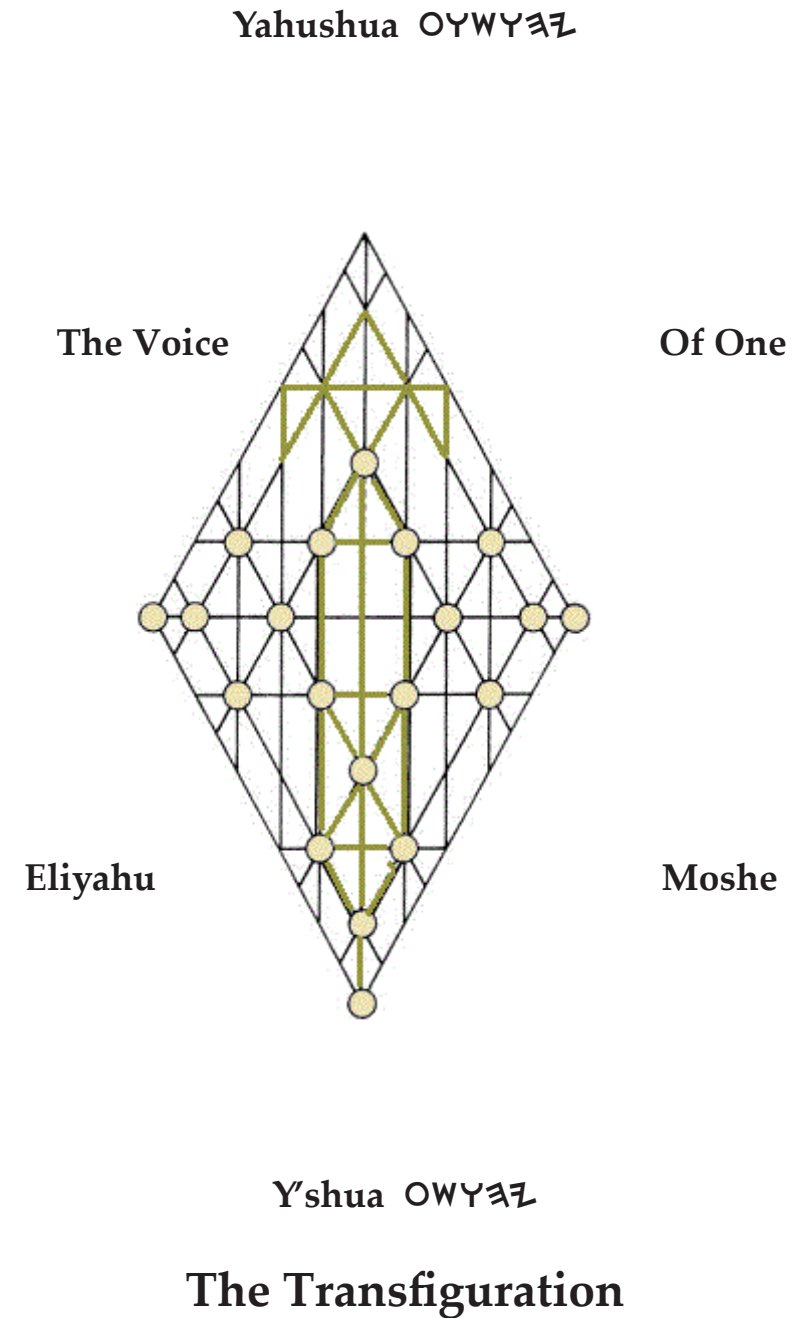
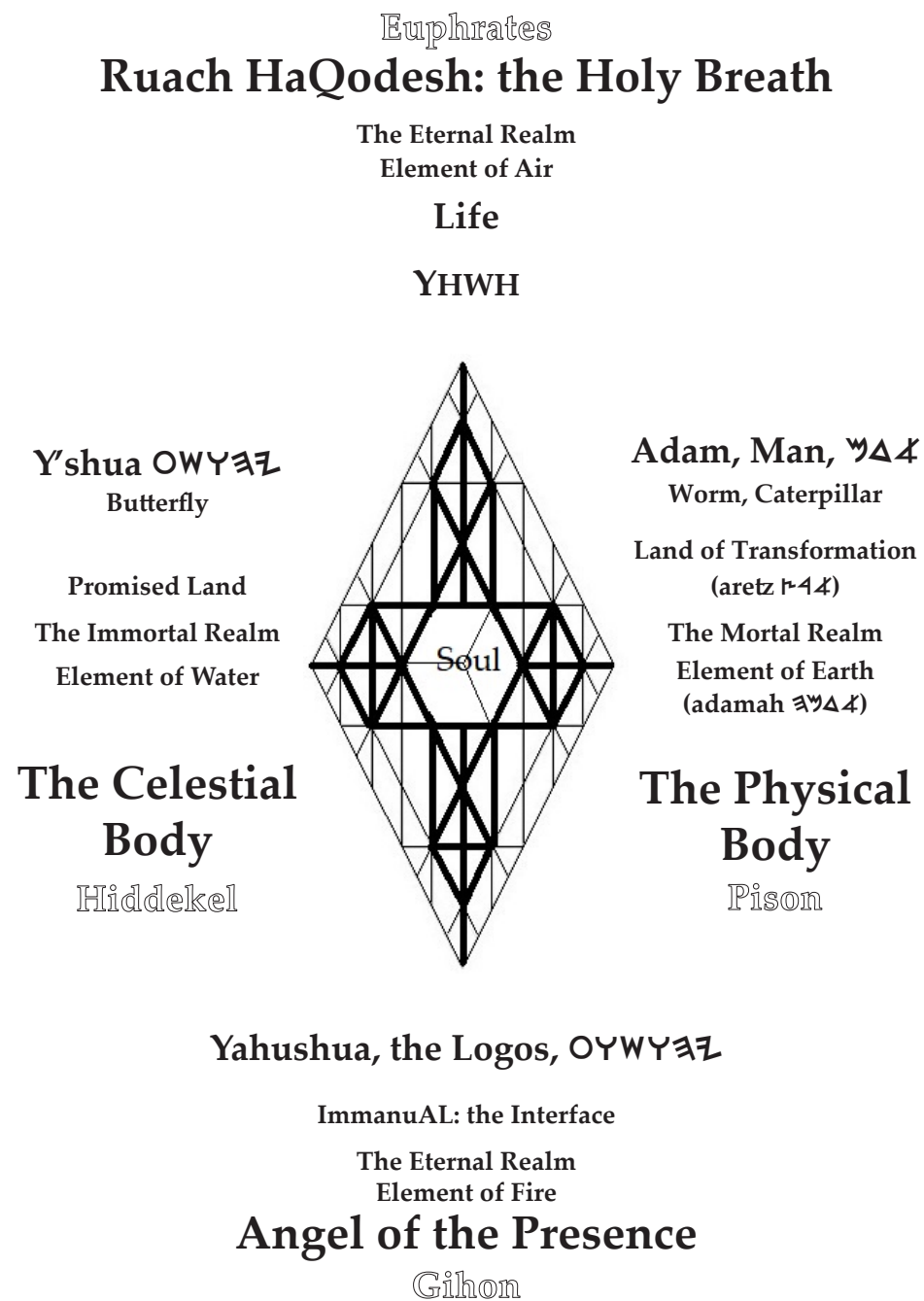
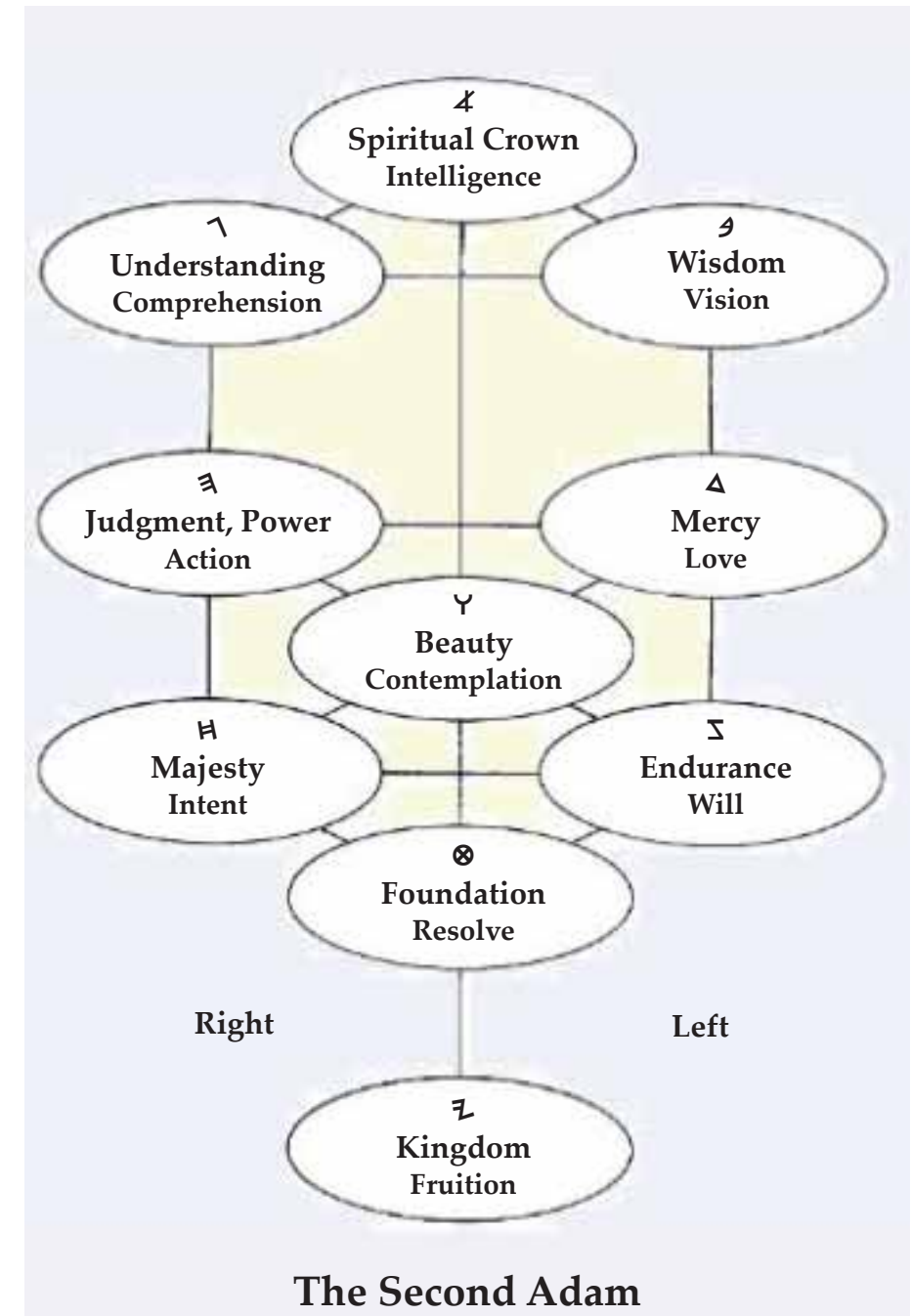
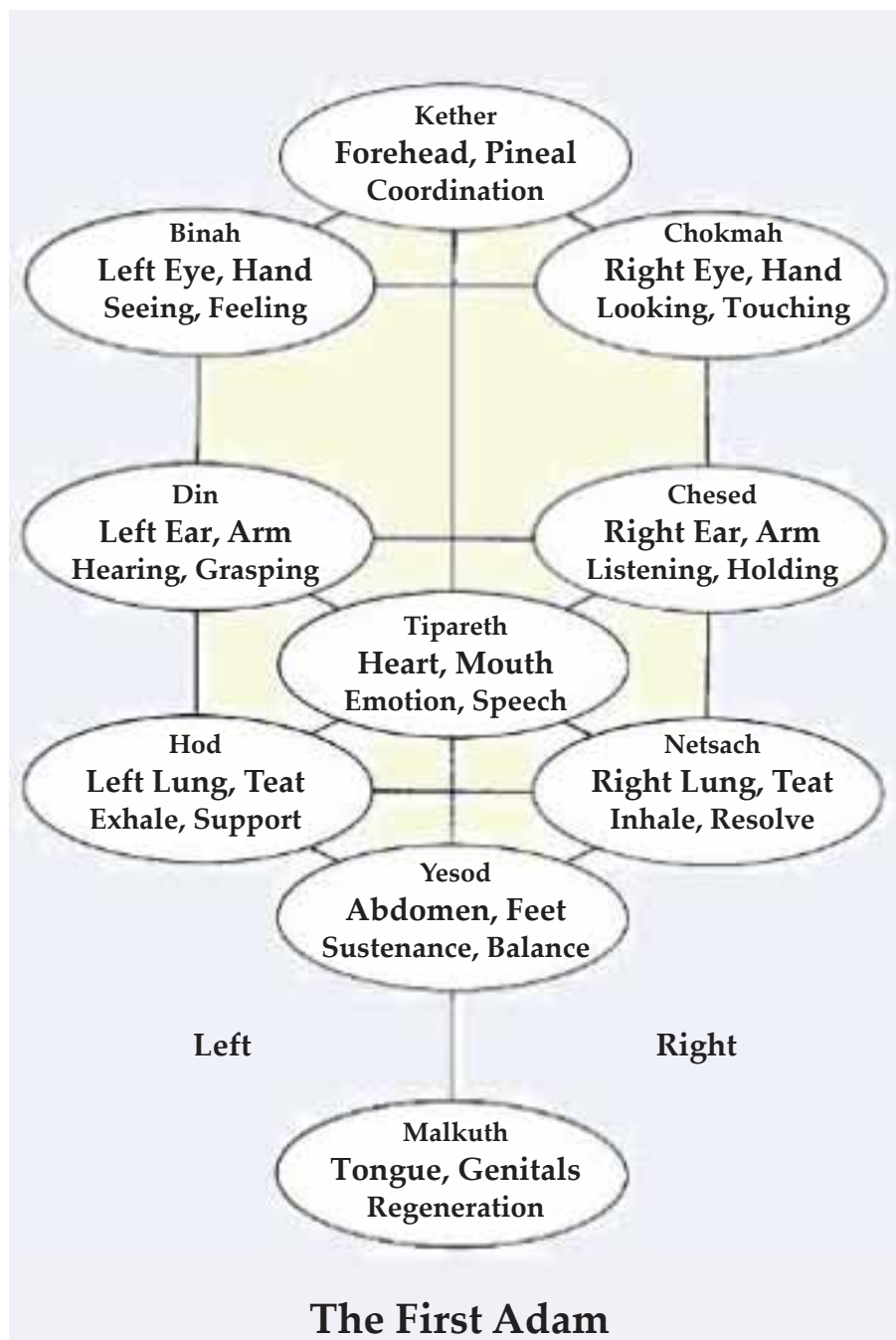


The Gospel of Yahuchanan:

It is written, "The heavens are not clean in his sight."





John One

In the beginning was the Word—the Logos, and this "Pattern" was with Deity, and the Pattern *was* Deity; for the logic of its Pattern was *with* Deity in the beginning.

Through the Word—that is, by its enunciation: by the Projection of the divine Pattern into the material realm, all things were made; and without the projected Word, which rests in the bosom of the eternal Father, nothing was made that has been made.

The Father's Word carries the Breath of Life, and the Light of the Eternal One is the light of men. The Light shines in the darkness of our bodies, and the darkness does not overcome it.

There came a man, whose name was Yahuchanan. He was set apart by אַיָּאֵל as a witness that was sent to testify about the Light, so that through his teaching everyone might believe.

Yahuchanan, the natural man, was not, himself, the Light; but he came to give testimony of what had been revealed to him about the Light: the true Light of God, which enlightens every person that comes into the world.

As Immanu4ל—that is, as God within us, the Light of the Word is positioned within everyone; and although the cosmos was made by the Word that dwells within mankind, the human collective does not know him.

As Immanu4ל, he appeared unto those who he called, and they did not acknowledge and honor his presence, yet he empowers all those who receive him to become the Children of God: even those who, not knowing him, simply believe in his spiritual position.

God's Children are not born by virtue of natural lineage, nor through mastery of physical drives and religious observances; neither are they born by aspirations of the human spirit, but by the will of God.

As Immanu4ל, the Logos is imprinted within our bodies, dwelling among us in accordance with the operations of the divine Pattern; and we behold the glory of Father אֵל through his projected Word, which is as his Only-Begotten: full of grace and truth.

Yahuchanan gave his testimony concerning Immanu4ל as he cried out, saying, "This is he of whom I spoke, saying that he

must succeed me; for he is preferred above me, in that he existed before me; for we have all received of Immanu4ל's fullness, grace upon grace.

"For the Torah was given by Moshe, and its grace and truth come by Yahushua haMashiyach, the Indwelling Word of HaShem, the projected Shout of Father hy, the King Messiah.

"No man has seen God at any time. Cherished in the bosom of אַיָּאֵל like an only-begotten son, the Projected Word manifested Father אֵל through its enunciation: by means of its projection into material realms."

And this is the record of Yahuchanan, when some of Yehudah sent priests and Levites from Yerushaliem to ask him, "Who are you?"

Giving answer, Yahuchanan confessed his fallibility and did not deny his humanity, testifying, "I am not the messiah."

And they asked him, "What, then? Are you Eliyahu?"

And he said, "I am not."

And they pressed upon him, "Are you that prophet?"

And he answered, "No."

Then they said unto him, "Who are you? We must give answer to the people who sent us to you. What do you say for yourself?"

He answered them, "I am the voice of one crying in the wilderness: 'Make straight the way of אַיָּאֵל,' as said the prophet Y'shaYahu."

And those who were sent were of the Separatists. And they asked him, saying unto him, "Why do you baptize, then? if you are not messiah, nor Eliyahu, neither that prophet?"

Yahuchanan answered them, saying, "I baptize with water, but one stands among you who you do not know. It is he who, coming after me, is preferred before me, whose shoe latchet I am not worthy to unloose."

These things were done at the place where Yahuchanan was baptizing: at Beth-Anyah, the boathouse beyond Yordan, which is the river of descending souls.

The next day, Yahuchanan saw Y'shua approaching him, and he said, "Behold the Lamb of God, which will eliminate the errors of the world.

“This is he of whom I said, ‘After me comes a man who is preferred above me; for he was before me.’

“And I didn’t know him, but I knew that he would be made known to Y’shar⁴_ל, which is why I came baptizing with water.”

And Yahuchanan gave his witness, saying, “I saw the Holy Breath descending from heaven like a dove, and it rested upon him. And I didn’t know him; but he that sent me to baptize with water said unto me, ‘Upon whom you shall see Ruach HaQodesh descending and remaining on him, he is the one who will baptize with the Holy Breath.’

“And I saw this happen, and I testify for the record that this man is a Son of God.”

The following day, Yahuchanan stood with two of his disciples; and looking upon Y’shua as he walked, he said, “Behold the Lamb of God!”

And the two disciples harkened to what Yahuchanan said, and they followed Y’shua.

Then Y’shua turned and saw them following; and he said to them, “What do you want?”

And they said unto him, Rebbe, where do you dwell?”

He said to them, “Come and see.” So they came and saw where he lived, and they stayed with him that day; for it was about four o’clock in the afternoon.

One of the two who heard Yahuchanan speak and followed after Y’shua was manly Andrew, Shimon Kepa’s brother.

And before evening fell, Andrew found his brother, Shimon, and said to him, “We have found the Rebbe, the King of HaMashi-yach,” which is rendered in translation as “the messiah.”

And Andrew brought Shimon to Y’shua, the “Saved of Yah.” And when Y’shua looked at him, he said, “You are Shimon Bar Yonah: a desert, the son of spiritual intoxication. You shall be called Kepa,” which, by interpretation, means “a small stone, a gravel.”

The next day, Y’shua wanted to go into the Galil, the Circle; and, there, he found Philip, who was fond of horses. And he said to him, “Follow me.”

Now Philip was of Beit Tzaidah, a house of the fisherman. This was the city of Andrew and Kepa, who is now called Peter.

Among the fishermen, Philip found Natan⁴_ל, whose name means “the gift of God,” and he said to him, “We have found him of whom Moshe wrote in Torah, as is written, also, in the prophets: Y’shua, a son of Yosef of Natzeret, who mans the Watch Tower.

And Natan⁴_ל said to him, “Can any good thing come out of Natzeret?”

Philip answered him, “Come and see.”

When Y’shua saw Natan⁴_ל coming toward him, he said of him, “Behold, a genuine son of Y’shar⁴_ל: in him there is no guile!”

And Natan⁴_ל challenged him, “Where do you know me from?”

In answer, Y’shua said, “I saw you before Philip called you, when you were under the fig tree.”

Astonished, Natan⁴_ל; said to him, “You are the Son of God, the King of Y’shar⁴_ל!

In fondness, Y’shua chided him, “Because I said to you that I saw you under the fig tree, you believe? You shall see greater things than these.”

He continued, “Truly! I truly say to you that, hereafter, you will see heaven open and the angels of God ascending and descending on the Son of Man.

John Two

On their third day together, there was a marriage in Kanah, a city in the circle of Galil known for its lamentations. The mother of Y’shua was there, and both he and his disciples were called to attend the marriage.

And when the celebration ran out of wine, the mother of Y’shua said to him, “They have no wine.”

In fondness, Y’shua said to her, “Light of my fire, what am I to do with you? My hour is not yet come.”

His mother said to the servants, “Do whatever he says for you to do.”

And there were set before him six stone water jars, such as were used by the Yehudim for the purification of water. Some held twenty gallons, and some held thirty gallons: twenty ⁹ for everyday use; and thirty ^ל, reserved for special purposes.

Y'shua said to the servants, "Fill the water jars with water."

When they had filled them to the brim, he said to them, "Now, draw from them, and serve the governor of the wedding feast." And they did so.

When the man in charge of the celebrations tasted the water that was made into wine, he didn't know where it came from; but those who drew the water from the jars knew.

After tasting the wine, the captain of the feast called out to the bridegroom, saying, "Usually, men set forth the good wine at the beginning; and after the guests drink a great deal, they serve inferior wine; but you have reserved the good wine until now!"

This was the beginning of the miracles Y'shua performed in Kana, a downtrodden city of the Circle. It demonstrated his glory, and his disciples believed on him.

After the festivities, they went down to K'far-Nachum, a city of secretive sorrows, of private considerations: Y'shua and his disciples, with his mother and his brothers, and they rested there a short while.

Later, because it was near to the time of Pesach, the celebration of Passover, Y'shua went up to Yerushaliem, the city founded and built upon peace.

Visiting the Temple, he found there those that sold oxen and sheep and doves, and those who traded in currencies: all of whom were profiting from the Temple's activities.

And after he had made a whip of small cords—after his tongue had chided them sharply with but a few words—he drove the merchants out of the Temple, with their sheep and their oxen; and he scattered out the bankers' money and overthrew their tables.

And he said to those who sold the less-costly doves, "Take these things out of here. Make not my Father's house a place of business. And his disciples remembered that it was written, "The zeal of your house has eaten me up."

Then the Yehudim said to him, "What sign will you show to us, seeing that you take it upon yourself to do these things?"

And Y'shua answered them, saying, "Destroy this temple, and in three days I will raise it up."

Then said the Yehudim, "It took forty-six years to build this temple, and will you raise it up again in three days?"

But Y'shua had spoken concerning the temple of his body.

Afterwards, when he was risen from the dead, his disciples remembered that he had taught this to them; and they believed the scripture and the teaching to which Y'shua had given voice.

Now, Y'shua was in Yerushaliem for celebration of Passover; and during Pesach, the feast of unleavened sayings, many believed in his mission when they saw the signs that he performed.

But Y'shua did not acknowledge their faith in him; for knowing the nature of mankind and understanding the whims of opinion, he had no need of recognition.

John Three

There was a man of the separatists named Nakdimon, a ruler with great influence on public opinion. He approached Y'shua one evening, under the cover of darkness, and said to him, "Rebbe, we know that you're a teacher that has come from God; for no man

can show the signs that you do, unless God is with him."

Interrupting him, Y'shua replied, "Truly! Truly! Unless a man is reborn, he cannot perceive the Kingdom of God."

Nakdimon responded, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be reborn?"

Giving answer to the question on the man's heart, Y'shua said, "Truly! My true word to you is that, unless a man is born of water and Ruach HaQodesh, he cannot enter the Kingdom of God.

"That which is born of the body is mortal by nature, and that which is born of the projection of God's Breath is immortal.

"You should not be surprised because I said to you that you have to be born again. The wind blows as it chooses: we can hear its sound, but we can't tell where it came from or where it's going. So it is with everyone born of the Holy Breath."

Nakdimon answered him, "how can these things be?"

Y'shua answered by chiding him, "Are you a master of Y'shar44, and you don't know these things?"

“Truly, truly, I say to you, we speak those things we actually know, and we bear witness to things we have seen; but you can’t receive our testimony.

“If I have spoken to you of earthly matters and you cannot believe what I say. How, then, shall you believe if I tell you of heavenly matters?

“For no man has ascended up to heaven unless he first came down from heaven: even the Sons of Man, which abide in heaven.

“And as Moshe lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whoever believes upon him should not perish, but should have everlasting life.

“For אַיִל didn’t send the Projection of his Presence into the world to condemn the world, but that the world, responding to the Projection, might be saved.

“He that believes upon God’s Projection is not condemned; but he that doesn’t believe is condemned already—regardless of other considerations, because he hasn’t believed in the positioning of the only-begotten Projection of his Son: his Word, his Imprimatur within all things.

“And this is the condemnation: that divine Light is spread abroad within the world; and some preferred darkness above that Light because their deeds were evil.

“Everyone whose works are evil hates the Light; and they won’t venture into the Light, because their deeds will be exposed for what they are.

“But he that practices what is right will be drawn into the Light, because his deeds will demonstrate that they are God’s work.”

After these things, Y’shua and his disciples came to Yehudah, the House of Praise, where they stayed for a time, during which Y’shua performed some baptisms.

And Yahuchanan was baptizing also, near Shalem at Einayim, the wellspring of inconstancy; for there was much water there, and those in search of truth came and were baptized; for as of that time, Yahuchanan had yet to be imprisoned.

And there arose a question between some of Yahuchanan’s disciples and the Yehudim about baptism as a ritual of purification.

And they came to Yahuchanan and asked of him, “Rebbe, he that was with you beyond Yordan, the

river of descending souls: the one to whom you gave witness? Look; he baptizes also, and everyone is gathering around him.”

Yahuchanan answered them, “A man can receive nothing, unless it is given to him from heaven.

“You, yourselves, are witnesses that I acknowledged I am not the messiah, but that I am sent before him.

“The bride belongs to the bridegroom; but the friend of the bridegroom, who stands by and attends unto him, rejoices greatly in the bridegroom’s voice. This, my joy, is therefore fulfilled.

“He must increase, and I must decrease.

“He that comes from above is above all things, and he that comes from the earth is earthly and can speak only of earthly matters, whereas he that comes from heaven is above all.

“And he speaks of what he has seen and heard, and natural man cannot receive his testimony.

“He that is able to receive it has certified that God is true.

“He who God has sent speaks the words of God; for God does not give his Breath by measure.

“The Father loves the Son and has entrusted all things to his hands.

“He that believes on the Projection of the Father into material realms has everlasting Life, and he that does not believe in that Projection shall not see Life; for the displeasure of God rests upon him.”

John Four

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