

Our Creator is True Oneness

**By
Et'Yvonne**

Poetry that stills the soul

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Dedication

To the children “born from above”

He that overcomes shall inherit all things; and I will be their “Abba” and they shall be my children of light.

Acknowledgment

I, your Creator have sent the Spirit of Truth to all people testifying unto you and bringing to your remembrance all things whatsoever I have said.

The Truth and the Bride say “come!”

Foreword

A disciple is a pupil or learner, one who accepts and assists in spreading the doctrines of another. We read Philip who promptly responded to the invitation of the Savior to “Follow me.” Philip excitedly told Nathaniel that, “We have found him, of whom Moses in the law, and the prophets, did write, Yeshua of Nazareth, the son of Joseph?” Philip invited him to “Come and see.” (John 1:43-46).

Yvonne is a disciple of our Creator. Through her written words and her example she also invites all to “Come and see,” to learn through giving, experience a change of heart and be grafted in. Her poetry will touch your heart and strengthen your inner being.

Scott Bishop, MD

Et or At in front of a name are the symbol of the Aleph to Tav, beginning and end-also indicates the person of that particular generation that continues the advancing light given by the Spirit of Truth.

Two Nations

These are the generations of Et'Isaac, Et'Abraham's son.
Et'Abraham begat Et'Isaac, who now carries the blessing of the promised one.

Et'Isaac was forty years old when he took Rebekah for his wife.
Rebekah is the daughter of Bethuel and the sister to Laban, a man of strife.

Twenty years passed and Et'Isaac entreated the Spirit of Truth for Rebekah, his wife.
As was Sarah, so was she barren, and confronted with an incomplete life.

Our Creator showed kindness to Rebekah because of her husband.
She conceived and not just one but two were added to their kin.

The children struggled together within her womb.
She said, "If it be so, why am I thus?" And she went and meditated at high noon.

The Spirit of Truth responded unto her, "Two nations are in thy womb.
Two sorts of people shall be separated from thy bowels soon.

The one people shall be stronger than the other.
The elder shall serve the younger brother."

When her days to be delivered were fulfilled,
Behold, there were fraternal twins brought forth according to the word received and
Nature's will.

The first child came out red all over and like a hairy garment.
They called him Et'Esau, one that would experience mental torment.

After that Jacob was delivered. His hand took hold of Et'Esau's heel.
Remember the curse in Genesis. It remains in effect to this day, still.

And the boys grew!
They gave Et'Isaac and Rebekah joy, hope and promises of blessings too.

Et'Esau was a cunning skillful hunter; a man of the field.
Jacob was a plain, mild, obedient man dwelling in a tent and preparing his own meal.

Et'Isaac loved Et'Esau because he did eat of his venison meat.
Rebekah loved Jacob as she recalled the Truth's promise that the elder shall serve at the
younger's feet.

It came to pass that Et'Esau had been in the field hunting but returned faint and empty-
handed.

Jacob was making a pot of lentil stew. Et'Esau smelled the food and with exhaustion
landed.

"Feed me, I pray thee, with that same red pottage and bread.
For I am faint and all worn out and it's been days since I have been fed!"

Jacob replied, "Sell me this day your birthright."
Et'Esau replied, "Behold, I am at the point to die. What profit does a birthright do when
death is my plight?"

Et'Jacob answered, "Swear to me this day."
Esau swore then ate, drank and went his way.

Esau despised his birthright. He saw it as unimportant a thing that man viewed as highly
favored.

He took what man considered sacred and made it common and not savored.
(Now the promise seed moves to Et'Jacob.)

There was a famine in the land.
This was the second famine and not the first that was in the days of Et'Abraham.

Et'Isaac went unto Abimelech, King of the Philistines, just like his father.
Remember, Et'Abraham and Abimelech made a covenant to be kind to each other.

Now our Creator manifested himself unto Et'Isaac and said,
"Go not down into Egypt; dwell in the land which I shall tell you and there you will be
fed."

The Spirit of Truth rehearsed the blessing that he had given to Et'Isaac's father,
Et'Abraham.
“For unto thee and thy seed is this land given and all these countries, this is the divine
plan.

I will make thy seed to multiply as the stars of heaven are seen.
In thy seed shall all the nations of the earth be blessed, even by kings and queens.

Thy father, Et'Abraham, was faithful and obeyed my voice.
He kept my charge, my commandments, my statutes and my laws. This was his choice.

Et'Isaac with Rebekah his wife dwelt in the Philistine land.
Because of their age difference the men of the place asked him who she was and if she
belonged to any man.

Et'Isaac said, “She is my sister!” for he feared to say, “She is my wife.”
Lest said he, “The men of the place should see how fair Rebekah is and take my life.”

After Et'Isaac had been among them a good time, Abimelech looked out his window.
There he saw Et'Isaac caressing Rebekah like he was her devoted beau.

Abimelech said, “Behold, surely she is thy wife Et'Isaac, as I saw you with her.
She could have been taken! Did you think this could not occur?”

Et'Isaac said, “I said this because if I were killed I would leave her without a cover,
without a husbandman.”
Abimelech charged all his people saying, “He that shall touch this man or his wife shall
surely be put to death by my own hand.”

Et'Isaac sowed in that land and received in the same year a hundredfold.
He went forward with his abundance even with the Philistines' hearts growing enviously
cold.

They did hate Et'Isaac and all that he had birthed.
They even filled the wells that were dug in the days of Et'Abraham with stones and the
sweet merciful earth.

Abimelech said to Et'Isaac, "Go! Thou art much mightier than us."
Et'Isaac departed thence and pitched his tent in the valley of Gerar, as this was a must.

Et'Isaac dug again the wells of water which had been dug in the days of his father,
Et'Abraham.

When his servants did this, envy whelmed up even greater in the Philistines land.

These wells were again named the same names that Et'Abraham had called them.
Et'Isaac, like Et'Abraham, would continue to press forward and not condemn.

Et'Isaac's servants dug and found a well of running water in the valley of increase.
The herdsman of Gerar said, "The water is ours." So there was contention and no peace.
Et'Isaac named the well "Esek" because contention would not cease.

Et'Isaac and his herdsmen dug another well. Strife broke out over this one, too.
He named this well "Sitnah," meaning enmity, the nature of darkness coming forth in full
view.

Et'Isaac moved further away and dug yet another well in the forgiving land.
Here he received no strife from the herdsmen of Gerar or from King Abimelech's hand.

Et'Isaac called the name of the well "Rehoboth," "Now, my Creator has made room for
us.

We shall be fruitful in this land
As we continue the will of our Creator
And keep Him as our Trust."

Et'Isaac went up from thence to Beersheba; The Spirit of Truth manifested to him that
same night.

"I am with thy father, Et'Abraham. Fear not for I am with thee. Continue to seek the
light.
I will bless thee and multiply thy seed for My servant Et'Abraham's kindness and right.

Et'Isaac built an altar there, in Beersheba, and there the Spirit of Truth came.
He pitched his tent and then dug a new well for his people that had no shame!

Et'Isaac would not allow contention therefore continued to go forward in peace.
Our Creator blessed him and his household and never brought to them decrease.

Abimelech and his chief captain of his army went to see him.
Et'Isaac said unto to them,

“Wherefore have ye come to me, seeing ye hate me and have sent me away?”
They said, “We saw certainly that your Creator was with thee each and every day!

Let there be an oath made between us.
Together we will make a covenant by the heavens and the innumerable dust.

Thou wilt do us no hurt as we have not touched thee.
We have done nothing but good and allowed you to be.

We can see that Oneness is in you.
He will bless you all the days of your life, too!”

Et'Isaac did eat and drink with Abimelech and his army and enjoyed the feast.
They swore one to another then Et'Isaac sent them away from him in peace.

That same day, Et'Isaac's servants came and told him concerning the well which they
had dug.

“We have found water!” So Et'Isaac turned to Rebekah and gave her a tender hug.

He called the well Sheba, a name meaning overflow.
Therefore, the name of the city is Beersheba, where man reaps what he does sow!

At the age of forty Esau took himself two heathen wives that were from the Hittite clan.
This brought grief of mind to Et'Isaac and Rebekah which provides additional evidence
of his spiritual blindness as a mature man.

It came to pass that when Et'Isaac was old and his eyes were dim,
he called Esau, his eldest son, and said unto him,

“My son,” and he answered, “Behold, here am I.”
Et'Isaac said, “Behold, now I am old, I know not the day of my death,” and breathed a
huge sigh.

“Now, therefore, take I pray thee, thy weapons, thy quiver and bow and go out to the field.

Go and hunt then prepare it and set it before me as my afternoon meal.”

Rebekah heard when Et’ Isaac spoke to Esau, their eldest son.

With determination, Esau went to the field to hunt for venison.

Rebekah spoke to Et’ Jacob, the younger, saying quickly,

“Behold, I heard thy father speak unto Esau. ‘Bring me venison to eat so I may bless you before I die or become too sickly.’

Therefore, my son, obey my voice according to that which I command thee this day. Go to the flock and fetch two kids. I will prepare savory meat for thy father such as he loves— his way!

Thou shalt bring it to thy father so he may eat and then bless thee.”

Et’ Jacob said, “Behold, Esau is a hairy man and I am a smooth man, don’t you see?

My father will feel me and I shall seem to him as a deceiver.

I shall bring a curse upon me and not a blessing of a believer.”

His mother said, “Upon me be thy curse my son. Only obey my voice and fetch me the kids.”

He did as his mother asked and she made savory meat—the kind Et’ Isaac loved; this she did.

Rebekah took Esau’s best raiment and put them on Et’ Jacob as well as the skins of the kids on his hands and neck.

She gave the savory meat and bread into the hand of Et’ Jacob and watched him take his foreordained step.

He came unto his father and said, “My father.” And he answered, “Here am I. Who art thou my son?”

Et’ Jacob answered, “I am Esau thy first born. What you have asked I have done.

Arise, I pray thee, sit and eat of my venison that thy soul may bless me.”
Et’Isaac said, “How is it that thou hast found it so quickly, my son? Can this really be?”

Et’Jacob answered, “The Spirit of Truth brought it to me.”
Et’Isaac said unto Et’Jacob, “Come near, I pray, that I may feel thee.”

Et’Jacob went near unto Et’Isaac and as his father felt him he said,
“The voice is Et’Jacob’s voice but the hands are the hands of Esau, who entered the
world first by his head.”

Et’Isaac could not see so he said, “Art thou my very son, Esau?” and Et’Jacob replied, “I
am.”

Et’Isaac said, “Bring the venison near unto me so that I may eat. Let us now remember
our Creator who blesses Et’Abraham.”

He did eat and drink in the presence of his son.
Then he said, “Come near now and kiss me. Together with this blessing we can
remember kindness and become one.”

Et’Jacob came near and kissed him while Et’Isaac smelled his raiment and blessed him
with these words.
“See the smell of my son is as the smell of a field which our Creator has blessed in herds.

Therefore, He gives thee of the dew of heaven and the fatness of the earth.
May ye be blessed with plenty of corn and wine, enough to keep your posterity with
restoration worth!

Let people serve thee and nations bow down to thee.
Be lord over thy brethren and let thy mother’s son’s bow down to thee.
Cursed be every one that curses thee.
And blessed be he that blesses thee.”

It came to pass as soon as Et’Isaac had made an end of blessing Et’Jacob, Esau returned
from the field.
Success in a kill, he made savory meat and brought it to his father for his afternoon meal.

Esau said, "Let my father arise and eat of his son's venison, that thy soul may bless me today."

Et'Isaac said to him, "Who art thou?" Esau replied, "I am thy son, thy firstborn, I say!"

Et'Isaac trembled very exceedingly then replied, "Who! This cannot be!
Where is he that hath taken venison and bought it already to me?"

I have eaten and blessed that son with the firstborn blessing.
And yea, he shall be blessed as this was providence's testing."

When Esau heard the words of his father he cried with mental torment an exceedingly
bitter cry.

"Bless me, even, me also! O my father or I shall die!"

Et'Isaac said, "Thy brother, Et'Jacob, came with subtlety, disguising as you and hath
taken away thy blessing."

The Spirit of Truth had decreed from the beginning that the elder would serve the
younger. Now these words have become distressing.

Esau said in the integrity of his heart.

"Hast thou not reserved a blessing for me, I gave you strength at the start?"

Et'Isaac answered, "Behold, I have made Et'Jacob thy lord and all his brethren have I
given to him. They are the servant!

With corn and wine have I sustained him and what shall I do now unto thee, my son? He
did supplant!"

Esau continued his plea, "Hast thou but one blessing, my father? Bless me, even me also,
O my father," as he wept.

Et'Isaac steadied himself and then said, "Behold, thy dwelling shall be the fatness of the
earth and the dew of heaven from above, this ye will accept.

But by the sword shalt thou live and shalt serve thy brother.
When thou shalt have the dominion thou shalt break his yoke from off thy neck because
ye did suffer."

“Selah”

(Yoke here refers to the servitude or bondage that Esau or people like him, even today,
will suffer.

Turn and Face. Our Creator will restore you and bring you under His cover.

When a people or nation is free,
Their joy becomes a gift of service to all with the reward of eternity.)

Esau hated Et’Jacob because of the blessing wherewith his father blessed him. Esau said
in his heart,
“The days of mourning for my father are at hand. Soon will I slay my brother and take his
part!”

These words of Esau were told to Rebekah so she called Et’Jacob right away.
“Behold, thy brother Esau, has decided to comfort himself by declaring to kill thee. You
must flee today!

Now, therefore, my son, obey my voice and arise, flee thou to Laban, my brother.
Tarry with him a few days until thy brother’s fury is subdued – then return to your
mother.

I will send and fetch thee from there.
Only stay as long as needed until thy brother’s anger turns away from thee as I have
declared.”

Rebekah said to Et’Isaac, “I am weary of my life because of the daughters of Heth who
are on my right and left hand.
What profit should my life do me if both my sons take a wife from this corrupted land?”

Et’Isaac called Et’Jacob and blessed him and said,
“Thou shalt not take a wife of the daughters of Canaan. They do not have the blessings
to carry forth the promised head.

Arise, go ye to Padan-aram to thy mother’s house.
Take thee a wife from Laban, thy mother’s brother. Surely one of his daughters will
become your spouse.

Almighty Abba bless thee and make thee fruitful.
Multiply thee that thou may be a multitude of people.

I give thee the blessings of Et' Abraham to thee and to thy seed with thee.
That thou may inherit the land wherein thou art a stranger, remaining a people that are
free.”

Et' Isaac sent away Et' Jacob. He went to Padan-aram unto Laban as requested by
Rebekah.
When Esau saw that Et' Jacob was not taking a wife from the land, Esau mediated-Selah.

The fact that Esau had two wives from the corrupted land did not prevent him from
Taking a third.
He showed arrogance and a nature that was against our Creator's word.

“Selah”
(The great red dragon drew the third part of the stars of heaven to himself.
He purposely went against the tree of life creating ill health.)

Heaven

Et' Jacob went out and he lighted upon a certain place.
He tarried there all night and in a dream he visualized his Creator and Et' Isaac face to face.

He dreamed and behold, a ladder was set up on the earth.
The top of it reached to heaven with the angels ascending and descending with the words of eternal birth.

(This ladder is the aleph-bet, the beginning to the end.
Know the meaning of the Hebrew letters so faith will win.)

Behold, Truth stood above it and said,
"I am that I Am. The land whereon you live, I give to your seed as bread.

You shall spread abroad to the West, East, North, and South.
Your seed shall be as the dust of the earth. Posterity is your blessing which proceeds forth from My mouth.

All the families of the earth will come from your seed.
Each individual will be given an opportunity to see our Creator.
Now, believe!

Behold, I am with you and will keep you in all places wherever you go.
I will bring you again unto this land. But for now, go!
Reap the land where your father commanded you to sow."

When Et' Jacob awakened out of his sleep he said, "Surely the Spirit of Truth is in this place.
And, I knew it not until I dreamed and in the dream I understood His power that I must face!"

He became afraid and said, "How dreadful and awesome is this place!
This is none other but the house of love, life and light; this is the gate of the heavens that I did taste."

Et' Jacob rose up early and took the stone that he had put for his pillow and set it up for a pillar.

He poured oil upon the top of it and called the place Beth-el—The Fulfiller.

Beth-el means the house of love, life and light and was also called Luz at the first.
“If Truth be with me, keep me, and give me bread and raiment I know that I will not thirst.

If I come again to my father's house in peace,
Then shall love, life and light be my Creator
And my brother's anger shall cease.

This stone which I have set for a pillar acknowledges the presence of Oneness. Clearly,
this plan is the way.

I will surely give my whole being unto love, life and light as I continue daily to protect,
plant and pray.”

Et'Jacob and His Wives

Et'Jacob came into the land of the people of the East.
Behold, he saw a well in the field with three flocks of sheep and their herdsmen lying
there in peace.

Et'Jacob said unto them, "My brethren, whence be ye?"
They answered, "Of Haran are we."

Et'Jacob said, "Know ye Laban the son of Nahor?"
They replied, "We know him. He is well, we assure."

As they spoke, behold, Rachel, Laban's daughter, came with his sheep.
Et'Jacob said, "Lo it is early and neither is it time to gather the cattle so water the sheep
and give them food to eat."

They answered, "We cannot until all the flocks are gathered together.
We wait till they roll the stone from the well's mouth. They move the stone like it was a
feather!"

While he yet spoke with them Rachel reached the well with her father's sheep.
Et'Jacob went near and rolled the stone from the well's mouth and watered the flock at
her feet.

Et'Jacob kissed Rachel and lifted up his voice and wept for joy.
Et'Jacob told Rachel that he was her father's sister's child, Rebekah's boy.

Needless to say, Rachel ran and told her father, Laban of this wonderful thing.
When he heard the good tidings about et'Jacob his sister's son, he ran to greet him with
words that sing.

Laban embraced, kissed and brought him to his home.
He said, "Surely thou art my flesh and bone of my bone."

Laban said unto Et'Jacob, "Because thou art my brother, should thou therefore serve me
for naught?

Tell me what shall thy wages be? What is thy thought?"

Laban had two daughters: Leah, the elder, who was tender-eyed.
Perhaps she was delicate, kind, affectionate, gentle, compassionate and shy.

Rachel, the younger was beautiful and well favored.
Perhaps more outgoing, fun and lively, someone truly savored.

Et'Jacob loved Rachel, so said, "I will serve you seven years for Rachel who is my
favor."

Laban said, "It is better that I give her to you than to another man. Abide with me and
labor."

"Selah"

(We know that seven represents perfection. Why not 7 weeks or 7 months for his wage?

Et'Jacob agreed to seven years and they seemed to him but a few days. He thought
nothing of his age!

What has happened to our commitment of love?
It is written, "He loved her," and waiting for that perfect day when his desire would be
fulfilled from above.)

Interestingly, Et'Jacob claims Rachel as his wife before they consecrate that special day.
"Give me my wife that I may go in unto her. She is my sunbeam ray!"

Laban gathered together all the men of the place and made a feast.
Wittingly, Laban brought Leah to Et'Jacob in a veiled cover which served as her
headpiece.

In the morning, behold, it was Laban's firstborn who was sleeping next to him.
Dismayed, he rebuked Laban, "What is this thou hast done unto me, why this sin?"

Did I not serve thee for Rachel? Wherefore then hast thou beguiled me?"
Laban said, "In our country we cannot give the younger in marriage before the first born.
Now you see!

Fulfill her week and I will give you her also whom you love.
The next seven years of service which you shall serve me will fly as quickly as a dove.”

Needless to say, Et’Jacob fulfilled Rachel’s week and Laban gave her to wife.
Zilpah was Leah’s maid and Bilhah was Rachel’s throughout their life.

As we know, Et’Jacob loved Rachel more than Leah which brought upon Et’Jacob stress.
He served seven more years under Laban and watched Leah bare children and was blest.

Leah, now the mother, began to fulfill her purpose. In beauty did she bloom!
Rachel was barren however, at the same time that nature opened her sister’s womb.

Leah’s first son was named Reuben. She said, “Surely my Creator hath looked upon my
affliction.

Now, therefore, my husband will love me for my conception.”

Leah conceived again and bore a son. She named him Simeon because, “The Spirit of
Truth heard that I was hated.”

She conceived again and bore Levi. “Now my husband will be joined to me just as I
have stated.”

Leah conceived a fourth time and bore another son.
“I will live for love, life and light,” and she called his name Judah, the son whose
ancestral line brought us the Messiah, the anointed one.

As Rachel watched her sister conceive and she remained barren, to Et’Jacob she said,
“Give me children or else my life is dead!”

This caused Et’Jacob to become disappointed with Rachel, his favor.
He said, “Am I in nature’s stead, who hath withheld from you the fruit of the womb, your
labor?”

Rachel became impatient like Sarah and gave Et’Jacob Bilhah, her maid.
She conceived and brought forth a son as Rachel petitioned and prayed.

He was named Dan. Bilhah conceived again, and brought forth Naphtali and Rachel said,
“With great wrestling have I wrestled with my sister and I have prevailed but she is still
the head.”

Zilpah, Leah's maid, was given to Et'Jacob so more children could be added to her tent. Gad, a troop cometh, and Asher, happy am I for the daughters will call me blessed, were the brothers that were sent.

Reuben, Leah's first born, brought love-apples to his mother from the field. Rachel said to Leah, "Give me, I pray thee, the love-apples the field has yield."

Leah answered, "Is it a small manner that thou hast taken my husband? But now you say you want the love-apples my son has brought to me, too!"

Rachel answered, "Et'Jacob will be with you tonight, just give me the love-apples," and then she withdrew.

Leah went out to meet Et'Jacob as he was coming from the field. She said, "Come in unto me! Surely I have given Rachel love-apples from our son for this night's seal."

The Spirit of Truth hearkened unto Leah and she conceived Issachar, their fifth son, meaning hireling. She conceived again and Zebulun the sixth son came forth which elevated her dwelling.

Leah's last and seventh conception brought forth a daughter. Dinah gave Leah's womb silence; her house was in perfect order.

After all the children were birthed to Leah and the maids, the Spirit of Truth remembered Rachel and opened her womb.

She bore a son and said, "Truth hath taken away my reproach and now I can sing a new tune."

She named him Joseph and said, "Truth shall add to me another male. Et'Jacob said to Laban, "Send me away to mine own place. I am the head and not the tail.

Give me my wives and my children for whom I have served thee. Let me go! Or I shall secretly flee."

Laban said, "I pray thee if I have found favor in thine eyes, tarry.
I have learned by experience that the Spirit of Truth hath blessed me because of you and
your ability to carry.

What do you want as your wages I will give it to you?"
Et'Jacob said, "You know how I have served you and how thy cattle before I came, were
few!

The cattle have increased unto a multitude and hath blessed you since.
When shall I provide for mine own house and at the same time cause you no offense?"

Laban answered, "What shall I give thee?"
Et'Jacob replied, "Thou shalt not give me anything. The increase of the flocks that are
separated from yours will be for me.

I will remove all the speckled, spotted, and brown cattle and sheep."
Laban agreed according to Et'Jacob's word. Protection is how he reaped.

Et'Jacob is a blessing and he carried the promise seed of success.
Truth gave Et'Jacob insight as how to multiply his flocks which no one else could guess.

Et'Jacob increased exceedingly and had much!
This included cattle, maidservants, menservants, camels, asses—anything that he
touched.

Et'Jacob's increase was not approved by the sons of Laban. Envy caused them to hate.
Et'Jacob beheld the countenance of Laban. It was not toward him as before; this was his
fate.

The Spirit of Truth said unto Et'Jacob, "Return unto the land of thy fathers and to thy kin.
I will be with thee and your whole household. Fear not your rivalry twin!"

Et'Jacob sent for Rebekah and Leah and they came to his flock.
"You know that your father has deceived and changed my wages ten times. Truth
suffered him not to hurt me or our livestock.

No matter what cattle or sheep your father decided to give or take away from me,
Truth always increased the ones under my protection; this is what increases the free.

The Spirit of Truth spoke to me, ‘I have seen all that Laban has done to thee.
I am Truth of Beth-el; the same place you anointed the pillar and made a vow to Me.

Now arise, get out from this land and return unto the land of your kin.”
His wives answered, “Is there any inheritance for us in our father’s house to defend?

Are we not counted of him strangers? He hath sold us and hath completely consumed our
share.

Now, then, whatsoever Truth hath said unto you, do—our fate we will bare.”

Et’ Jacob rose up and set his sons and his wives upon camels that same day.
He carried away all his cattle and all his goods; he did this without delay.

Rachel stole her father’s household idols and hid them away in her stuff.
This act was against Truth’s word whose supply is always
Enough!

Laban learned on the third day that Et’ Jacob and his entire household had fled.
Laban and his brethren overtook Et’ Jacob in mount Gilead.

The Spirit of Truth came to Laban in a dream by night.
“Take heed that thou speak not to Et’ Jacob either good or bad in his sight.”

Laban carefully approached Et’ Jacob, “What hast thou done that thou hast stolen away
unawares to me. Surely this could only lead to discord.
You carried away my daughters like they were captives taken by the fear of a sword.

I would have sent you away with mirth, song, tabret and harp?
You went away in secret not letting me kiss my sons and daughters; this act has broken
my heart!

It is in my
Power to hurt you because what you did made me mad!
Truth said, 'Take heed that you speak not to Et' Jacob either good or bad.'

It is one thing that you longed for your father's home.
But to take my gods, this is an offense and has made me to moan."

Et' Jacob answered Laban, "I took your daughters because I was afraid that you would
take them from me by force.
As for your gods, with whomsoever you find them, let him not live, of course!"

So Laban went into all the tents but his gods, he found them not.
Rachel had secretly placed the idols in the camel's furniture and sat upon it knowing her
father's temper was hot.

She said to her father, "Let it not displease my lord that I cannot rise up before thee.
It is the custom of women upon me."

Et' Jacob became angry with Laban and said, "What is my sin?
What is my trespass? That thou hast so hotly pursued after me and my kin.

What have you found? You have searched through all my household stuff!
Set it before thy brethren and let them be our judge! I have had enough!

These twenty years have I been with thee and not any of your flocks lost their young in
my care.
Anything torn by beast I bore the loss and the rams of thy flock have I not eaten; this I
swear.

In the day the drought consumed me and the frost by night.
My sleep departed from mine eyes— this has been my plight.

Thus have I been twenty years in thy home and under thy rule.
I served thee fourteen years for thy two daughters and six years for thy cattle. Dost thou
take me for a fool?

You even changed my wage ten times and except the kindness of Truth and the fear of
Et'Isaac had been with me,
Surely you would send me away now, empty.

Truth hath seen mine affliction and the labor of my hands.
In the dream last night the Spirit of Truth rebuked you for He knows by whom I stand."

Laban answered, "These daughters are my daughters and these children are my children.
You got them from me.
These cattle are my cattle and all that you see is in my trustee.

Therefore, come. Let us make a covenant between us.
Let it be a witness of trust."

Et'Jacob took a stone and set it up for a pillar and said in his heart, "I walk with love, life
and light."

Et'Jacob said to Laban's brothers, "Gather stones," and with the stones they made a heap
in his sight.

On the heap of witness Laban and his brethren ate that night.

Laban said, "This heap is a witness between me and you this day.
Truth watches between me and you when we are absent one from another; keeping an
open doorway."

This heap of witness is called Galeed and Mizpah, meaning watchtower.
They promised not to harm each other as they covenanted in that hour.

Laban continued, "The Truth of Et'Abraham and Truth of Nahor judge between us.
Here Laban includes his father which cannot be done; Et'Jacob refuses to trust.

Et'Jacob swore by the fear of his father Et'Isaac. He saw Laban like Esau, his father's
choice.

Et'Jacob offered his heart to Truth and set up a second pillar then called his own
brethren to eat bread and rejoice.

Laban rose up early in the morning, kissed his children and blessed each one.
He departed and returned unto his place as his time was finished, said and done.

Et'Jacob Embraces Esau

Et'Jacob went on his way the very next day.
The angels of Truth met him; he said, "This is my Creator's host clearing the way."

Et'Jacob sent messengers to Esau unto the country of Edom.
They said, "Thy servant Et'Jacob said, "I have long sojourned with Laban but now have I come.

I have oxen, asses, flocks, men and women servants. May I find grace in thy sight?"
The messengers returned, saying, "Esau and four hundred with him, cometh to meet thee forthright."

Et'Jacob became greatly afraid and distressed. He divided the people and all that was with him into two bands.
Et'Jacob said, "If Esau smites one company; the other will escape to the Promised Land."

Et'Jacob continued, "Truth of my father Et'Abraham and Et'Isaac said unto me.
'Return unto your country, to your kindred; I will deal well with thee.'

I am not worthy of all the mercy thou hast showed unto thy faithful servant.
With love and kindness have I passed over Jordan and became two bands because of the covenant.

Deliver me from the hand of Esau my brother.
I fear that he will smite me, the children and their mother.

Remember, thou said, 'I will surely prosper you and make your seed as the sand of the sea.

This number cannot be numbered for multitude— this is my plea.'"

Et'Isaac lodged there that same night and gathered together of his substance a great present for Esau, his brother.
He could only remember how hot Esau became when he took his brother's blessing for he listened to Rebekah, his mother.

He commanded his servants to take the present to Esau with these words.

“This is a present sent unto my
Brother Esau. Behold, Et’Jacob is behind us with the rest of his herds.”

Perhaps I will appease Esau with the present that goes before me.
I will see his face, peradventure Esau will accept my offering and let me be.

He lodged that night in the camp and kept a look.
He rose up and took everyone and everything over the river and then over the brook.

Et’Jacob was left alone; there wrestled a man with him until the breaking of the day.

The man struck Et’Jacob’s thigh which made him say,

“Let me go for the day breaks.”

Et’Jacob said, “I will not let thee go except thou bless me today.”

The man said, “What is thy name?” He said, “Et’Jacob, I pray.”

The man said, “Thy name shall be called no more Et’Jacob, but Israel.
As a prince hast received power from Truth and with men and hast prevailed.

“Selah”

(We know that Israel was blessed with kings.

A prince can never bless higher than where he is, remember this thing!)

Et’Jacob asked him, “Tell me, I pray thee, thy name. He answered, “Why do you ask my
name?”

The man blessed him there and that was the end of the intruder’s game.

Et’Jacob called the name of the place Peniel for he said,
“In a dream I saw the power of Truth and my life is preserved. I am not the tail but the
head.”

“Selah”

(Et’Jacob saw the character of Truth because he prevailed over the prince of the air.
Knowing the character of the wrestler, Et’Jacob asked for his blessing out of respect for
the earthly dominion that he did bare.)

With staff in hand, Et' Jacob passed over Peniel as the sun rose.
He did limp as his hip had been injured but went forward composed.

Therefore, the children of Israel eat not of the sinew which shrank even till this day.
The wrestler touched his thigh, procreative organ, in a blocking way.

“Selah”

(The thigh will be attacked because of the value it has toward procreating the body of
overcomers upon the earth.
The bride is the thigh (promise seed) of the body, a mystery that is now uncovered and
has come to birth.)

Et' Jacob lifted up his eyes; looked and beheld Esau coming with four hundred men.
He divided the children between Leah, Rachel and the handmaids; he was ready to
defend.

The handmaids and their children first, Leah and her children, second, and Rachel and
Joseph last.
Now Et' Jacob moved toward his brother, bowing himself to the ground seven times as he
sought Truth to forgive his past.

Esau, however, ran and embraced him. He fell on his neck and kissed him; then they
wept.
Both had blessings of abundance but for Esau to serve Jacob, this Esau, would never
accept.

Esau said, “Who are those with thee?”
Et' Jacob replied, “The children which Truth hath graciously given to me.”

Each company came toward Esau and bowed.
First the handmaids bowed; then Leah and last Rachel with Joseph, their youngest child.

Esau said, “What meanest thou by all this drove which I met before I saw you?”
Et' Jacob said, “These are to find grace in the sight of my brother—a present of much and
not few!”

Esau said, “I have enough, my brother. Keep that thou hast unto thyself for thou did
withstand.”
Et' Jacob answered, “Nay, I pray thee. If now, I have found grace in thy sight, receive my
present at my hand.

I have seen thy face as though I had seen the power of Truth and thou were pleased with me.

Take, I pray thee, my blessing that is brought to thee.”

“Selah”

(Look how wise Et’ Jacob is as he addresses his murderous brother, Esau, so he can win his grace.

He fed his brother with dominion words so as to protect the promise seed; then removed his family with haste.)

Truth hath dealt graciously with me and has blessed me with more than enough.”
Esau considered Et’ Jacob’s offer and decided to take the present he previously separated from his stuff.

Esau said, “Let us take our journey. I will go before thee.”

Et’ Jacob answered, “My lord knows that the children are tender and the flocks and herds with young need me.

If your men, because of their strength, should go too fast and journey too long in one day,
This would cause all my tender children and young of the flocks to die, so I pray;
Let my lord pass over before his servant. I will lead on softly according as the cattle and children who need time to play.”

Esau said, “Let me leave with thee some of the folk that are with me.

Et’ Jacob said, “What need is there? Let me find grace in your sight. You go and let us be free.”

Esau returned to Seir that day and Et’ Jacob journeyed to Succoth and built his first home.
He made booths for his cattle so they too would have no need to roam.

Dinah

Before Et'Jacob confronted Esau and settled in Succoth, he pitched his tent before the
city of Shechem, unimpaired.
He bought a parcel of a field from Hamor for a hundred pieces and erected an altar there.

Dinah, Et'Jacob's only daughter, went out to meet the daughters of the land.
When Shechem the son of Hamor the Hivite saw her he defiled her by force of his hand.

Shechem's soul clave unto Dinah and he spoke kindly unto her that day.
She was sunshine to his bones and wanted her with out delay.

He loved the damsel so he spoke to his father Hamor, saying, "Get me this damsel to
wife.

I cannot live without her. She will complete my life."

Et'Jacob, not yet was his name changed to Israel, heard that his daughter, Dinah, had
been taken.

Et'Jacob's sons were with his cattle in the field so he held his peace but he was truly
shaken

Hamor, the father of Shechem, went out unto Et'Jacob to commune with him in the
afternoon.

Et'Jacob's sons quickly came from the field when they heard the news about their sister.
Their countenances showed anger and gloom.

Hamor communed with Et'Jacob and his sons saying, "Let my son be the bridegroom.
We have plenty dowry and spacious land to give you room.

You can dwell with us. We can marry each other and fill this land.
Let me find grace in your eyes and what ye shall say unto me I will give for your
daughter, Dinah's hand."

The sons of Et'Jacob deceitfully answered, "We cannot do this thing, to give our sister to
one that is uncircumcised.

If you will be as we are we will consent to this compromise.

We will give our daughters to you; we will take your daughters to us.
We will dwell with you; we will become one people under Truth's trust.

If ye will not harken unto us, to be circumcised, there will be no song.
We will take our sister, Dinah, we will be gone."

Hamor and Shechem were pleased at their saying therefore did not detect the lie.
Hamor did not delay circumcision; he wanted Dinah to become his bride.

Scripture states that Shechem was the most honorable in his father's house.
He took Dinah, without her father's consent. This is lawlessness behavior from a heathen
louse.

Hamor and Shechem came to the gate of their city and said to their men.
"Et' Jacob and his family are peaceable with us; therefore, let them dwell in the land and
be to us a friend.

The land, behold, it is large enough for them, too.
Let us take their daughters to us for wives and let us give them our daughters;
A powerful breakthrough!

Let us be circumcised and dwell together as one."
All the men of that city harkened to Harmor and Shechem; circumcision was done.

It came to pass on the third day, when they were sore that Simeon and Levi, came upon
the city boldly and slew all the males.
They took Dinah, their sister, out of Shechem's house and covered her with a white veil.

They took their sheep, oxen, asses and all that was in the city as well as the field.
All their wealth, little ones and wives they took captive; all that was in the house they did
steal.

There is nothing written about how Dinah felt, only silence!
She is an innocent child, taken by a prideful man, a criminal offense!

Et'Jacob said to Simeon and Levi, "Ye have troubled me to make me stink among the inhabitants of the land.

I being few in number will be destroyed, I and my house by the Canaanites and the Perizzites' hand.

Simeon and Levi replied, "Should our father deal with our sister as with a harlot? To stink, be obnoxious, extremely offensive or hateful, this will be our lot."

Truth said unto Et'Jacob, "Arise, go up to Beth-el and dwell there. Believe in the Oneness you know.

Go to the same place you made an altar when you fled from Esau years ago.

Et'Jacob said unto his household and to all that was with him.
Put away the strange gods that are among you. Be clean and change your garments as this will be our perpetual hymn.

Let us arise and go to Beth-el and I will make there an altar with *one* stone.
It will be to Truth who answered me in the day of my distress, when I was all alone.

Unto Et'Jacob's hand was given all the strange gods and their earrings which were in their ears.
Et'Jacob hid them under an oak which was near Shechem—a place of many distressing tears.

And they journeyed; no one pursued after the sons of Et'Jacob, no not one.
The terror of Truth was upon the cities round about because of Et'Jacob's sons.

"Selah"
(If growing up Et'Jacob's family was exposed to the clothing, earrings and gods of the land,
no wonder Et'Jacob removed the idols from his family so all could perfectly stand.)

Et'Jacob built an altar and called it El-beth-el because there, the power of Truth in a dream appeared.
El-beth-el has two el's to show Truth going with Et'Jacob and returning with him, always in his effectual sphere.)

Deborah, Rebekah's nurse died and was buried under the oak tree.
No-where in scripture is there mention when Leah died only that she was buried with
Et' Isaac in the cave with the sheep that are free.

Now the writer reminds us that the power of Truth appeared unto Et' Jacob again.
He came out of Padan-aram and blessed him—when he stole away from Laban's kin.

“I am your Creator of Truth. Be fruitful and multiply. A nation and a company of nations
shall be of thee.

Kings shall come out of thy loins and grow to become a perfect spiritual tree.

The land which I gave Et' Abraham and Et' Isaac I will give it to thee.
To your seed after you will I give the land so at no time will our people need to flee.

But, if they forget our Creator and serve other gods and man's creation,
Then, they will reap in a place where there is no safety or protection.”

Et' Jacob set up a pillar in the place where he mediated upon Truth; one pillar made of
stone.

He poured a drink and oil offering as he gave thanks for his family, possessions and
home.

Rachel's Time

Israel journeyed; right before Ephrath, Rachel, travailed with “hard” labor.
The midwife said, “Fear not, thou shall have this son also, for you are Et’Jacob’s favor.”

Rachel delivered a second son called Benoni, the son of my pain.
Et’Jacob called him Benjamin, son of the right hand; covering her idols which brought
her short life and shame.

The removing of the gods from their dwelling place occurred before Rachel died.
This is the showing of a merciful and loving Creator to whom we may confide.

Rachel was buried in the place called Bethlehem.
The same area Et’Yeshua was birthed without a problem.

A pillar was placed on Rachel’s grave.
The pillar was used to signify Truth’s presence in a place that He had saved.

Et’Jacob’s name does not change to Israel in scripture until after Rachel’s death and a
pillar is placed.

Israel journeyed and spread his tent beyond the tower of Edar, in haste.

It came to pass that Reuben went and lay with Bilhah, his father’s concubine.
This news was told to Israel so when blessings to his sons are given this offense is
recalled and defined.

Et’Jacob came to the place Mamre where Et’Abraham and Et’Isaac, his father, lived.
The days of Et’Isaac were 180 years and he died being old and active.

He was gathered unto his people with Esau and Et’Jacob his two sons burying him.
And all the surrounding camps showed their respect by mourning with them.

Chapter 36 is an outline of the descendants of Esau who dwelt in mount Seir away from
Et’Jacob, his brother.
They would never be able to occupy the same land due to the firm belief of their mother.

“Selah”

(Esau was to serve his brother, Et’ Jacob. Et’ Jacob’s blessing carried kings.
However, we first find kings, not in Et’ Jacob’s descendants but with Esau, a sorrowful
thing!

The children of Israel have been waiting for their Messiah and King.
Have you found Him? Can you sing?)

A Man known for His Vision

Et' Jacob, called Israel, dwelt in Canaan wherein his father was a stranger.
Joseph, Rachel's son, was feeding the flock and keeping a careful watch for danger.

Joseph was with his brethren; the children of his father's concubine.
Joseph brought unto his father their evil report advancing himself with Truth's favor for
greater opportunity to shine.

Et' Israel loved Joseph more than all his children; he was the first born of Rachel; a child
born in his old age.

Et' Israel made him a coat of many colors; the fabric's color before dying was beige.

When his brethren saw that their father loved him more than all of them,
They hated him and could not speak peacefully unto him.

Joseph dreamed a dream and he told it to his brethren in the coat of many colors he wore.
They hated him yet the more!

He said unto them, "Hear, I pray, this dream which I have dreamed and do bear.
Behold, we were binding sheaves in the field and, lo, my sheaf arose, this I share.
It stood upright and behold, your sheaves stood round about and made obeisance to my
sheaf. Why do you glare?"

The brethren piped up and said, "Shalt thou indeed reign over us?
Or shalt thou indeed have dominion and our trust?"

They hated him yet the more for his dreams and his words.
They did not want to hear another thing so they departed to tend their herds.

Joseph dreamed yet another dream and told it to his brethren. He said,
"Behold, I have dreamed a dream more and my soul has been fed.

Behold, the sun and the moon and the eleven stars made obeisance to me.
He told it to his father and to his brethren, but they just could not see!"

His father rebuked him and said, “What is this dream that thou hast birthed?
Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to
the earth?”

His brethren envied him as they had no dream come to them.
His father observed the saying and silently hummed a tune within.

“Selah”
(So Et’Mariam is like Et’Israel!
She kept all these things concerning her son, Et’Yeshua, and pondered them in her heart
until she saw Golgotha’s nail.)

His brethren went to feed their father’s flock in Shechem, the place of Dinah’s
defilement.
Et’Israel said to Joseph, “Do not thy brethren feed the flocks? Go and see their
predicament.”

Joseph answered and said to his father, “Here am I.”
He replied, “Go, I pray thee and be my spy.

See if it be well with thy brethren and well with the flocks.
Bring me word again that thy brethren are safe and healthy along with the livestock.”

When Joseph reached Shechem, a certain man found him; he was wandering in the field.
The man asked him, “What do you seek or is your errand concealed?”

He answered, “I seek my brethren. Tell me, I pray, where they feed their flocks today.”
The man said, “They are going to Dothan, this is what I heard them say.”

Even before he got near unto them,
As they saw him afar off, they conspired to slay him.

They said one to another, “Behold, this dreamer! He will bow to our feet.
Let us be rid of his dreams by giving his body to a beast to eat.

Reuben, Leah's firstborn, heard it and delivered him out of their hands.
He said, "Shed no blood, but cast him into this pit that is in this wilderness land.
Reuben secretly would go back and retrieve Joseph knowing his younger brother did not understand.

As Joseph approached his brethren, they stripped him out of his coat.
Their unclean action is known in the New Testament as an unbelieving goat!

They cast him into a dry pit.
The pit was empty. There was no water in it.

The condition Joseph found himself in at that time was innocent, immature and dry.
He had to grow and learn how to be prepared to preserve his family, Truth's righteous thigh.

The brothers sat down to eat bread as a company of Ishmaelites were on their way to Egypt before dark.

Judah said, "What profit is it if we slay Joseph and conceal this act in our heart?

He is our brother and our flesh, let us sell him to the Ishmaelites and let not our hand be upon him."

With these words the brothers were content to sell Joseph to them.

But there passed by Midianites merchantmen;
They drew and lifted up Joseph out of the pit as he was not chosen to die but to win.

Joseph was sold for twenty pieces of silver that same day.
They brought Joseph into Egypt, to a different people with a pagan way.

Reuben returned to the pit and behold, Joseph was not. He rent his clothes and found his brethren and said,

"The child is not; where shall I go? Our father shall surely disregard my blessing as head."

Then the brothers took Joseph's coat and killed a kid of the goats quickly.
They dipped the coat of many colors in the blood then returned to their father, wickedly!

“Father, this have we found; know now whether it be thy son’s coat or no?”
He knew it and said, “It is my son’s coat and he has been devoured by some evil beast or
devouring foe!”

Et’Israel rent his clothes and put sackcloth upon his loins and mourned for many days.
He could not be comforted by his sons or daughters for they did try in many ways.

Et’Israel said, “I will go down into the grave mourning for my son.”
Thus his father wept for him, his favorite chosen one.

Joseph was sold unto Potiphar the captain of the guard.
His brethren knew not what had happened to him even when their plot to kill showed
that their hearts were enviously hard.

Who Truth Chooses is not for us to Question

Et'Judah went away from his brethren to make his life.
He knew Shuah, a certain Canaanite man, and took his daughter to wife.

She birthed Er, Onan and Shelah giving Et'Judah three sons.
Er took to wife Tamar but he turned to be a wicked one.

Truth slew Er so Et'Judah said unto Onan, whose name means "power,"
"Go in unto thy brother's wife and raise up seed for this is your hour."

Onan did what displeased Truth. When he went unto Tamar he spilled his seed onto the
ground.

He did not want Tamar to conceive from him. So Truth took him as his mind was not
sound.

Et'Judah said to Tamar, "Remain a widow at thy father's house till Shelah my last son be
grown,
Lest peradventure he die also," this bringing Et'Judah to a depressing tone.

Tamar went and dwelt in her father's house as a waiting widow.
In the process of time et'Judah's wife died also.

Et'Judah went to his friend, Hirah to be comforted and to shear his sheep.
This news was told to Tamar so quickly she got to her feet.

She put off her widow's garment and covered her face with a red veil.
She sat in the open which is by the way to Timnath and watched for Et'Judah the male.

When Et'Judah saw her he thought her to be a harlot because she covered her face.
He turned unto her by the way and said with a bit of haste.

"Go to, I pray thee, let me come in unto thee."
She said, "What will you give so that you may come in unto me?"

He said, "I will send a kid from the flock tomorrow at three."
She said, "Wilt thou give me a pledge till thou send it to me?"

He replied, "What pledge shall I give thee from where I stand?"
She said, "Thy signet, bracelets and thy staff that is in thine hand."

He gave her the pledge then came in unto her. She did conceive by him.
In her house she removed her veil and put on the garment of her widowhood again.

Et'Judah sent the kid by his friend at the time that he said.
His friend could not find her who was to receive Et'Judah's pledge.

He asked the men of the place, saying, "Where is the harlot that was openly by the
wayside?"
They said, "There is no harlot in this countryside!"

He returned to Et'Judah and said, "I cannot find her and the men of the place said,
'There is no harlot in this place, no nothing, veiled in red.'

Three months later Et'Judah was told that Tamar was with child by whoredom.
Et'Judah said, "Bring her forth and let her be burned for a harlot shall not live in my
kingdom."

Once in Et'Judah's presence she said, "By the man whose these are, am I with child.
Discern, I pray thee, whose are these, the signet, bracelets and staff," which she lay in a
pile.

Et'Judah acknowledged them and said, "She hath been more righteous than I.
I gave her not to Shelah my son because I feared that he would die."

And he knew her again no more.
It came to pass she travailed and twins it is she bore.

The first put out his hand and the midwife took and bound upon it a scarlet thread.
He then drew his hand back and his brother Et'Pharez, who carried the promised seed,
came out instead.

The midwife said, “How hast thou broken forth? The breach is upon thee.”
Then Zarah was delivered with the scarlet thread and placed upon the midwife’s knee.

Faithful to the End

The Spirit of Truth was with Joseph making him a prosperous man.
His Egyptian master even said that Truth was with him; made all that he did to prosper in his hand.

Joseph found grace in his master's sight.
The master made him overseer of his house. Joseph listened to Truth and walked in the light.

From the time the Egyptian master made Joseph overseer in his house; over all that he had,
Truth blessed that house for Joseph's sake— the handsome obedient lad.

The master's wife cast her eyes upon Joseph and said in a mocking way, "Lay with me you freeman!"

He refused and said, "Behold, my master has committed all that he hath unto my hand.

There is none greater in this house than I neither hath he kept back anything from me but thee!

I will not do this great wickedness sinning against Truth and bringing shame to me!"

She then spoke to Joseph enticing him day by day.
He would not listen to her or be alone with her, for he did pray.

It came time that Joseph went into the house to do his business once again.
There was none of the men of the house inside, being alone he thought, he went in.

The master's wife caught him by his garment, saying, and "Lie with me!"
He left his garment in her hand and to the outside did he flee.

Now that she had his garment in her hand she was in a bit of shock.
She told her house men, "See my husband hath brought in a Hebrew; he does mock!

He came to lie with me and I cried with a loud voice.
When I cried out, he ran, leaving me with his garment. He had no other choice.”

She kept Joseph’s garment by her until the master came home.
She said to him, “The Hebrew servant came to mock me when I was here alone.

As I lifted up my voice, crying for help, he left his garment with me and fled out.
This is what thy servant did to me. The master was angry and did not doubt.

He put Joseph into prison, a place where the king’s prisoners were bound.
Even in prison Truth showed him mercy and gave him favor because efficient was all
that the keeper of the prison found.

The keeper of the prison committed all the prisoners to his hand.
Whatsoever they did there in the prison, Joseph was the doer of it, the man in command.

The keeper never checked to see how Joseph did things.
Truth was with him; that which he did, Truth made to prosper, even to sing!

It came to pass that Pharaoh, king of Egypt, became angry toward two of his officers in
service to him.

The chief butler and the chief baker were put in the place that Joseph did oversee and
tend.

The captain of the guard charged Joseph to oversee them.
He placed the butler and the baker in ward under his care for a season therein.

It came to pass that the butler and the baker each had a dream one night.
In the morning when Joseph looked upon them, behold they were sad and without light.

Joseph asked these two officers, saying, “Wherefore look ye so sadly today?”
They replied, “We both have dreamed and there is no interpretation so with trouble we do
lay.”

Joseph answered, “Do not interpretations belong to the Spirit of Truth? Tell me then, I
pray.”

The chief butler told his dream to Joseph with out delay.

He said, "Behold, a vine was before me. In the vine were three branches and it was as though they began to bud.

The clusters thereof brought forth ripe grapes from the loam soil and soften mud.

Pharaoh's cup was in my hand. I took the grapes and pressed them into Pharaoh's cup.

I placed the cup into Pharaoh's hand and there, he did sup."

Joseph said unto him, "The three branches are three days. Yet within three days shall

Pharaoh lift up thine head.

He will restore thee unto thy place as the chief cup bearer to Pharaoh who had been misled.

Joseph said to him, "Remember me when it shall be well with thee.

Show kindness, I pray thee, unto me.

Make mention of this to Pharaoh and bring me out of this ward.

Indeed I was stolen away out of the land of the Hebrews because my brother's hearts were hard.

Here also, have I done nothing that they should put me into this dungeon where I have no life.

My master's wife put me in this place because of her mocking and her devising strife."

When the chief baker saw that the interpretation of the butler's dream was good,

He said, "Behold, I had three white baskets on my head as I stood.

In the uppermost basket there was all manner of bake meats.

The birds did eat them out of the basket upon my head these treats."

Joseph answered, "The three baskets are three days. Yet within three days shall Pharaoh

lift up thy head from off thee.

The birds shall eat thy flesh from you as you hang from the tree."

Three days later on Pharaoh's birthday, he brought out the baker and the butler and made a great feast.

He returned the chief butler unto his butlership which gave the butler peace.

But he hanged the chief baker as Joseph had interpreted to them.

Yet, did not the chief butler remember Joseph- nah! - But forgot him.

It came to pass at the end of two full years that Pharaoh was given a dream.
Behold, Pharaoh stood by the river and out of the river came seven well favored cattle
and fat-fleshed it seemed.

Seven other cows, ill favored and lean- fleshed came up after them out of the river.
They ate up the seven well favored and fat. Pharaoh awoke as a foreseer.

He slept and dreamed a second time. Behold seven ears of corn came up upon one stalk
plump and good.
Then seven thin ears that were blasted with the east wind sprang up after them and in
weakness stood.

The seven thin ears devoured the seven plump and full ears. Pharaoh awoke!
Behold, it was another fearful dream. He now was truly provoked.

It came to pass in the morning that his heart was troubled and distressed.
He sent for all the magicians of Egypt and all the wise men did he address.

He told his dream to all of them but no one understood to interpret it in any way.
Then spoke the chief butler to them, "I do remember my fault this day;

Pharaoh was angry with his servants and put me in ward, both me and the chief baker two
years ago.

We both dreamed one night and a Hebrew servant interpreted our dreams and so,

It came to pass as he interpreted to us so it was accomplished in three days.
Me, he restored to my office and the baker he hung on Pharaoh's birthday."

Pharaoh sent for Joseph and they brought him out of the dungeon in haste.
He shaved himself, changed his raiment and came and met Pharaoh face to face.

Pharaoh said unto Joseph, "I have dreamed a dream and there is none that can interpret it.
I have heard say of thee, that thou can interpret a dream, sit."

Joseph sat and answered Pharaoh, saying, "It is not in me!
Truth shall give Pharaoh an answer of peace, and then Pharaoh will see."

Pharaoh repeated the dream to Joseph and then declared that no one understood his dream.

Joseph answered, "Truth hath showed Pharaoh what is about to happen for his nation, having him esteemed.

The seven nourished cows and the seven nourished ears represent the same idea—so two dreams have become one.

The seven ill favored cows and the seven blasted and empty ears are seven years of famine; this will be done.

Seven years of great and plenty will come before the seven years of famine to the land. All the plenty shall be forgotten, for this is being accomplished by our Creator's hand.

All the plenty shall not be remembered because of the very grievous famine that will be endured.

Twice this thing has been established by Truth, so that, Pharaoh may be assured.

Therefore, let Pharaoh look for a man discreet and wise.
Let him be overseer of the land of Egypt that he may advise.

Let Pharaoh appoint officers and store up a fifth of the land in the seven plenteous years. Let them gather all the grain and keep the food in the cities showing that we did hear.

This food will then be used during the seven years of famine; our people and cattle will not perish."

This thing was perfect in the eyes of Pharaoh and his servants. It showed a man that cared and was not selfish.

Pharaoh said unto his servants, "Can we find such a one as this!
A man in whom the Spirit of Truth does truly exist!

I appoint you, Joseph, over my entire house. Only in the throne will I be greater than thou.

See, I have set thee over all the land of Egypt now."

Pharaoh took off his ring and put it upon Joseph's hand.
He arrayed him in garments of fine linen and a gold chain which symbolized his
command.

He made him to ride in the second chariot which he had.
They cried before him, "Bow the knee" and Joseph, at age 30, remembered his dream
when he was but a lad.

Pharaoh said to Joseph, "I am Pharaoh and without your consent no man can lift up his
hand or foot in Egypt's land."
Joseph was given Asenath to wife, a daughter of the priest of On, an idolatrous man.

In the seven plenteous years the earth brought forth by handfuls.
He gathered up all the grain; for he would have mercy upon those he ruled.

Joseph gathered corn as the sand of the sea.
There was too much to number; for it was without number as with the blessings of the
free.

Unto Joseph were born two sons before the famine years came.
The first born, Manasseh, hath made me forget all my toil and my father's house, so was
he named.

He called the second Ephraim. Truth hath caused me to be fruitful in the land of my
affliction.
The seven years of plenteousness ended in accordance to Joseph's prediction.

The seven years of famine began at the time Joseph had said.
The drought was in all lands but in the land of Egypt there was bread.

When all the land of Egypt was famished the people cried to Pharaoh to be fed.
Pharaoh said to his people, "Go unto Joseph, do what he says so you may have bread."

The famine was over all the face of the earth, a very stressful time.
Joseph opened all the storehouses and sold to the people who were not prepared and were
kept blind.

When Et'Israel saw that there was corn in Egypt, he said unto his sons.
“Why do you look one upon another? Go down into Egypt and secure us bread for here
there is none.”

Joseph's ten brothers went down to buy in Egypt, corn for all.
Benjamin, Joseph's brother, stayed with his father, Et'Israel, for he said, “Lest
peradventure mischief befall!”

The sons of Et'Israel came to buy corn among those that came.
The famine reached Canaan as it was in the other parts of the land, the same.

Joseph was the governor and he it was that sold to all the people of the land.
Joseph's brethren came, bowed themselves before him, as this was our Creator's plan.

Joseph saw his brethren but they did not recognize him. He spoke in a harsh manner as
they were now in his hands.
“Whence come ye!” and they replied, “From the land of Canaan to buy food as do the
other people of the lands.”

Joseph then recalled his past and spoke with condemnation, “Ye are spies!
Ye have come to see the nakedness of the land with your very own eyes!”

They replied, “Nay, my lord, but to buy food is thy servants come.
We are all one man's sons; we are true men, honesty is where we come from.”

Joseph answered harshly, “Nay, but to see the nakedness of the land ye are come to me
this day.”

They pleaded, “Thy servants are twelve brethren. The sons of one man in Canaan are
where we stay.

The youngest is this day with our father and one is not.
Joseph put up his hand, “That is it! That I spoke unto you, saying, ye are spies!” as his
words grew hot.

“Hereby ye shall be proved. By the life of Pharaoh ye shall not go forth hence.
Except your youngest brother come hither, this will prove your innocence.”

He put them all together into prison for a three day stay.
Then Joseph said, "This do and live; for I fear Truth's way.

If ye be true men, let one of your brethren be bound and remain with me.
Go ye carry corn for the famine of your houses but bring your youngest brother back so
my eyes can see.

In this way your words will be verified.
And ye shall all live and safely abide."

There they talked with one another, "We are very guilty concerning our brother, Joseph,
in that we saw the anguish of his soul.
When he pleaded to us we would not hear. Therefore, is this distress upon us and our own
household?"

Reuben answered them, saying, "Did I not speak to you, saying, "Do not sin against the
child.
Ye would not hear? Therefore, behold, also his blood is reprieved as this has become our
sorrowful trial."

They knew not that Joseph understood their words.
He used an interpreter concealing what he heard.

He turned himself from them, wept, then returned and took Simeon before their eyes.
Joseph commanded his servants to fill his brother's sacks with corn and restore their
money; for they were not spies.

They were also given provisions for the way.
Joseph loved them and thanked Truth that he would soon have a reunion day!

When the brothers arrived at the inn, one opened his sack to feed his ass.
He saw his money in the mouth of the sack and said, "Who did this trespass?

My money is restored and lo, it is even in my sack as I speak."
Their hearts failed them and they were afraid, "What is this that Truth hath done unto his
servant's feet?"

So they hurried to Canaan and told their father all that took place.
Therefore, we must bring Benjamin to Egypt so that the governor can see him face to face.

As they emptied their sacks, there was every man's bundle of money in the mouth of each sack.
When both they and their father saw the bundles of money they became afraid; this was a setback.

Et'Israel said, "Me have ye bereaved of my children, Joseph and Simeon are not.
Now you plan to take Benjamin away—all these things have become my lot."

Reuben spoke unto his father, "Slay my two sons if I bring Benjamin not back to thee.
Deliver him into my hand; I will bring him back—you can count on me."

Et'Israel answered, "My son shall not go down with you for his brother, Joseph, is dead and left alone.

If mischief befalls him by the way in which ye go, I will sorrow and forever moan."

The famine was severing the land and they had eaten all the corn as it came to pass.
Et'Israel said, "Go again and buy us a little food from Egypt—this is a righteous task."

Et'Judah spoke up, "The governor of Egypt did solemnly protest unto us.
Ye shall not see my face except Benjamin be with you to prove your honesty and trust.

If thou will not send him we will not go down for we fear.
The man said, 'Your brother be with you or you will not see Simeon or my face! Is this clear?'"

Et'Israel said, "Wherefore dealt ye so wickedly!
Why did you tell the man that ye had yet another brother secretly?"

They sadly admitted, "The man asked outright about our state and of our kin.
He said, 'Is your father yet alive? Have ye another brother?' We told him so that there would be no sin.

Could we certainly know that he would say, 'Bring your brother down now!'"?
Et'Judah compassionately spoke, "Send the lad with me and before
This man we will bow!

We want to live and not die both us and our little ones. This is the desire of our heart.
If I bring not the lad to you, let me bear the blame forever, until I depart.

If we had already gone we would have returned from that man!"
Et'Israel with some despondency agreed. "If it must be so now, do this; but bring the man
a present from our land.

Take of the best fruits, a little balm, spices, myrrh, nuts, almonds and honey.
Take the returned treasure in your hand and more; this way we will double pay him with
money.

Take also your youngest brother, arise, and go again to the man.
Truth give you grace so that you may return with Simeon and Benjamin."

When Joseph saw Benjamin he said to the ruler of his house with a voice lifted in tune.
"Bring these men home, slay, and prepare a meal; for these men shall dine with me at
noon."

The brothers were brought to Joseph's home and became afraid that they may be taken
for bondsmen.

They communed with his steward about the money in their sacks as this effort would
prove genuine.

The steward said, "Peace be to you, fear not. Truth of your father's hath given you
treasure.

I had your money!" He then brought Simeon out, giving them relief and pleasure.

The steward provided them water; the brothers washed their feet.
He fed their asses provender then led them under cover to remove them from the heat.

They made ready the present for Joseph as they were told that they should eat bread there.

When Joseph came home, they bowed themselves to him and presented the present of care.

Joseph then asked them of their welfare.

“Is your father well, the old man of whom ye spoke? Is he yet alive?”

They answered, “Thy servant our father is in good health. He does remain healthy and wise.”

He saw Benjamin as he lifted up his eyes.

“Is this your younger brother, of whom ye spoke unto me?” as Benjamin began to rise.

Joseph continued, “Truth be gracious unto thee, my son.”

He hasted out to weep as his bowels did yearn for the things that had long ago been done.

He washed his face and went out to greet them again.

He said, “Set on bread,” as he secretly gazed at his beloved kin.

They did sit and eat at three different tables, each with their own mess.

The brothers at one, Joseph at another and the Egyptians at still another with a little less.

Egyptians might not eat bread with the Hebrews for that is an abomination unto the Egyptian nation.

The brothers were placed according to their birthright, youngest to oldest, which made them marvel at this presentation.

Joseph served individual portions to each of his brethren with grace.

Benjamin’s mess was five times more than the other brothers that sat before his face.

Joseph now commanded his steward, “Fill the men’s sacks as much as they can carry with food.

Put every man’s money in his sack’s mouth.” The outcome would eventually show a caring mood.

“Now put my cup, the silver one,
In the sack of the youngest, Benjamin,
And his corn money on top.
What will happen from the time they depart
Will be a test of their hearts,
A secret plot.”

As soon as the morning gave its light,
The brothers were given their asses and they took flight.

They were not far off and Joseph said, “Up follow after the men!
When thou dost overtake, say unto them,

“Wherefore have ye rewarded evil for good? Is not this it in whom my Lord divines and
does indeed drink?

Ye have done evil in so doing and have caused your whole house to stink!”

The steward overtook them and he spoke unto them these same words.
They said, “Wherefore said my lord these words? Truth forbid we do according to this
thing—this is absurd!

We brought back the money that we found in our sacks—how then should we steal thy
lord’s silver or gold?

With whosoever of thy servants it is found let him die for he has sold his soul.

We also will be my lord’s bondsmen.”

He said, “He with whom it is found shall be my servant and ye shall be blameless and
without sin.”

Speedily each brother took down his sack and placed it on the ground.
He searched from the eldest to the youngest and behold, in Benjamin’s sack the cup was
found.

This caused great stress! The brothers rent their clothes and were returned to the city.
They went to Joseph’s home and fell down before him as they asked for mercy and pity.

Joseph said unto them, “What deed is this that ye have done this day?
Know ye not that such a man as I, can certainly divine. Do you think I do not pray?”

Et’Judah said, “How shall we clear ourselves? What shall we speak? What shall we say?
Truth hath found out the iniquity of thy servants: We are reaping what we sowed—how
shall we repay?”

Joseph said, “Only the man in whose hand the cup is found do I take.
As for you, get up in peace unto your father for it is getting late.”

Et’Judah came near unto Joseph and spoke softly, “I pray thee speak a word in my lord’s
ears.

Let not thine anger burn against thy servant; for thou art even as Pharaoh”—as his eyes
watered with tears.

“You asked, ‘Have ye a father or a brother?’
We answered, ‘We have a father and a younger brother but dead is his mother.

We also had a brother who is not and these two boys from this mother, our father loves
the most.’

Then you asked us to bring the lad to you. It seemed that he was to you, foremost.

We said that the lad could not leave his father, for this would cause our father to die.
Then ye demanded, except your younger brother come, ye shall see my face no more.
Then we pondered, why?

We told our father these things and I became surety for the lad.
If our father sees not the lad with us he shall surely die or live his life out truly sad.

Now therefore, I pray thee, let thy servant abide instead.
I will be the bondman to my lord, only, let the lad go so there be no bloodshed.

How shall I go up to my father and the lad be not with me?
I do not want death to come upon my father—this I cannot bear to see!”

Joseph could not refrain himself before them any longer.
He wept aloud telling his brothers who he was and how
Truth had made him stronger.

Come near to me, I pray. I am Joseph your brother, your loving blood kin.
His brethren could not answer, for they were troubled at his presence—they looked hard
at him again.

They came near and he said, “I am Joseph your brother. Now therefore, be not grieved.
Do not be angry with yourselves that ye sold me hither—for Truth did send me before
you to preserve life—now believe!

For these two years hath the famine been in the land.
Yet we have five years more to go, there shall be no plowing or harvest from any man.

Oneness sent me before you to preserve His posterity in the earth.
To save your lives by a great deliverance—do you see your restoration worth?

So now, it was not you that sent me away but Oneness.
Only he hath made me a father to Pharaoh and ruler throughout the land of Egypt—
confront this.

Now make haste, go up to my father and tell him of me.
Truth hath made me lord of all Egypt, come down, tarry not, but quickly flee.

Thou wilt dwell in the land of Goshen and thou shalt be near unto me.
Thy children and thy children’s children, thy flocks and herds and all that Truth hath
made free.

Here ye will be nourished for we yet have five years of famine to withstand.
Behold, your eyes see and the eyes of my brother Benjamin see that it is my mouth that
speaks, do you understand?

Ye shall tell my father of all my glory in Egypt and of all that ye have seen.
Ye shall haste and bring down my father hither to a land prepared—free and clean!”

Joseph fell upon his brother, Benjamin’s neck and wept.
Moreover he kissed all his brothers and they talked freely—no one slept.

This wonderful news spread through Pharaoh's house, "Joseph's brethren are welcome!"
It pleased Pharaoh that Joseph had his family secured until the famine was done.

Pharaoh said to Joseph; Joseph then said to his brethren, "This do.
Load your beast and go get your father and his family.
Pharaoh gives you the best of Egypt. Ye shall eat of the fat of the land without depravity.

Load your little ones, your wives and your father into wagons and come.
Regard not your stuff; for the best of all the land of Egypt is yours. Welcome!"

The children of Et'Israel did so; Joseph gave wagons and carts to his brothers that day.
Things were done according to the commandment of Pharaoh and provisions were given
for the way.

To all the brothers Joseph gave each a change of raiment.
Benjamin received three hundred pieces of silver and five garments so brotherly love was
evident.

To his father he sent away after this manner: Twenty asses loaded with good things.
Corn, bread, meat—this was his beacon, a love banner that sings.

So Joseph sent his brethren away and they departed in the sunlight.
He said unto them, "Be not troubled, rest in the love that Oneness has for thee—this is
your birthright."

When they arrived,
They said to their father, "Joseph is yet alive!

He is governor over all the land of Egypt. Et'Israel's heart fainted for he believed them
not.

As they told him all the words of Joseph the wagons came in view and did not stop.

When he saw the wagons which Joseph had sent to carry him, the shattered heart of
Et'Israel, their father, revived.

Et'Israel said, "It is enough. Joseph my son is yet alive.
I will go and see him before I die."

Et'Israel took his journey with all that he had.
He came to Beersheba with his heart restored and no longer grieved or sad.
The Spirit of Truth spoke unto Et'Israel in the visions of the night, "Et'Jacob, Et'Jacob,"
and he answered, "Here am I."
He said, "I am the Spirit of Truth that led your father. Fear not to go down into Egypt for
I will make you a great nation—one that is purified!

I will go down with thee into Egypt. I will also surely bring thee up again.
Joseph shall put his hand upon thine eyes when your life ends."

Et'Israel rose up with his sons, their wives and their little ones.
They climbed into Pharaoh's wagons with the coming up of the bright yellow sun.
They took their cattle and their goods which were graciously received in Canaan's land.
They reached Egypt; Et'Israel and all his seed. Oneness had blessed his righteous hand.
Joseph made ready his chariot and went up to meet Et'Israel, his father, like a new born
child.
To Goshen he went and presented himself; he fell on his father's neck and wept there a
good while.

Et'Israel said unto Joseph, "Now let me die.
I have seen thy face because thou art yet alive!"

Joseph then addressed all of them, "My brethren and my father's house are come unto
me.

These, my brothers, are shepherds and cattle are their trade which they do oversee.

Now when Pharaoh shall ask, 'What is your occupation?' That ye shall say,
'Thy servants' trade hath been about cattle from our youth even until this day.

Both we and our fathers have been shepherds. The land of Goshen is perfect for the
growing of cattle.
We know that every shepherd is an abomination unto the Egyptians, but here in Goshen,
we will never battle."

Joseph addresses Pharaoh and presents his father's posterity.
He took five brothers and his father and presented them to Pharaoh affectionately.

Pharaoh said unto his brethren, "What is your occupation?" They answered, "Thy servants are shepherds by trade,
Both we and our fathers. We have no pasture for our flocks in Canaan, please; we pray thee, give us your aid."

Pharaoh spoke to Joseph, "Thy father and thy brethren are come as you did compel. The land of Egypt is before you; in the best of the land, Goshen, make thy father and brethren to dwell.

If you know any men of activity and competent among your kin,
Make them rulers over my cattle as I trust those that you select will also be my friend."

Joseph then brought his father, Et'Jacob, before Pharaoh. There his father blessed Pharaoh and his nation.

Pharaoh replied, "How old art thou?" while viewing his white hair with respect and affection.

Jacob answered, "The days of my years of my pilgrimage are a hundred and thirty years. Few and calamitous have the days of my life been with many distressful tears.

I have not lived as long as my fathers in the days of their pilgrimage on this earth."
Then, again, Et'Israel blessed Pharaoh with health and spoke kindly to him about his genuine worth.

Joseph nourished his father and his entire household, 66 souls in all, with bread.
They were placed in the land of Rameses, in Goshen, as Pharaoh said.

The famine continued so that all money was now in Pharaoh's house by Joseph's hand. When the people had no money they gave their cattle, flocks and herds in exchange for bread through out the land.

The next year all they had left were their bodies and lands which were dry.
"Buy us and our land that we may continue to live and not die!

Give us seed that we may keep the land alive so it does not become desolate.”
Joseph answered, “Lo, here is seed for you and ye shall sow, reap and cultivate.

Behold, I have bought ye and your land this day.
When ye have increase ye shall give a fifth part unto Pharaoh as your pay.

Ye shall keep four parts so you can feed your household.”
The priests were given a portion by Pharaoh so their land was not sold.

The people said, “Thou hast saved our lives!
Let us find grace in the sight of my lord and we will be Pharaoh’s servants and thrive.”

This became a law that a fifth should be Pharaoh’s unto this day.
Except the land of the priests; for Pharaoh did feed them and that was his way.

Et’Israel dwelt in the land of Egypt, in the country of Goshen.
They had possessions therein,
They grew and multiplied exceedingly—as a people chosen.

Et’Israel lived in the land of Egypt 17 years and was revered.
The whole age of Et’Israel was 147 years and now was his passing near.

He called his son Joseph, “If now I have found grace in thy sight put, I pray, your
Hand under my thigh.
Deal kindly and truly with me. Bury me not in Egypt! He then let out a deep sigh.

Bury me, I pray, with my fathers; I will lie with them in their burying place.”
Joseph answered, “I will do as you have asked,” then they both embraced.

Et’Israel replied, “Swear unto me this day.”
Joseph swore unto him. Et’Israel then bowed himself upon the bed’s head to pray.

It came to pass that Joseph got word that his father was sick.
He took his two sons and went to see the condition of his father, for he was cut to the
quick.

One told Et'Israel, "Behold, thy son Joseph cometh unto thee." Et'Israel strengthened himself and sat upon the bed.

Et'Israel said, "The Spirit of Truth manifested unto me at Beth-el, Luz, in the land of Canaan and blessed me as the head.

Behold, I will make you fruitful and multiply thee.
I give you this land to thy seed after thee for an everlasting possession and with length of years your eyes will see.

Now thy two sons Ephraim and Manasseh are mine; they were born that I may die.
Any issue that thou have after them will be called after their names states the Spirit of Trust who supplies.

With an enduring moment Et'Israel and Joseph recount their love for Rachel, as wife and mother.

"When I came from Paddan, your mother died on the way delivering Benjamin, your brother.

I then buried her in the way of Ephrath, the same is Beth-lehem today."
It is the cradle of biblical history, the birth place of the Promised Messiah, the guiding light that will open heaven's doorway."

Et'Israel beheld Joseph's posterity, "Who are these, my son?"
Joseph answered, "They are my children, father, whom Asenath hath given me in this place and your grandsons."

"Bring them; I pray thee, so that they may be blessed."
Joseph brought them near unto him and he kissed and embraced them with a gentle tender caress.

Now the eyes of Et'Israel were dim for age so that he could not see very well.
The beginning of his posterity would in the latter days come to full view— by calling it "tell."

I had not thought to see thy face and lo, Truth hath showed me also thy seed.
Joseph brought them out from beside his knees.
He bowed with his face to the earth as he did lead.

He took Ephraim in his right hand toward Et'Israel's left hand and
Guided Manasseh to his left hand toward Et'Israel's right hand.
Then Joseph stepped back to stand.

Et'Israel stretched out his right hand, over his left, and laid it upon Ephraim's head, the
younger.
He placed his left hand upon Manasseh's head, the first born, which was thought by
Joseph, to be the stronger.

Et'Israel blessed them, saying, "The Spirit of Truth, before whom my father's
Et'Abraham and Et'Isaac did walk.
Truth is who fed me all my life long and filled my soul with sweet talk.

The Spirit of Truth that redeemed me from all evil bless the lads.
Let my name be named on them along with my father's Et'Abraham and Et'Isaac—now
Joseph be glad.

Let them grow into a multitude in the midst of the earth.
At an appointed time your posterity will too, rejoice over our Redeemer's birth."

Ephraim was placed above Manasseh which displeased Joseph and he said,
"Not so my father, for this is the firstborn, put thy right hand upon his head."

Et'Israel refused and said, "I know it my son, I know it! He also shall become a people
and shall be great.
Truly his younger brother shall be greater than he, in nations. Do not be displeased with
their fate."

Et'Israel continued, "Behold, I die but Truth that never changes shall be with you.
Truth will bring you again unto the land of your father's, too.

Moreover, I have given to you one portion above thy brethren because you shouldered a
burden.
You will rise up early in the morning and incline thine ear as you have been Truth's
faithful friend.

Now Et'Israel called unto his sons and said, "Gather yourselves together that I may tell
you.
Listen to the things that shall befall you in the last days which are true."

Gather yourselves together is said a second time to his sons, that they may also be
inclined to hear.
Harken unto Et'Israel your father is said as though he saw the beginning and ending so
very clear!

He then gave each of his 12 sons a blessing, but for Dinah he had nothing to say.
There is only silence as she represents the perfect seven, even today!

Here are the words for the descendants today:

Reuben, Leah's first son, my might, strength, and power.
However, unstable as water, you shall not excel as you defiled my bed with my handmaid
in a lustful hour.

Simeon and Levi, the second and third son of Leah; instruments of cruelty are in their
heart.

Cursed, be not united for in anger they killed! Keep your distance from all assemblies-
stay set – a – part.

Judah, Leah's fourth son; thy brethren will praise you and bow down to you in safety.
His reign is in tranquility and his dwelling place shall be a fruitful land with fertility.

His enemies shall flee as his hand shows stability.

The people will gather as a cluster of the vine, compatibility.

He shall see the beginning to the end and take on Truth's responsibility.

His whitened teeth, no need of explanation. Cleared by Truth's word brings longevity.

Yissaskar, Leah's fifth son hired with love-apples; A son that sees rest as a blessing.

A servant unto tribute; a testing to who has his affection.

Zebulun, Leah's sixth son; Sixth, remembers the first day of creation, a welcome
present.

Dwelling at the sea shore,
Truth's fisherman tent.

Dan, the first son of Bilhah, Rachel's servant; A judge of his people and a serpent by the
way, shall diligently observe truth causing the heel to fall backward then Dan shall say,

"I have waited for Your salvation, Oneness-no more delay!"

Naphtali, the second son of Bilhah, Rachel's servant; a female doe given the space to
speak, and with wisdom's words overcomes those in bondage, a blessing of simple
defeat.

Gad, the first son of Zilpah, Leah's servant; An overcomer, as with Truth all things are
possible.

Asher, the second son of Zilpah, Leah's servant; The daughters shall call Leah blessed.
His bread shall be in abundance a life full and completely dressed.

Joseph, the first son of Rachel; He is the son that is fruitful and runs over the wall as his
place is near a well.

His prosperity cannot be matched as Truth increases and excels.

He is the one that is hated among his brothers
as he pleases, wisdom, his mother.

His strength of his arms and hands come alive by Truth's word.
The blessings of thy father have prevailed above the blessings of your ancestors, have
you heard?

He has the blessings of heaven, the deep, the breast and the womb.

Joseph has been crowned the head and separated from his brother's doom.

Benjamin, the second son of Rachel; Benoni (son of pain) was the name that Rachel
gave to her son however Jacob said his name is Benjamin, son of the right hand.
He will be strong from the beginning to the end of time, keeping all things balanced in
Truth's land.

Dinah

The burden of Eve lay upon Dinah as she too desired to look outside of the safety of
her home and reaped the consequence of rape as did Eve- Bless the female with eyes that
love the home, food that gives the body health, and light in abundance for discernment.

“Selah”

“Truth silently blesses the female as well as the male.

As women move forward to that perfect day she too will see clearly the power of Truth
hid within the mercy seat's veil.”

He charged his sons and said, “I am to be gathered unto my people. Bury me in
Machpelah cave.

Et' Abraham, Et' Isaac, and Et' Jacob with their wives are buried together in what is
known today as a grave.

Joseph fell upon his father's face.

He wept and kissed him as his soul was filled with grace.

Joseph had the physicians embalm Et' Israel and forty days were fulfilled for him.
The Egyptians mourned showing that Et' Israel's oneness blessed their lives and forgave
their sin.

Joseph spoke unto the house of Pharaoh, saying, “If now I have found grace in your eyes,
May I speak, I pray ye, in the ears of Pharaoh my desire and wait upon thy reply.

“My father made me swear, saying, lo, I die, bury me in Canaan's land.
Therefore, let me go up, I pray thee, and bury my father, a devoted man.”

Pharaoh said, “Go up and bury thy father according as he made thee swear.”
Joseph, the servants of Pharaoh, the elders of Egypt went up to bury his father as
Pharaoh declared.

So went up all the house of Joseph and his brethren and his father's house that day.
Only their little ones with the flocks, herds and dogs were left in the land of Goshen to
play.

They went by chariots and horsemen, a very great company.
There they mourned seven days with a great and sore lamentation; even some did bow
their knee.

Once Joseph returned to Egypt his brothers thought for sure that Joseph would hate them.

A messenger was sent by them to him.
“Forgive; I pray thee now, the trespass of thy brethren and their sin.

They did unto thee evil and now we pray, forgive the trespass.”
Joseph wept when they spoke to him at last.

His brethren also went and fell down before his face.
They said, “Behold, we are thy servants in this place.”

Joseph said, “Fear not; am I in the place of the Spirit of Truth? As for you, ye thought
evil against me.

However, Oneness meant it for life; to bring to pass a people who are alive and free.

Therefore, fear ye not; I will nourish you and your little ones, and ye shall grow!”
He comforted and spoke kindly to them as this would help them to know.

Joseph dwelt in Egypt, he and his father’s house and lived 110 years.
He saw Ephraim’s and Manasseh’s children grow and reared.

Joseph said unto his brethren, “I die.”
The Spirit of Truth will visit you and bring you out of this land—believe—as I would not
lie.”

You will go to the place which he swore to Et’ Abraham, Et’ Isaac and Et’ Jacob—a sweet
land.

He took an oath with the children of Et’ Israel, “The Spirit of Truth will visit you and ye
shall carry up my bones in thy hands.”

Joseph died, being 110 years old, a man known for his love and compassion.
He was embalmed and placed in a coffin just like his father, Et’ Israel, a man who loved
Truth and His beautiful creation.

Exodus

The children of Israel were fruitful and increased abundantly.
They received provision and protection from the Spirit of Truth, sincerely.

When a person magnifies Truth, Oneness will cause it to multiply and grow.
What is the blessing of obedience? Healthy children that reap what they sow?

So the children waxed exceedingly mighty; the land was filled with them.
There rose up a new king over Egypt which knew not Joseph or his kin.

This King said to his people, "The children of Israel are more and mightier than we.
If war should break out they will join with our enemies and agree.
Therefore, set over them taskmasters to afflict and watch them so they do not flee."

The more they afflicted them the more the children multiplied and grew.
The Egyptians were grieved because of the blessings of posterity that they did view.

For revenge, the Egyptians made the children of Israel to serve with rigor; so bitter.
With hard bondage in mortar and brick, not knowing, this kept the children's minds and
bodies - fitter.

The king of Egypt had to devise a plan to reduce the number of male children being born.
He spoke with the Hebrew midwives, Shiphrah and Puah, a thing that caused them to
morn.

He said, "When you do the office of the midwife and it is a son ye shall kill him.
If it is a daughter then she shall live and be numbered among her kin."

The midwives feared the Spirit of Truth and did not as the king of Egypt commanded
them, but saved the men children alive.

Hearing this, the king of Egypt called for the midwives!

"Why have ye done this thing, and have saved the men children alive?"
The midwives answered, "Because the Hebrew women are not as the Egyptian women.
They know how to survive."

They are delivered before the midwives come to perform the midwife service.
The Hebrew women are lively and are disciplined to Truth's purpose.

Therefore Oneness dealt well with the midwives and the people multiplied and waxed
very mighty.
Because the midwives feared the Spirit of Truth, they were provided houses which they
in turn kept tidy.

Pharaoh became insulted and angry; an ordered to cast every son in the river was
declared.

He announced every daughter ye shall save alive, as though He cared.

A man of the house of Levi took to wife a daughter of Levi.
This woman bore a pleasing male child which for three months she did hide.

When she could no longer hide him she put him in an ark and placed him among the
reeds in the Nile River.

His sister watched from a distance to see the hand of Oneness deliver.

The daughter of Pharaoh came down to wash herself as her maidens walked along by the
river's side.

When she saw the ark among the reeds she sent her maids to fetch it and no longer did it
hide.

When she opened it she saw the child and behold, the babe wept.
She had compassion on him so placed him in her arms and there he slept.

She said, "This is one of the Hebrew's children, a beautiful baby boy."
Then, said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the
Hebrew women?" which gave her joy.

Pharaoh's daughter answered, "Go!"
His sister went and called their mother to nurse him which helped him physically grow.

Pharaoh's daughter said to his mother, "Take this child away and nurse him for me.
I will give thee thy wages. Let him grow up upon thy knee."

This mother took her child and nursed him and the child grew.
She brought him to Pharaoh's daughter and he became her son, too.

Pharaoh's daughter said, "Because I drew him out of the water his name shall be
Moses."

His mother said, "He will free the gentle lilies from the thorny roses."

When Moses was grown he went out to his brethren, and saw their oppression.
He spied an Egyptian smiting his Hebrew brother and hated their condition.

He looked this way and that way; when he saw that there was no man,
he slew the Egyptian and hid him in the hot desert sand.

On the second day, behold, two men of the Hebrews strove together.
Moses said to him that did the wrong, "Wherefore, do you hit your fellow brother?"

The one that did the wrong said, "Who made thee a prince and a judge over us?
Do you intend to kill me as you killed the Egyptian? How can we trust?"

Moses feared and said, "Surely this thing is known.
I must flee to a place where I can be alone."

Now when Pharaoh heard this thing, he sought to slay Moses immediately.
Quickly to the land of Midian, near a well, did Moses now flee.

The priest of Midian had seven daughters whose responsibility was to water their
father's flock.
The shepherds of this land drove the daughters away from the well as they did mock.
However, Moses stood up and helped them so their flock was watered immediately.
This showed the heart of Moses to these daughters clearly.

When the daughters returned to their father, Reuel, he said, "How is it that you have
come so soon today?"
They answered, "An Egyptian delivered us out of the hand of the shepherds and watered
the flock causing us no delay."

Reuel said, "Where is he? A man from the desert sand!
Why is it that you have left the man?"

Call him that he may eat bread."
Moses was content to dwell with them; he was given Zipporah, the oldest daughter, to
wed.

Zipporah bore Moses a son and called his name Gershom.
He said, "I have been a stranger in a strange land." A quiet psalm.

It came to pass in the process of time that the king of Egypt died.
By reason of the bondage, the children of Israel were severely worked, so sighed.

They cried and their cry came up to the Spirit of Truth as a plea.
Oneness heard their groaning and remembered his covenant with Et' Abraham, Et' Isaac
and Et' Jacob;
Now believe!

Truth looked upon the children of Israel and had compassion towards them.
He sorrowed over their bondage. Now who among them could be His loyal friend?

Moses kept the flock of Jethro, his father-in-law.
He led the flock to the backside of the desert coming to the mountain of Truth. Then, this
is what he saw.

Out of the midst of a rosebush the Spirit of Truth manifested unto him in a flame of fire.
Moses looked and behold the bush burned but the bush was not consumed neither Truth's
testifier.

Moses said, "I will now turn aside and see this great sight. Why the bush is not burned.
When Oneness saw that he turned,
He called unto him, "Moses, Moses." Moses then did discern.

He answered, "Here am I."
The Spirit of Truth said, "Draw not nigh hither; put off thy shoes from off thy feet and
stand by.

For the place whereon thou stand is holy ground.
I am Truth of thy father, Et' Abraham, Et' Isaac and Et' Jacob; this you have found.

Moses hid his face for he was afraid to look upon Oneness that He may see his face.
Truth was heard, "I have surely seen the affliction of my people which are spiritually
bound, but by grace;
I have heard their cry and know their sorrows in this place.

I am come down to deliver them out of the hand of the Egyptians to a land flowing with
milk and honey.

Gather your strength, Moses, and set your eyes upon the light that you may lead my
people freely.

Come now, therefore, and I will send thee to Pharaoh to free my people, Israel.”
Moses answered, “Who am I that I should go to Pharaoh and request the freedom of our
people?”

“Certainly I will be with thee; and this shall be a token to thee that I have sent thee.
When thou hast brought forth the people out of Egypt ye shall serve Truth upon this
mountain continually.”

Moses answered, “When I come to the children of Israel and shall say to them, ‘The
Spirit of Truth of your fathers hath sent me to you,’
They shall say to me, ‘What is His name? What shall I say to them that they may believe
too?’

The Spirit of Truth gently impressed to Moses, “I Am that I Am. Thus shalt thou say to
the children of Israel, Truth hath sent me.

“Oneness is forever and this is my memorial to all generations that choose Truth which
sets us free.”

Go, and gather the elders of Israel together and say unto them,
“The Spirit of Truth of your fathers manifested unto me, and this is what I heard, “I have
surely visited you and seen that which is done to you in Egypt- a sorrowful hymn.”

“I will bring you up out of the affliction of Egypt unto the land flowing with milk and
honey.

Ye shall go with the elders to the king of Egypt with this plea.”

“The Spirit of Truth of the Hebrews hath met with us; now let us go we beseech thee.
Three days journey into the wilderness that we may remember our Creator and feel free.

“I am sure that the king of Egypt will not let you go, no, not by his mighty hand.
I will stretch out my hand and smite Egypt with all my wonders which will witness the
true living Creator for whom we stand.”

After my wonders Pharaoh will let you go.
Ye shall not go out empty but full; for you will reap what you did sow.

Every woman will borrow of her neighbor and of her that lives in her house.
Jewels of silver and gold, and raiment for every one, including each spouse.

The Egyptians will be spoiled I pray.

Readers, who are you like; for Oneness does not change!
This example is for our thorny hearts – so be still for there is no one to blame!!

Moses answered, “But, behold, they will not believe me, nor hearken unto my voice!
They will say, ‘Oneness hath not manifested. We do not believe or have the heart to rejoice!’”

The Spirit of Truth was heard, “What is that in thine hand?”
Moses answered, “A rod which I use to help me stand.”

The Spirit of Truth was heard, “Cast it on the ground!”
As he cast it on the ground, behold, a serpent was found.

Moses fled from before it in haste.
He had great fear of such a thing and knew the serpent’s taste.

The Spirit of Truth was heard, “Put forth thine hand and take it by the tail, for together
you and I shall stand.”
Moses put forth his hand and when he caught it the serpent returned to a rod in his hand.

Do this so that my people will believe Truth hath sent thee.
Truth of Et’ Abraham, Et’ Isaac and Et’ Jacob has manifested unto thee;
Oneness of the free.

Furthermore, put now thine hand into thy bosom and breathe a sigh of woe.
He put his hand into his bosom: when he took it out, behold, his hand was leprous as
snow.

Put thy hand into thy bosom again and be refreshed.
He put his hand into his bosom again and when he took it out, behold, it turned again as
his own flesh.

If they will not believe in these two signs, neither harken to thou voice;
Take the water from the river and pour it on the dry land. It will turn to blood.
Then you may rejoice!

Moses said to the Spirit of Truth, "I am not eloquent but I am slow of tongue and speech.
Our Creator reminded Moses; this I do teach!

Who hath made man's mouth? Or who made the dumb or deaf, or seeing, or the blind?
Have not I your Father, Creator of all that is Devine!

The Spirit of Truth's work is one.
Seek the true Creator of this earth and you too will see His beloved son.

Now, therefore go, and I will be with thy mouth and teach thee what thou shalt say.
Moses replied, "Our Creator of all, send him whom thou wilt send, I pray!"

The Spirit of Truth had loving compassion toward Moses and he heard, "Is not Aaron the
Levite thy brother?
I know that he can speak well.
Behold, he comes to meet thee. Be glad and let your heart swell."

The Spirit of Truth was preparing a man on earth to have authority to speak to the people.
Moses was the chosen vessel with his brother, Aaron, the spokesman, the eye of the
needle.

The rod in thine hand will be used to implement the signs.
Moses returned to Jethro, his father-in-law, at this appointed time.

He said, "Let me go to Egypt and see if my people are yet alive."
Jethro answered, "Go in peace and may they embrace you when you arrive!"

The Spirit of Truth was heard by Moses, "Return to Egypt for all the men are dead which
sought thy life."
To the land of Egypt Moses returned with rod in hand, his obedient sons and devoted
wife.

"See that thou do all those wonders before Pharaoh which I have put in thine hand.
I shall harden his heart that he shall not let the people go this you must understand!"

Thou shalt say unto Pharaoh, "Thus says the Spirit of Truth, Israel is my son, even my
first-born.

Let my son go that he may serve me: as he is the gentle lily among the thorn.

If thou refuse to let him go, behold!
I will slay thy son, even thy first-born as ye are not of the good shepherd's fold.

It came to pass as Moses tarried by way of the inn, that the Spirit of Truth within him
sought his life.
Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses feet
for she was an obedient wife.

She said, "Surely a bloody husband art thou to me."
Truth restored Moses; obedience remains a key for the free.
(Moses was not circumcised as he said "I am a man of uncircumcised lips!" he had to be
like the Egyptians so that he would be accepted by Pharaoh.)

The Spirit of Truth was heard by Aaron, "Go and meet Moses in the wilderness.
Aaron met Moses on the mount. He kissed him and gave him a brotherly caress.

Moses told Aaron all the words and showed all the signs that the Spirit of Truth had
commanded him to say and do.
Together they gathered the elders and Aaron spoke to the people and they believed.
Do you?

When the people heard that the Spirit of Truth had visited the children of Israel and that
Moses looked upon their affliction;
Wisdom's news caused them to prostrate in true subjection.

Moses and Aaron went to see Pharaoh, Thus says The Spirit of Truth.
"Let my people go, that they may return unto the Creator as in their youth".

Pharaoh said, "Who is Truth that I should obey your voice to let Israel go.
I know not that name! My answer is no."

"The Truth of the Hebrews hath met with us:
let us go, we pray thee, three days journey into the desert, please trust.

There we will return to our Creator, lest our consequence falls upon us with pestilence or
sword. Our household will suffer hurt;
Pharaoh, believe the word.

The king of Egypt said, “Wherefore do ye, Moses and Aaron, say, lift the people from their stress?

Behold, the people of the land now are many and ye make them rest!

Pharaoh was indignant and commanded the taskmasters and officers, saying, “Ye shall no more give the people straw to make brick!

Heretofore, let them go and gather straw for themselves until they are sick.”

The number of bricks they did make ye shall not diminish.

For they are idle and cry, saying, let us go and return to our Creator and never finish!

Let more work be laid upon the men that they may labor therein.

Let them not regard vain words that will cause my people to sin.

The taskmasters and officers said to the people, “Thus says Pharaoh, I will not give you straw.”

You must gather straw for yourselves and the number of bricks will not diminish. This is Pharaoh’s new law.”

The people were scattered throughout Egypt to gather stubble.

The taskmasters demanded that they make the same number of brick. They beat and abused bringing the children of Israel even more trouble.

The officers of the children of Israel complained and said to Pharaoh.

“Wherefore, do you deal with your servants? Let us go!”

“No straw is given to make the bricks and behold, thy servants are beaten!

The fault is in your own people who are rude and not heavenly sweetened.”

Pharaoh replied, “You are idle, you are idle! Therefore you say,

“Let us go and return to our Creator this day.”

“Go now and work! There shall no straw be given you!

Ye shall deliver the same amount of bricks each day too.”

The officers of the children of Israel did see that this was evil set against them.

Their daily task would not diminish; their song became a sorrowful hymn.

The officers met Moses and Aaron, who stood in the way.
Oneness look upon you and judge; Pharaoh and his servants are ready to slay!

Moses then prayed to The Spirit of Truth for direction.
“Oneness, where has thou so evil entreated this people? Why have you sent me?
What need be our correction?

Since I came to Pharaoh to share your creation he has done evil to us.
All we have encountered is trouble no delivery, yet we still trust!”

The Spirit of Truth was heard,” See what I do to Pharaoh: with a strong hand,
Shall he let you go and drive you out of his land?

I am your Creator and I manifested unto Et’ Abraham, Et’ Isaac, and
Et’ Jacob by the Spirit of Truth, Almighty.
Oneness was I not known to them, a truth that will be know to those that are free.

I have established my covenant with them to give the land of their pilgrimage, wherein
they were strangers.
I have also heard the groaning of the children of Israel who are in bondage by the
Egyptian keepers.

I have remembered my covenant. Return to your Creator so that you will be redeemed
with a stretched out arm.
I will bring you out from under the burdens of the Egyptians with great judgments but no
harm.

I will take you to me as a people and I will be to you Oneness, of delivery,
I will bring you into the land of your heritage; be of faith and not weary.

Now Moses spoke unto the children of Israel, but they hearkened not unto him.
They could only feel the anguish of heart and the cruel bondage that had been done to
them.

The Spirit of Truth was heard by Moses, “Go in speak unto Pharaoh, Egypt’s king.
That he let the children of Israel go so that they can return, have joy and sing.”

Moses replied, “The children of Israel have not hearkened to me.
How then shall Pharaoh hear me who has uncircumcised lips? How will he see?”

The Spirit of Truth was heard by Moses and Aaron, his brother.
“I charge you to bring the children of Israel out of the land of Egypt, for she is not their
Mother!”

“See, I have made thee a god to Pharaoh and Aaron shall be thy prophet as you stand.
Thou shalt speak all that I command:
And Aaron shall speak unto Pharaoh that he send the children of Israel out of his land.

I will harden Pharaoh’s heart and multiply my signs and wonders.
But Pharaoh will not hearken unto you even after the sky releases fiery hail and thunders.

The Egyptians shall know that I am Truth when I stretch forth my hand upon the mother
of bondage.
And bring out the children of promise to their heritage.”

Moses and Aaron did all that the Spirit of Truth commanded them, so did they.
Moses was 80 and Aaron was 83 years old when they spoke to Pharaoh that day.

To All That Love

A pure and undefiled language was formed in the beginning by Truth. Truth spoke the word by the breath of life.
In the beginning is the word and the word brings life. The word is light in which there is no strife.

Truth created all things by sound bringing order to words developing speech. Speech is life and whatever has life is light.

Writing and speaking the word keeps things in the present so a spiritual view of all creation is available for one's mental stability and sight.

The light shines in darkness and those people that are without light comprehends not.
Et'Yeshua is light; the word he speaks removes all sin, pain, curse and spot.

There is a man sent from Oneness whose name is John the Baptist.
We, like John, bear witness of the light—that light does exist.

The true light that represents our Oneness was born into the world and the world knew him not.

He came unto his own to bear witness of
Our Creator but they did not receive him—devising instead, a fatal plot.

As many as received the light, to them they are taught to love.
They are sons and daughters of Oneness and have their place in the heavenly realms above.

We who are born of the Spirit are known to Truth—followed by our works of faith through grace.

We have overcome the desire of the flesh by believing Truth; it shines on our face.

The son of Oneness came and dwelt among us as our spiritual brother.
He is full of grace and truth and was born of a virgin mother.

John the Baptist bore witness of him and cried, saying, “This is he of whom I spake.
He that cometh after me is preferred before me for he is the one at eternity’s gate.

So, grace and truth came by Et’Yeshua—the one that loves for you to shine.
The only begotten son, who is in the bosom of the Father—he hath declared His reality,
our Creator that is Divine.

This I write as a record so wisdom may be declared.
I, John, love the Father of Lights and His son, Et’Yeshua, His eternal heir.”

“Who art thou?” was asked to John the Baptist as he was about his Father’s business.
He stated, “I am not the Messiah!” They answered, “Who then do you profess?”

“Art thou Elijah?” and he answered, “I am not.”
“Art thou that Prophet?” He answered, “No!” Now stop!

Then the priest and the Levites from Jerusalem said, “Who art thou that we may give an
answer to them that sent us.
What sayest thou of thyself? A man that is wild and created from the dust!”

He said, “I am the voice of one crying in the wilderness.
Make straight the way of Oneness—for he is full of grace and tenderness.”

They asked him, “Why baptizes, thou then?”
John answered, “I baptize with water but there stands one among you whom ye know not
for ye are dark and remain in sin.

He it is whose coming after me is preferred before me.
Those “*humble*” will look upon him and see.”

The next day John the Baptist encounters Et’Yeshua and declares,
“Behold, the lamb of Oneness which takes away the sin of the world,” the tree of
knowledge of good and evil, we all do bear.

As Et'Yeshua walked among the people John declared to his two disciples,
"Behold, the lamb of Oneness." These two men followed
Et'Yeshua and were careful and watchful.

Et'Yeshua turned and saw them following and said, "What seek ye?"
They replied, "Rabbi, where do you dwell?"
He replied, "Come and see."

Andrew first went and found his own brother, Simon Peter and said,
"We have found the Messiah! Come, so together, we can be fed."

He brought his brother and Et'Yeshua spoke these words in a commanding tone:
"Thou art Simon the son of Jonah: thou shall be called Cephas, a stone."

The next day Et'Yeshua went to Galilee, found Philip and said, "Follow me."
Philip was from Bethsaida, the city of Andrew and Peter—now there were three.

Philip then finds Nathanael, "We have found him of whom Moses and the prophets did
write;

Et'Yeshua of Nazareth, the son of Joseph, a man of perfect light."

Nathanael said, "Can there any good thing come out of Nazareth, the branch?"
Philip replied, "Come and see—this is your crowning chance."

When Et'Yeshua saw Nathanael he said, "Behold an Israelite indeed;
in whom no guile is found and one that does believe."

Nathanael answered, "Whence knowest thou me?"
Et'Yeshua replied, "I saw thee under the fig tree."

Nathanael answered, "Rabbi, Thou art the son of Oneness; the Almighty of Kings."
Et'Yeshua said, "Because I said I saw thee under the fig tree, believest thou? Thou shall
see greater things!

Verily, verily, I say unto you, hereafter ye shall see heaven open and
the angels of Oneness ascending and descending upon the son of man."
Sing hallelujah! The Crown has redeemed the land.

“Selah”

(Any time you read that angels of Oneness are ascending and descending, this is Jacob’s ladder in full view!

The Old and New Testament are brought together by the Promise Messiah who is Oneness’s authentic word;

the Repairer of the Breach; His true breakthrough!)

Remember that this is where our Creator’s language is found, the angels on the ladder are letters that make up sounds/voice and words/speech, profound!

Spiritual Things are Seen

The third day was a marriage in Cana of Galilee and the mother of Et'Yeshua was there. Et'Yeshua and his disciples were called and here the first miracle manifested Oneness's wondrous care.

When they wanted wine the mother of Et'Yeshua said to her son, "They have no wine."
He replied, "Woman, what have I to do with thee? It is not time."

His mother said to the servants, "Whatsoever he says to you—do it—listen to him!"
Et'Yeshua said to them, "Fill the water pots with water." They filled them up to the brim.

"Draw out now and bear unto the governor of the feast." They did as he bade.
When the governor tasted the wine he called for the bridegroom, "Every man at the beginning doth set forth good wine made."

When men have well drunk, they serve that which is worse, a lower grade.
But thou hast kept the good wine until last and look; my guests are with joy and have stayed."

This was the first miracle that manifested forth the Father's glory.
His disciples and others believed on him and went forth proclaiming this story.

Those that traveled with Et'Yeshua were his brethren, disciples and his mother.
They went down to Capernaum and continued there not many days and once recovered,

Went to Jerusalem as the Jewish Passover was at hand.
He found in the temple those that sold oxen, sheep, doves, and the changes of money that were from the surrounding land.

He made a whip of small cords and drove out the sheep and oxen. He overturned the tables and said to them that sold the dove;
"Take these things hence; make not my Father's home a house of merchandise—my Father is the Father of Love.

As his disciples witness this they remembered what was written in scripture.
“The zeal of this house has eaten me up.” These words were fulfilled in a living picture.

The Jews answered, “What sign showest thou unto us seeing thou doest this thing?”
“Destroy this temple and in three days I will raise it up,” Et’Yeshua said with the
authority of their king.

The Jews said, “Forty-six years was this temple in building and wilt thou rear it up in
three days?”
Et’Yeshua spoke of the temple of his body and the Jews knew nothing of this effectual
way.

Therefore, when he was raised from the grave his disciples remembered what he had said
unto them.

They believed the scripture and the word that Et’Yeshua had spoken in Jerusalem.

Many believed in Oneness when they saw the miracles which he did.
Et’Yeshua did not commit himself to them because he knew all men—so hid.

Et’Yeshua did not entrust his fate into their hands.
He knew the heart of man!

“Selah”
(In Noah’s time Oneness declared, “The imagination of man’s heart is evil from his
youth.”
What must be done today to remove this evil heart and turn man to the truth?)

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.
He said, “Rabbi, we know thou art a teacher sent by Oneness that we may remember how
to choose.

No man can do these miracles that thou doest, except Truth be in him.”
Et’Yeshua said, “Verily, verily I say unto thee, except a man be born from above he
cannot see the kingdom of Oneness within.”

Nicodemus replied, "How can a man be born when he is old?
Can he enter the second time into his mother's womb and be born again whole?"

Et'Yeshua answered, "Verily, verily I say unto thee.
Except a man be born of water and of the Spirit he cannot spiritually see.

He cannot enter the kingdom of Oneness except the Spirit of Truth draw him in.
That which is born of the flesh is flesh and continues in sin.

What is born of the Spirit is spirit and abides in Oneness on a quest to win.
Marvel not that I said to you, ye must be born again.

The wind blows where it wishes and you hear the sound thereof.
Ye can not tell where it comes and where it goes; so is every one that is born of the Spirit
above."

Nicodemus answered and said unto him, "How can these things be?"
Et'Yeshua answered, "Art thou a master of Israel and knows not how to see?

Verily, verily, I say to you. We do know and testify that which we have seen.
Ye receive not the witness of His son! How do you expect to be redeemed?

If I have told you earthy things and you believe not because you do not hear.
How shall you believe if I tell you of heavenly things that require a heart sincere?

No man hath ascended up to heaven but he that has been born from heaven, even me.
Man is first born of flesh and remains flesh until the Spirit of Truth draws him, so, bow
the knee.

As Moses lifted up the serpent in the wilderness and once one looked, he was forgiven
and healed.
So must the son of man be lifted up that who look upon him may reap eternal life and be
to Oneness, forever sealed.

Oneness so loved His creation that He gave His only begotten son.
Whosoever believes in him should not perish but have everlasting life—believe that we
might become one.

Oneness sent not his son into his creation to condemn it,
But that the creation through the son might be saved and see our Creator's benefit.

He that believes on him is not condemned; but he that believes not is condemned already.
They who believe not in the only begotten son of Oneness will never be "*Ready!*"

What is the condemnation that we are born into today?
Men loved darkness rather than light because their deeds are evil. Yet light has come into
creation to stay.

Every one that does evil hates His light; at the end they are removed.
Neither does he come to His light lest his deeds should be reproved.

Yet, we that do truth, come more and more to His light;
Our deeds may be made manifest to show that we are born of Oneness, His delight."

Now a question arose among John's disciples and the Jews about purifying.
"Rabbi, he that was with thee beyond Jordan, to whom thou bear witness, he it is that
goes about baptizing and magnifying!"

John answered, "A man can receive nothing except it be given him from heaven above.
Now that men go to him proves the divinity of the son of love."

Ye yourselves bear me witness that I said,
'I am not the Messiah but I have been sent before him, as he is our head.'

He that hath the bride is the bridegroom. She that hath the bridegroom is the bride that
states, "Come!"
The friends who stand and hear them rejoice greatly and their joy is fulfilled, for they did
overcome.

How do we know that we overcame and are in Him? We think and speak of things that
are above.

We receive Et'Yeshua's testimony of Oneness- our true Love.

The Woman at the Well

Et'Yeshua came to Jacob's well and being wearied with his journey sat down there.
Along came a Samaritan woman to draw water and he asked her to draw a drink and share.

He said, "Give, I pray thee, a little to drink."
She answered, "How is it that you being a Jew asks a drink from me—what is it that ye think?"

I am a Samaritan and the Jews have no dealings with us."
He answered, "If you knew the gift of Oneness and who had just addressed you, you would believe and trust.

I am the living water and as ye turn and face our Creator you will be led to His garden.
Here is where the fruit receive wisdom. All other lands require well water as it remains harden."

The woman said, "Art thou greater than our Father Israel?"
Et'Yeshua answered, "Whosoever drinks of this water shall thirst again even if this be Et'Jacob's well.

Whosoever drinks of the water that I shall give him shall never thirst.
My water will have everlasting life for in the garden there is no more curse."

The woman replied, "Sir, give me this water that I thirst not, neither come here to draw."
Et'Yeshua said, "Go call thy husband and come again for what I teach requires the garden's law."

The woman answered, "I have no husband." He said, "Truly you have spoken.
To whom is your devotion?"

Thou hast had five husbands and the one you live with now he is not your husband or your cover."

She answered, "I perceive that thou art a prophet and truly loves your mother!"

Our fathers worshiped in this mountain and ye say;
In Jerusalem is the place where men ought to worship today."

Et'Yeshua answered, "Woman, believe me, the hour cometh that ye shall not worship the
Father in this mountain or Jerusalem, this ye can trust!
Ye do not know who ye worship but the children of light do, for salvation is with us!

Truth is in the Father and the Father is spirit and truth.
Remember our Moabites; she was one in Truth; our dear bittersweet Ruth.

Returning to the beginning of creation, Oneness is the light within,
Those born from above love wisdoms news, oneness is found in them!

As they move about in everyday business their whole desire is to have Oneness shine.
You please our Creator because you are born from above, in this latter day time.

The earthy will never support or like you.
Their job will be to block the progress of Oneness, too!"

The woman said, "I know that Messiah cometh. He will tell us all things."
Et'Yeshua answered, "I that speak unto thee am he and it is wisdom news of the kingdom
I bring."

His disciples returned and marveled that he talked with the woman that had the water in
hand.

Yet no man said, "What seekest thou? Or why talkest thou with a woman of the
Samaritan land?"

The woman then left her water pot and went her way.
"Come! See a man which told me all things that ever I did; is not this the Messiah, I
pray."

In the meanwhile his disciples urged him, saying, "Master eat!"
He answered, "To do the will of Him that sent me and to finish His work, this is my
meat!

This work we must finish together requires sowing and reaping of souls.
We do eat and drink to satisfy the body's need but the Father's work is gathering His
sheep into one spiritual fold."

The Samaritans came to hear him because of the woman at the well.
They did believe because they heard the truth and in each one, wisdom's news of the
kingdom, did swell.

More Truth

Et'Yeshua returns to Cana of Galilee where he made the water turn into wine.
There was a certain nobleman whose son was sick at Capernaum at this very time.

This man asked et'Yeshua to heal his son for he was at the point of death.
Et'Yeshua said, "Except ye see signs and wonders ye will not believe in Oneness's
breath.

Go thy way, thy son lives. The man believed in the Breath of Life and he went his way.
The nobleman's servants met him and said, "Thy son came alive today!"

Then he inquired of them the hour when his son began to mend?
They said unto him, "Yesterday at the seventh hour the fever left him."

The father knew that it was at the same hour that Et'Yeshua said, "Thy son is alive."
He and his whole household believed because the child was
revived.

On the Sabbath Et'Yeshua walked to the pool of Bethesda where lay a great multitude of
impotent folk.
They were halt, blind, withered, lame, paralyzed, waiting for the moving water so they
could soak.

An angel troubled or stirred up the water; whosoever then stepped first into it was made
whole,
This was done at a certain season; what ever disease that person had he was cured is how
the story is told.

Et'Yeshua saw a certain man who had an infirmity for 38 years lying near the pool.
He said to him, "Wilt thou be made whole?" He answered, "I have no one to put me in.
Do I look to you a fool?"

Et'Yeshua answered, "Rise, take up thy bed and walk."
Immediately the man was made whole and walked; but the Jews stopped him to talk.

"It is the Sabbath day; it is not lawful for thee to carry your bed!"
He answered, "He that made me whole the same said for me to carry my bed—so I have
done as he said."

They answered him, "Who is this man?"
He did not know. Et'Yeshua had withdrawn himself and watched the man as he now did stand.

Sometime later Et'Yeshua saw him in the temple and said,
"Behold, thou art made whole; sin no more lest a worse thing come to you and you be pronounced dead!"

The man departed and told the Jews that it was Et'Yeshua who made him whole.
Therefore, did the Jews persecute Et'Yeshua and sought to slay him because they could not keep him under their control.

Et'Yeshua answered them, "My Father works until this time and I work, too."
Not only had he broken the Sabbath but said that Oneness was his Father making him equal to Him in the eye of the Jew.

Therefore they sought the more to kill him.
And Et'Yeshua continued to confront them!

"Verily, verily, I say unto you, the son can do nothing of himself, but what he sees the Father do.
What things so ever He doeth, these also doeth the son likewise, too.

The Father loves the son and shows him all things that he does compel.
He will show him greater works than these that ye may marvel!

As the Father raises up the dead and gives them life;
Even so the son gives life to who he will even to the faithful housewife!

The Father judges no man but hath committed all judgment to His son.
All men should honor the son and be one with the Father. This love creates one.

"Selah"
(Remember, when Et'Abraham intercedes for Sodom and says "Shall not the Judge of all the earth do right?"
Here Et'Abraham saw the son of Oneness as our judge, believe and receive this word, become whole, because you have heard advancing light.)

He that hears my word and believes on Him that sent me;
These have everlasting life and will not come into condemnation, says the Father,
through His spirit—eternity!

The hour is coming and now is when those that sleep shall hear my voice.
They that hear will be revived by the letters of Oneness, rejoice!

Marvel not because Oneness has given the son of man authority to execute judgment.
All in the graves shall hear his voice. They shall come forth in the Second Advent.

These that are born from above—unto resurrection of life; those that have done evil—
unto resurrection of damnation.
As the Father has life, so has He given life to his son; to witness his life to the entire
world for their eternal salvation!

I can of mine own self do nothing: as I hear, I judge, and judgment is just.
I seek not my own will but the will of the Father which hath sent me—trust.

“Selah”

(As Jonah was a sign unto the Ninevites so shall the son of man be to this generation.
The queen of the south (the women that is the representative of Dinah) shall rise up in
judgment and condemn man for their deliberate sin against Truth’s creation.)

Even though John the Baptist bore witness unto the truth, I receive no testimony from
man.

These things I say that we might be one because the aleph-bet fulfills our Creator’s plan.

John did witness to you of me; ye were, for a season, willing to rejoice in his light, a light
that did shine.

I have greater witness than that of John. The works which the Father hath given me to
finish reveals the Father’s love to those that are refined.

The Father Himself, which hath formed me of the earth, hath borne witness of me
through His word.

Ye have neither seen His shape nor His voice heard!

Today, if ye shall hear with an ear or see with an eye;
The life, light, love, or word;
This is Messiah, he, do not deny!

When you search the scriptures if you do not find light; eternal life;
Then you have missed me and my Father for another purpose called strife!

Et'Yeshua came to fullfill his Father's name;
If another shall come in his own name, him ye will receive causing the ground poverty
and shame.

Moses wrote of Et'Yeshua. If you believe Moses you would believe me.
If ye believe not his writings how shall ye believe the word written today which will help
you to see?

Et'Yeshua had a following because of the miracles which he did on them that were
diseased.
He said unto Philip, "Whence shall we buy bread that these may eat and so Oneness will
be pleased."

Philip answered, "How can we feed so many with so little—two hundred penny!"
Andrew said, "Here is five loaves and two fishes—but what are they among so many!"

Et'Yeshua knew what he was to do; "Make the men sit down."
They sat down in number, about five thousand, on the green grassy ground.

When he had given thanks, he distributed to the disciples and the disciples to them that
were set down.
They gathered up the remaining fragments so that nothing was lost; a proof of his crown.

What were gathered were twelve baskets from the fragments of the barley loaves—as the
men watched they began to comprehend.

They said, "This is of a truth that Prophet that should overcome death and sin."

When Et'Yeshua perceived that they would come and take him by force to make him a king.

He departed again into a mountain, himself alone to ponder, pray and sing.

When evening was now come, his disciples went down to the sea of blue.
They boarded a ship and went some distance as a great wind arose and blew.

When it was dark, there came Et'Yeshua walking on water to be with those he loved.
He said, "It is I, be not afraid," so they received him like a miracle, sent from above.

The men that were fed looked for Et'Yeshua and when they found him they said, "Rabbi,
how did you get here?"

Et'Yeshua answered, "Verily, verily, I say unto you, ye seek me not because of the
miracles but because ye did eat without fear.

Labor not for meat which perishes but live for that meat which endures unto everlasting
life.

The son of man gives you this life and then seals you as his bride or housewife.

They said, "What shall we do that we might be accepted now?"
Et'Yeshua answered, "This is the work of Oneness that you believe on Him whom He
hath sent—this is our eternal vow."

They answered, "What sign may you do that we too may see and believe?
Our fathers did eat manna in the desert—as it is written, He gave them bread and their
bodies were relieved."

Et'Yeshua answered, "Moses gave you bread to sustain the body, the manna from
heaven.

I am the bread that is unleavened.

Then said they unto him, "Rabbi, evermore give us this bread!"
Et'Yeshua answered, "I am the bread of life—he that cometh to me shall never thirst or
hunger— for as Et'Abraham was, so am I, the head.

The Father's will is the Father's work. This is the Father's will which He hath sent me
with these words to say.

Every one who knows the son and believes on him has everlasting life and I will raise
him up at the last day."

So they murmured, "No man can come to me except the Father which hath sent me draw
him near.

I will raise him up at the last day—I speak sincere!

It is written in the prophets and they shall be all taught of Oneness so every man that hath
heard;

He hath learned of the Father because he listened and turned—only these come to
me for they have tasted His word.

The Truth and I are one. He it is that is in me.
He that believes in me hath everlasting life and has been set free.

I am the bread of life. Your fathers did eat manna in the wilderness and are dead.
When you are fed from me, only life and words of light are thought and said.

My flesh will be given as the lamb of Oneness, only once for the atonement of sin.
The words that I speak unto you, they are spirit. They who believe will have eternal life
and win.

Therefore, be careful of all things—pray and fast so you can turn and face
The Father of lights—the perfect overcomer's place.

Many turned away because the love of Truth was not found in them.
As it was, Et'Yeshua had chosen twelve. One was a devil to block and betray him.

When Et'Yeshua's departure became nearer—greater was the division.
His own brothers did not believe—a sign of the end of our Creator's protection.

"The world cannot hate you—but me it hates.
I testify of it that the works thereof are evil, full of debates."

The men of the temple stated, "How does this man know letters having never learned?"
Et'Yeshua answered, "My doctrine is not mine—but Him that sent me—you who have
man's letters discern!

If you do my Father's will, you shall know the truth and the truth shall set you free.
Did not Moses give you the law and yet you do not keep it! Why do you go about trying
to kill me?

Moses gave unto you circumcision, and ye, on the Sabbath day, circumcise a man.
Why are you angry at me because I heal and make whole on the Sabbath day—I am
under my Father's command!

I am your judge for ye do not know how to judge in truth!
Out of the believers belly shall flow rivers of living water—this is proof.”

As He continued to teach in the temple, they brought unto him a woman taken in
adultery—in the very act!

Moses law said to stone her—but how do you judge this, done in broad daylight, a
dishonoring fact?

Et'Yeshua stooped down and with his finger wrote on the ground as though he heard
them not at all.
When they continued asking he said, “He that is without sin among you, let him first cast
a stone at her—any of you that Oneness has called.”

One by one they went away, beginning at the eldest even unto the last.
Et'Yeshua was left alone with the woman. As he looked at her he could see her past.

He said, “Woman, where are those that accuse you. Hath no man condemned thee?”
She said, “No man, lord,” as she gazed upon the man that set her free.

He answered, “Neither do I condemn thee. Go and sin no more.”
She thanked Oneness above for giving her truth and the words of forgiveness that opened
for her a new and effectual door.

Et'Yeshua said, “I am the light of Truth's creation—he that follows me shall not walk in
darkness.

He that loves me will love Truth, the everlasting Father and to this, will he confess.

“Selah”

(The spirit of Oneness moved upon the face of the waters. He said, “Let there be light;
After the words were spoken there was light.
Oneness saw the light that it was wonderful so divided the light from the darkness and
because of light we are blessed with spiritual sight.)

Now the Pharisees said, “You bear record of thyself—thy record is not true. This is what
we say.”

Et’Yeshua answered, “Ye cannot tell where I came from or where I go. Ye judge after
the flesh, I judge no man this way.

Yet if I judge, my judgment is true for I am not alone but I and the Father that sent me are
one.

I bear witness of Oneness, our Creator and the Truth that sent me bears witness of His
son.

They answered, “Where is thy Father?” He said, “Ye neither know me nor my Father
from above.

Ye must come to me first and believe, and then ye will be shone the Father of Love.”

Ye seek after your earthy fathers. They are dead!
As I have said, “Come to me and believe for I am your living head.

You shall seek me and shall die in your sins. I go my Father’s way.
Whither I go, you cannot come, for you have gone astray.

You are from beneath—darkness; I am from above—light.
You are from this world—sin; I am of Oneness’s creation—precious delight.

I do those things that please my Father. I do nothing of myself except for what He
taught.

He that sent me is with me; the Father hath not left me alone, not even in thought.”

Then to the Jews that believed—"If you continue in my word you are my disciples indeed.

You shall know the truth and the truth shall set you free for you are the promise seed.

They answered him, "We are Et'Abraham's seed, never in bondage to any man; how do you say, you shall be made free?"

Et'Yeshua said, "Whosoever does not love me are in bondage with eyes and hearts that do not see!

I know that you are Et'Abraham's seed. You seek to kill me because my word hath no place in you.

That which ye have seen your own father's do, that you do!

If Oneness were your Father, you would love me.

Why do you not understand my speech; even because ye cannot hear my word! You are spiritually blind and cannot see.

You are of your father the devil and the lusts of your father you will do.

He was a murderer from the beginning and abode not in the truth but lies did he pursue.

He that is of Oneness hears our Creator's words.

His word testifies by His spirit, so love is heard."

The Jews answered, "We say that ye are a Samaritan and hast a devil."

Et'Yeshua answered, "I have not a devil but I am with my Father. You do dishonor me just as your father, the rebel.

Your father Et'Abraham rejoiced to see my day!

He saw it and was glad and so will the believers today.

I declare to you that we are one, I Am."

The Jews then took up stones to cast at him because they could not rejoice with their father, Et'Abraham.

Et'Yeshua hid from them and went out from the temple through another way.

He saw a man which was blind from his birth. Begging was his work each day.

His disciples said, "Master, who did sin, this man or his parents that he was born blind.

Et'Yeshua answered, "All have sinned and this blindness is due to the perception of Truth in this era of time.

The works of Oneness should be made manifest in him so truth can shine.
I must work the works of Him that sent me. Love, life, and light is kind.

Night cometh when no man can work, for night has no advancing light.
As long as I am in the world I am His light that shines forth awakened sight.”

When he had thus spoken he spat on the ground.
He made clay of spittle and anointed the eyes of the blind man that he found.

He said to him, “Go wash in the pool Siloam, interpretation, ‘Sent’.”
He went his way, washed and came seeing—what an exciting event!

The neighbors said, “Is not this he that sat and begged?”
Some said, “This is he.” Others said, “He is like him.” He said, “I am he—Oneness has removed my plague.”

They said unto him, “How were your eyes opened that you can see?”
He answered, “A man named Messiah anointed mine eyes and I did wash in the pool Siloam. Now I am free.”

They said, “Where is he?” He answered, “I know not,” it was the Sabbath day.
They brought the man that was once blind to the Pharisees, straightaway.

Once he told his story to the Pharisees, there was a division among them that claimed to cling.

Some said, “He is a sinner and keeps not the Sabbath,” while others said, “How can a man that is a sinner do such a thing?”

The Jews did not believe. They asked the man’s parents of their son’s condition.
“Is this your son who you say was born blind? How then do you view his transformation?”

His parents answered, “We know that this is our son and that he was born blind.
By what means he now sees we know not nor who opened his eyes to shine.

He is of age, ask him. He shall speak for himself as he does rejoice this day.”
The blind man gave Oneness the praise through the healing hands of His son—our open doorway.

If the Jews called Et’Yeshua a sinner, the blind man did not know.
One thing he did know, he was blind, and he could now see, which made him glow.

They said, “What did he do to thee? How did he open your eyes?”
He answered, “I have told you already, you did not hear my reply.”

“We know that The Spirit of Truth spoke unto Moses—as for this fellow, we know not from where he came.”

He answered, “Why, herein, is a marvelous thing, he hath opened my eyes and has caused a quaking in my human frame.

We know that Oneness sees sinners and views their tears.
If any man return to our Creator and does His will him He does hear.

Since the world began, has any man been able to open eyes of one that was born blind?
If this man was not of Oneness, he could do nothing, no nothing at anytime.”

They answered, “You were born in sin and do you teach us?” And they cast him out!
Et’Yeshua found him and said, “Do you believe in the son of Oneness without any doubt?”

He answered, “Who is he, Rabbi, so I might believe in him today.
Et’Yeshua said, “You have both seen him and it is he that talks with you this day.”

He answered, “Rabbi, I believe,” and returned to our Creator in that same place.
Et’Yeshua said, “For judgment, I am come into this world as all things bear a spiritual or fleshy taste.

They which see not, might see, they that see might be made blind.
This is a spiritual law to those that my Father has made ***humble*** at my time.

Some Pharisees heard these words and said, “Are we blind also?”
Look, the word Pharisees has the word see in it. Therefore, your sins remain and you
reap what you sow.

“Verily, verily he that enters not by the door into the sheepfold but climbs up some other
way;
The same is a thief and a robber whose desire is to steal and destroy the precious prey.

He that enters in by the effectual door is His shepherd of the sheep.
The sheep hear his voice and return humbled that they may rest at his feet.

He calls his own sheep by name and they follow his voice.
A stranger they will not follow, but flee, for His shepherd is their choice.

Verily, verily, I am the door for the pure sheep.
All that ever came before me are thieves and robbers that wanted to steal and keep.

The true sheep do not hear the robber’s voice.
I am the Door—if ye come to me, you have returned! This remains your ultimate choice!

We know the thief will come to steal and kill and stir up strife.
I am come that the sheep might prosper and receive abundant life.

I am His shepherd. This shepherd gives his life for His sheep.
The hired man sees danger and runs away leaving the sheep unprotected at the devourer’s
feet.

The hired man is a man that has artificial love for the sheepfold.
He cares only for himself and those of his own household!

Et’Yeshua is His shepherd and his own, know the sound of his feet.
As the Creator knows me, even so know I the Creator. I lay down my life for the sheep.

Gentiles, I have, which are not of the Jewish fold.
Them, also, I must gather into one; with one shepherd—this creates the golden road.

My Father loves me because I lay down my life that I might take it again.
No man takes my life from me. I lay down my life of myself for man's sin.

I have power to lay my life down and I have power to take my life again.
This commandment have I received of my Father herein."

Et'Yeshua walked in the temple at the time of the Jewish Feast of Dedication.
The Jews said to him, "How long do you make us to doubt?
If you are the Messiah, plainly tell us that we may be as the walls of Jericho and give a
loud shout!"

Et'Yeshua answered, "I come to fulfill my Creator's plan and you do not believe the
works I do.

You believe not because you are not my sheep as I said unto you.

My sheep hear my voice and I know them and they follow my command.
I give unto them eternal life and they shall never perish; neither shall any man pluck them
out of my hand.

My Father, which gave them to me, is greater than all.
No man is able to pluck them out of my Father's hand to cause them to fall.

I and my Father are one.
He has sent me to the earth to fulfill His joy of power through His only begotten son."

The Jews took up stones again to stone him there.
"For which perfect works do you stone me?" Et'Yeshua declared.

They answered, "For a perfect work we stone thee not, but for blasphemy and because
you make yourself Oneness, above all."

Et'Yeshua answered, "Whom the Father hath sanctified and sent into His creation, you
are blaspheming! I am the son of Love, Life and Light and by this name *I am* called.

If I do not the works of my Father, believe me not.
Though you believe not me, believe the works that the Father is in me and me in Him—
we believers are the Father's forget-me-nots."

Therefore, they sought again to take him; but he escaped out of their hand.
He went away, beyond Jordan, into the place where John first baptized in the land.

Mary resorted unto him and said, “John did no miracle.
All things that John spoke of Et’Yeshua are true—with him there is no obstacle.

Many believed him and did go about rejoicing and singing in their hearts.
What does the Spirit of Truth say to you now? Say amen! That you may be set apart!

What is in the Breath of Life?

Lazarus, the brother of Martha and Mary, became ill and needed a physician.
Therefore, his sister sent word to Et'Yeshua about his sick condition.

When Et'Yeshua heard the news he said, "This sickness is not unto death,
But for the glory of our Creator that eternity might be manifested by His breath.

"Selah"

(Our Creator formed man of the dust of the ground.
He breathed into his nostrils the breath of life creating man's crown.)

Et'Yeshua did not go to those he loved right away but stayed two days more in the same
place.

When he was ready to go to Judea to see Lazarus, his disciples feared of the stoning he
might taste.

Et'Yeshua said, "Are there not twelve hours in the day.
If any man walks in the day he stumbles not. He sees the light and goes our Creator's
way."

"Selah"

(Our Creator said let there be light and by the spoken word there was light.
This light is the word that pushes darkness from our sight.)

If a man walks in the night, darkness; He stumbles because there is no light in him.
These things said he and after that he said to them.

"Our friend Lazarus sleeps, I go that I may awake him out of sleep.
The disciples answered, "Rabbi, if he sleeps, he shall do well and his health he shall
keep."

His disciples thought he spoke of resting in sleep but Et'Yeshua spoke of death that
rested upon his brother.

Et'Yeshua said plainly, "Lazarus is dead and is wrapped in a white linen cover."

When Et'Yeshua arrived, Lazarus had been in the grave four days and many friends came to comfort and support.

Martha went to meet Et'Yeshua but Mary sat still in the house and waited for her report.

Martha said unto Et'Yeshua, "Rabbi, if thou had been here my brother would not have died.

Even now, whatsoever thou wilt ask, He will give it to you; He does abide."

Et'Yeshua said, "Thy brother shall rise again today."

Martha answered, "Yes, he shall rise again in the resurrection as a sunbeam ray."

Et'Yeshua said, "I am the resurrection and the life; he that believes in me, Though he were asleep in death, yet shall he live and be set free.

Whosoever lives and believes in me shall never die spiritually. Believe you this?" She answered, "Yea, Rabbi, I believe that you are the Messiah the son of Oneness," and gave his cheek a welcoming kiss.

She went her way then called her sister secretly, saying, "Master is come and calls for thee!"

Mary arose quickly and came to Et'Yeshua and fell upon her knee.

Weeping, she repeated what her sister said, causing Et'Yeshua to groan. He said, "Where have you laid him," as he wept and moved toward the large round stone.

Then said a few Jews, "Behold how he loved him. Others said, "Could not Et'Yeshua have caused this man not to suffer."

Et'Yeshua, again groaning in himself, came to the grave of his brother.

Et'Yeshua commanded, "Take away the stone!"

Martha replied, "Rabbi by this time he stinks—four days!" as she gave a sighing moan.

Et'Yeshua said unto her, "Said I not unto thee that if thou would believe, Thou should see the glory of Breath! Do not grieve!"

The stone was taken away. Et'Yeshua, as he looked up, said, "Father I thank thee that
you have heard me."

Then with a loud voice he cried, "Lazarus, come forth that all may see!"

He that was asleep in death came forth, bound hand and foot.
"Loose him," Et'Yeshua sounded, "and see for yourself—Look!"

The Jews, which were with Mary, did believe.
The others went the way of the Pharisees as they were not drawn by the Father and could
not Messiah perceive.

Preparation

The Pharisees and Chief Priests gathered and said, “What can we do to protect our position?
If we let him be, all men will believe. The Romans will come and take our place and nation.”

Caiaphas, the high priest said, “You know nothing at all. One man should die so that the whole nation perishes not.”

He prophesied that Et’Yeshua should die for their nation and this no one would stop.

Not for this nation only, but to gather in one, all creation’s children that were scattered abroad.

From that day forth they took counsel together to put to death Et’Yeshua, the Lord.

Et’Yeshua walked no more openly among the Jews.
He went to Ephraim and there continued with his disciples—this did he choose.

The Jews’ Passover was nigh at hand.
Many went to purify themselves in Jerusalem’s land.

Then, sought the Jews for Et’Yeshua and spoke among themselves as they stood,
“What think ye? Will he not come to the feast to be with the brotherhood?”

It was six days before the Passover and Et’Yeshua went to the house of Lazarus, whom he raised from the sleep of death.

They made him a supper and Martha served and praised Oneness for His miraculous breath.

Lazarus sat at the table with Et’Yeshua while Mary took ointment and anointed Et’Yeshua’ feet.

She wiped his feet with her hair as the odor filled the house—so sweet.

Judas, the betrayer said, “Why was not this ointment sold and given to the poor?”
This he said not that he cared for the poor—but because he was a thief, like a lion that eats his prey and then roars.

Et'Yeshua said, "Let her alone, against the day of my burying hath she kept this. The poor you have with you always—but me you have not always," then Mary rose and gave her Master's cheek a tender kiss.

Many people of the Jews knew that he was there. They came to see Et'Yeshua as well as Lazarus. Some were just curious while others sincerely cared.

These Jews wanted to put Lazarus to death also because of the recent miracle which made some believe. When the people heard that Et'Yeshua was coming to the feast at Jerusalem, they were truly relieved.

They took branches of Palm trees and went forth to meet him and cried, "Hosanna, blessed is the king of Israel that cometh in the name of creation, purified!"

Et'Yeshua found a young ass and sat thereon. "Behold, your king comes sitting on an ass's colt! Fear not, daughter of Zion."

These things understood not his disciples at the first about him. When Et'Yeshua was glorified, they remembered that these things were written and they had accomplished them.

The people that were witness of Lazarus being raised from the dead met Et'Yeshua along the way. The Pharisees said, "See you have accomplished nothing, behold the world is gone after him today."

There were certain Greeks among them that came to worship at the feast. They said to one of the disciples, "We would like to see Et'Yeshua, the day star of the East."

Et'Yeshua answered, "The hour is come that the son of man should bring glory to his Father, Truth of all creation. Verily, verily, I say unto you, except a seed of wheat fall into the ground and die, it remains alone, no multiplication.

If the wheat seed dies, it brings forth much fruit from a fertile ground.
Without fertile ground no seed can grow and multiply, but stays dormant until found.

He that loves his life apart from creation shall lose it.
He has only “me” and the desires of this world making him unfit.

He that hates his life in this world shall keep it.
To express Oneness, one stands like a garden tree and weathers the counterfeit and hypocrite.

If any man serve me let him follow me and where I am there shall also my servant be.
If any man serve me, him will my Father love and eternal life will he see.

Now, in my soul I do feel troubled and what shall I say?
Father, save me from this hour! But, for this cause, came I, to this day.

Father, glorify your presence.” Then, there was a voice from heaven like thunder.
“I have both glorified and will glorify your works through My breath—a showing of My omnipotent wonder.”

Et’Yeshua answered, “This voice came not because of me but for your sakes.
Today is the judgment of this world; the prince of this world shall be cast into the fiery lake.

After I am lifted up from the earth, my Father will draw all that believe, to me.”
This he said, implying what death he would endure and how this event would help them to see.

The people answered, “The law said that Messiah abides forever.
What do you say? The son of man must be lifted up, however?

And who is this son of man?
Is this also in your Father’s plan?”

Et’Yeshua answered, “Yet a little while is the light with you. Walk while ye have the light.
Peradventure, the darkness come upon you, for he that walks in darkness has dimmed sight.

While ye have the light, believe in the light that ye may be the children of light.”
These things spoke Et’Yeshua, then departed and hid from their sight.

He hid because they had no light nor did they believe in the miracles that showed his
Father’s power.
“Who hath believed our report and to whom hath the arm of our Creator been revealed,”
said Isaiah in his hour.

Isaiah continues, “He hath blinded their eyes and hardened their hearts that they should
not see with their eyes;
Nor understand with their heart and return to our Creator who heals and does not despise.

This was Isaiah’s testimony when Oneness revealed the son to him.
Today we have the same condition—blind eyes and hard hearts—to whom creation will
condemn.

Many chief rulers believed Et’Yeshua but did not confess him lest they be put out of the
congregation.
They love the praise of men and the things of the world more than health, and His
creation.

Et’Yeshua cried and said, “He that believes me believes not just me, but Him that sent
me!
He that sees me sees Him that sent me—glory to The Breath of Life as He sets us free!

I have come as His light into the world. Whosoever believes that the Father sent me,
Should not abide in darkness but have eyes to see.

If any man or woman hear my words and believe not, I judge him not today.
I came not to judge the world but to save man who is created from the earth offering
clay.

He that rejects me and receives not my words hath “one” that judges him, the same for
today.

The word that I have spoken, the same word shall judge him in the last day.

I have not spoken of myself, but the Father which sent me.
He gave me understanding of what I should say; I am the door— with the correct key.

I know that His peace is life everlasting found in a quiet resting place.
So I speak His words as I hear from the Spirit of Truth—His light shines in my face.

The Reaping of Souls

After supper Et'Yeshua arose and laid aside his garments, took a towel and girded himself as a servant.
He poured water into a basin and began to wash his disciple's feet as their confidant.

When he came to Peter's feet, Peter said, "Master, do you wash my feet?"
Et'Yeshua answered, "What I do you know not now, but you shall know hereafter, once I am complete."

Peter answered, "You shall never wash my feet."
Et'Yeshua said, "If I wash you not, you will have no part with me. My Father you will never greet."

Simon Peter said, "Master, not my feet only but also my hands and my head!"
Et'Yeshua answered, "He that is washed by the word needs only to wash his feet—he has been harvested.

So ye are clean, but not all!"
Et'Yeshua knew who should betray him, therefore, said he, "You are not all clean—ye calves in the stall!"

Once he completed this act of kindness he sat down. "Do you know what I have done to you?

Ye call me master and lord, and ye say well, for so I am—this is true.

If I am your lord and master and have washed your feet ye aught do the same.
Love thy neighbor as our Creator has loved you and ye shall have no shame.

I have given you one example of kindness, ye should do as I have done—love thy brother to the end.

Verily, verily I say unto you, the servant is not greater than his lord—this is wisdom's News—go forth and defend.

Neither is the word greater than our Creator who sent the word for His glory.
If you know these things, happy are you, if you do them, reaping the promised story."

Betrayal

I know whom I have chosen—but that the scripture may be fulfilled for those eyes
prepared to see.

He that eats bread with me hath lifted up his heel against me.
Now I tell you before it come, that, when it comes to pass, you may believe that I am he.

Verily, verily I say unto you he that receives whomsoever I send receives me.
He that receives me receives Abba the Father in purity.

Once Et'Yeshua spoke, he became troubled in spirit, testified and said,
“Verily, verily I say unto you that one of you shall betray the Head.”

Then the disciples looked one on another wondering who was the deceiver.
John was leaning on Et'Yeshua's bosom, the disciple he loved because he was the
unwavering believer.

Simon Peter beckoned to John. He asked Et'Yeshua who is the culprit.
John said unto Him, “Master, who is it?”

Et'Yeshua answered, “He it is to whom I shall give a sop after I have dipped the bread.
When he had dipped the bread, he gave it to Judas Iscariot, the traitor and not the head.

Darkness entered into Judas, then Et'Yeshua said, “What you do, do quickly.”
No man at the table knew for what intent he spoke to the betrayer deliberately.

Some of them thought because Judas had the bag that he was told to buy for the feast or
the poor.

He then having received the bread went immediately out into the darkness—never to
enter light's effectual door.

Et'Yeshua said, “Now is the son of man glorified and Oneness is glorified in him.
If our Creator be glorified because of the word, so it be to those that live the garden law
called “them.”

Love One Another

Children, I am with you only for a little while.
Whither I go you cannot come now, my child.

A new commandment I give unto you;
That you love one another as I have loved you, too.

By this shall all men know that you are my disciples, if you have love one for another.
Simon Peter said, “Master where are you going? You are the son of man; our spiritual brother.”

Et’Yeshua answered, “Where I go you can not follow me now.
You shalt follow me afterwards—to you, this is my vow.”

Peter answered, “Master why can I not follow you now. I will lay down my life for your sake.”

Et’Yeshua said, “The crier shall not blow the shofar until you have denied me thrice, then you will awake.

Let not your heart be troubled; you believe in our Creator, believe also in me.
In my Father’s house are many mansions—if it were not so, I would have told you. I go and prepare a place for the free.

If I go and prepare a place for you I will come again and receive you unto myself.
Where I am, there you may be also. You know the way—it is total health!”

Thomas said, “Master we know not where you go, so how can we know the way?”
Et’Yeshua said, “I am the way, the truth, and the life. No one cometh unto the Father but by me, I say.

If you had known me, you should have known my Father, also.
You know and see Him through the spirit with in you—wherein ye must grow.

Philip then replied, “Master, show us the Father and it will satisfy us.”
Et’Yeshua answered, “Have I been so long with you and yet hast thou not known Trust?

He that hath seen me hath seen our Creator. How can you say then?
Show us the Father, Thomas the twin!

I am in the Father and the Father is in me?
The words that I speak unto you are truth and light —can't you see?

Believe in the word— the very works of the Father are in the free and simple.
The works I do revive the very being housed in the body, our sacred temple.

Greater works by man will be seen in the latter days.
But unless the works and words bring health and awake the spiritual nature, it is
counterfeit in some ways.

Whatsoever ye shall ask in Truth; that I will do.
The words you speak each day shows the degree of light within. Remember, I am words,
your language, to you.

If you love me, keep the first day of creation and our Creator will give you comfort and
support.

He will give you the spirit of truth whom this world cannot receive as they do not love
life and are like a troubled worrywart.

I will not leave you comfortless. The Spirit of Truth will come to you and the darkness
will seek you no more.
You see me—I live, you shall live also and be taken up through the effectual sacred door.

At that day, ye shall know that I am in my Father and you in me, and I in you.
He that loves my Father's creation and keeps their health, he it is that loves me, too.

He that loves me shall be loved of my Father and I will love him in oneness.
Another asked, "Master, how is it that thou wilt manifest thyself unto us and not unto the
world—darkness?"

Et'Yeshua answered, "If a man or woman love me he will keep His words and He will
protect them.

Together we will abide and forever stand against the darkness of sin.

He that loves me not, they will not keep my words or sayings.
They reap the word from the world with its heavy weighing.

My word is not my own but belongs to the Father which sent me to the earth.
These things have I spoken unto you like a baby ready to be birthed.

The Comforter, the Holy Spirit, the Spirit of Truth, he, shall teach you all things.
Whatsoever I have said unto you he will bring to your remembrance so that you may
sing!

Peace I leave with you, my peace I give unto you—be still and wait.
There is no peace in the world, only strife, contention, confusion, and hate.

Be not troubled or afraid, rather rejoice.
My Father is greater than I—again I say rejoice, for the creation of His voice.

Hereafter, I will not talk much with you. The prince of this world is here and has no
light.”
Even today we show love to those caught in the darkness and by the power of love we
push and birth new eyesight.

I am the tree of life and my Father is our Creator.
Every branch has a chance to bear fruit—some are removed and others are purified—
according to our Separator.

How do we stay clean even today?
“You are cleansed through the word which I have spoken unto you; love Oneness so he
can direct your path. Pray!

Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the
tree;
No more can you remain clean except by the daily washing of the word.
Awake, this is me!

I am the tree of life and you are my branches. He that abides in me and I in him the same
brings forth good fruit.
For without me you can do nothing—except become the whore which stinks and pollutes.

How is my Father glorified?
When you bear fruit, you speak and act with love, this is my Father's disciple magnified.

As the Father has loved me,
so have I loved you—continue in my love—your eternal destiny.

If you keep oneness, you shall abide in His love.
I have returned to the first day of creation and will again abide with Him above.

These things have I spoken unto you that my joy might remain in you.
That your joy might abound and be in full magnificent view.

This is Abba's love, life and light, that you love one another as I have loved you to the
end.

Greater love hath no man than this—that he lay down his life for his friend.

You are Abba's offspring if you do whatsoever the Spirit of Truth commands.
Henceforth, I call you not servants—remember—you are on my right hand.

I have called you my brother, sister or mother if you do the will of my Father, the
Creator.

All things that I have heard of my Father, I have made known unto you—I am your
Testator!

You have not chosen me but I have chosen you to exercise faith and acquire the gifts of
the Spirit of Peace.
That peace should remain on the earth as you learn to love life first, causing Abba's glory
to increase.

If the world hates you, you know that it hated me first.
If you were of the world the world would love you and there you would be nursed.
You are not of the world; my Father has chosen you setting you apart from the world that
hates.
This is the Creator's word. If you love me, love one another and refuse antagonistic
debate.

The world is a false imitation of love, life and light and their words reveal the state of their heart.

The world has no cloak for their sin for the words they speak reveal that they remain in the dark.

No other man has ever done the works which My Father gave me to perform.
Because they do not see, their sins remain, like a hidden irritating thorn.

All this needs to be so scripture is fulfilled. They hated without a cause; this they did to me.

However, we know today that those that hate no longer have control over the children of light because the Father has set them free.

As the Comforter testifies of the Father and me; you also will bear witness.
By our oneness in Spirit we bless.

These things have I spoken unto you that you should not be offended, angry or sad.
The unbelievers shall put you out of their worship place, even today, and secretly say
you have lost the spirit and are bad.

Whosoever kills the spirit will think he does Abba a good service but this you must see.
These things will they do to you because they have not known the true Father or me.

I go my way to Him that sent me. Sorrow shall fill your heart.
I go away, for if I go not away the Comforter will not come unto you—therefore I do depart.

As the Spirit of Truth reproves the world of righteousness, judgment and sin,
You will be revived because you believed—you will be where I am.
Hasatan is cast into the bottomless pit—Say to all we did win!

The Spirit of Truth will show you things to come. He will guide you into all truth,
whatsoever He shall hear.
He shall glorify and testify of me and my Father—you shall speak glorious words,
celebrate and cheer!

A little while and you shall not see me. Again a little while and you shall see me, my child.”

What does this mean questioned the disciples as they asked among each other this,
saying, “A little while.”

“Do you inquire among yourselves of that which I just said?
Understand, ye shall weep and lament but the world shall rejoice over the chosen Head.

We enjoy that a child is born into this world of suffering and grief.
A new born brings forth happiness and gives humanity a sense of relief.

You have sorrow; you will see me in a little while and rejoice.
No one can take away the joy seen in your face or joy heard by the sound of your voice.

We go to the Father like a little child with love who knows no strife.
Here we ask and receive so our joy may be fulfilled in our earthly life.

These things have I spoken unto you in proverbs—the time is here.
I shall no more speak with proverbs but show you plainly of the Father, sincere.

The Father himself loves you because you have loved me.
You believed that I came from Oneness to set you free.

Do you now believe in His son?
To not fit except with the one that loves proves you are with him—the body is matured,
sealed and one.

The following words spoke Et'Yeshua as he lifted up his eyes to heaven.
“Father, the hour has come; glorify your son that
Your son also may glorify You,” as Your perfect tree in the garden.

Thou hast given him power over all flesh that he should give eternal life to those that
believe.
This is life eternal, that they might know You, the only true Father and His Messiah—
therefore receive!

I have glorified You on the earth.
I have finished the work which You gave me to birth.

O Father, glorify me with You as we move the promise seed of Your creation.
Those that You gave me I have kept and they too receive purification.

I no longer am in the world but these are shining in the darkness as I come to thee.
Holy Father, keep those whom thou hast given me.

That they may be one;
As we are one;
Children of light that see!

While I was with them in the world I kept Your presence at all cost.
Those that You gave to me I have kept and none are lost.

Only the son of perdition and his followers are lost that the scripture might be fulfilled.
Now, I come to You, Father; thou who has the eternal seal.

I have given them Your word by faith and through grace.
The world hated them because they are keepers of the garden and seek Your holy face.

We are known by I AM and are kept from evil; a family of doves.
Rich with health, success and agape love!

Sanctify them through Your truth: Your word is truth and grace.
As You have sent me into the world, have I also sent them in haste.

More do I pray for those that shall believe on me through Your words bringing health and
trust.

That we all may be one, Father; who are in me and I in You that they also may be one
with us.

The glory which You gave me I have given to them;
That they may be one even as we are one—singing sacred hymns.

I in them and You in me that they may be made perfect in one.
That the darkness may know that You have sent me and have loved them as You have
loved Your son.

Father, I will that they also whom You have given me be with me where I am.
You loved me even declares Et' Abraham.

O, righteous Father, the world has not known You: but I have known Thee.
Your believers have known that You have sent me.

I have declared unto them Your unchanging name.
The love wherewith You have loved me may be in them because they believed in Your
only begotten son, without shame.

No Greater Love

Once all this was spoken Et'Yeshua and his disciples entered the garden.
Judas and a band of men came with torches, weapons and hearts that were hardened.

“Selah”

(Esau with his 400 band of men is like Judas. Both have hard hearts!
Please remain humble so that the Spirit of Truth can impart!)

Et'Yeshua knowing what would happen said unto them, “Whom do you seek?”
They answered, “Et'Yeshua of Nazareth,” is the man to whom we would like to greet.

Et'Yeshua said unto them, “I am he,” you have found.
As he breathed upon them with these words they fell backward onto the ground.

Et'Yeshua asked them again, “Whom do you seek?”
They replied, “Et'Yeshua of Nazareth,” we come to meet.

Et'Yeshua answered, “I have told you that I am he.
Let these go their way if therefore ye seek me.

That the saying might be fulfilled which He spake;
Of them which thou gave to me have I lost none for my Father's sake.

Simon Peter drew his sword and cut off the high priest's right ear.
Still not understanding wisdom's news he used physical violence to create fear!

Et'Yeshua said unto Peter, “Put up thy sword.
The cup which my Father has given me, shall I not drink it to fulfill and restore?”

Then the band of men took Et'Yeshua and bound him.
They led him away to Annas first. He was to Caiaphas, kin.

Caiaphas gave counsel to the Jews that one should die for the people that year.
Simon Peter and John followed Et'Yeshua with John going into the palace and Peter
remained outside possessed with fear.

John went out and spoke to the woman that kept the door.
John then brought Peter in. The damsel said to Peter in a very low roar:

“Art not thou also one of this man’s disciples?” He answered, “I am not.”
The band of men stood around the fire of coals—for it was cold and not hot.
Peter stood with them and warmed himself listening for words that would expose
Et’Yeshua’ lot.

The high priest Caiaphas asked Et’Yeshua about his disciples and his doctrine which
appeared so simple.

Et’Yeshua answered, “I have spoken openly to the world. I always taught in the
synagogue and in the temple.

This is where the Jews always meet and in secret have I said nothing that they have not
heard.

Why ask thou me? Ask them which heard the word.”

Once Et’Yeshua spoke, an officer struck Et’Yeshua with the palm of his hand.
“Answer to the high priest and to this quarrelsome band.”

Et’Yeshua said, “If I have spoken evil, bear witness of the evil deed,
But if well, why do you abuse me!” You are nothing but a choking weed.

Those that warmed themselves with Peter said,
“Are you not a disciple to the son of man?”
Peter answered, “I am not,” and hung his head.

One of the servants that saw Peter cut off the high priest’s ear said,
“Did not I see you in the garden!” again Peter denied and again put down his head.

As soon as Peter’s head was bent the shofar sounded into the air.
Peter remembered Yeshua’s words and there did groan and bear.

Next, Et’Yeshua was led into the hall of judgment but no one followed lest they be
defiled.

This was a ceremonial defilement due to entering the house of a certain Gentile.

Pilate said, "What accusation do you bring against this man?"
They answered, "If he were not a malefactor, we would not have delivered him or made him to stand."

Pilate said, "Take him and judge according to your law and rules."
The Jews therefore said, "It is not lawful for us to put any man to death, not even a religious fool."

Pilate entered into the judgment hall and called Et'Yeshua and said, "Art thou the king of the Jews?"

Et'Yeshua answered, "Are you saying this of thyself or did others tell you of me,"—
choose!

Pilate answered, "Am I a Jew? Your own nation and chief priest have delivered you to me. What hast thou done?"

Et'Yeshua answered, "This confrontation is about the freedom found in my Father's heavenly kingdom."

My kingdom is not of this world, therefore darkness is all that you see—I am His light.

Pilate answered, "Are you a king then," and has come to fight?

Et'Yeshua answered, "You say that I am a king. To this end was I born.
This cause I came into the world that I should bear witness unto the Truth and the horn."

Everyone that is of the Truth hears my voice.
What do you choose, Pilate, the time now has become your choice."

Pilate said to Et'Yeshua, "What is truth," and turned to the Jews, "I find no fault in him at all."

Who do you choose? Have you been called?

"You have a custom that I should release to you one during the Passover season.
Will ye that I release unto you the king of the Jews for I find no treason?"

Then, cried the people, "Not this man but Barabbas, the robber and thief!"
Pilate took Et'Yeshua and scourged him because of the people's unbelief.

The soldiers put on him a purple robe, twisted a crown of thorns and put it on his head.
They said, "Hail, king of the Jews," and smote him with their hands watching as he bled.

Pilate said to them, "Behold, I bring Et'Yeshua forth to you that ye may know that I find
no fault in him."

Then Et'Yeshua came forth wearing the crown of thorns and the purple robe taken as a
man of sin.

Pilate said unto them, "Behold the man!"
When the chief officers and priest saw him stand,

They cried out, saying, "Crucify him, crucify him, a man of blasphemy and sin!"
Pilate said to them, "Take him, and crucify him, for I find no fault in him."

The Jews answered, "We have a law and by our law he ought to die.
He made himself the son of our god which is blasphemy; we know this is a lie."

When Pilate therefore heard that, saying, he was the more afraid.
He went again into the judgment hall and to Et'Yeshua he bade.

"Who are you?" Et'Yeshua gave him no answer or word.
"Know that I have power to either crucify or release thee!" Pilate shouted, now perturbed.

Et'Yeshua answered, "You could have no power at all against me except it was given you
from above.

Therefore, he that delivered me unto you has the greater sin against the Father of love."

From thenceforth Pilate sought to release him; but the Jews were persistent in their
speech.
"If you let this man go, you are not Caesar's friend. He is a king against Caesar because
of the things he does preach!"

After this Pilate brought forth Et'Yeshua and then sat down in the judgment seat.
He said, "Behold your king!" Him now greet!

They cried out, "Away with him, away with him, crucify him!"
Pilate said, "Shall I crucify your king, then?"

The chief priest answered, “We only have Caesar as our king!”
Pilate delivered him to be crucified, and they took Et’Yeshua and led him away, a sorrowful thing.

Et’Yeshua, now bearing the wood went forth into a place called Golgotha.
Here they crucified him and today we call this season, Pasha.

Pilate wrote a title, Et’Yeshua of Nazareth, the king of the Jews.
This was written in Hebrew, Greek and Latin—these three languages he did use.

The Jews said to Pilate, “Write not the king of the Jews but that he said I am the king of the Jews.

Pilate answered, “What I have written I have written,” no one will be confused.

The soldiers took Et’Yeshua’ garments and divided them into four parts, to every soldier a part.

His coat was without seam, woven from the top throughout totally whole; the state of Et’Yeshua’ heart.

Lots were cast among the soldiers to see who would be blessed.
This was done so that scripture would be fulfilled, written down, and confessed!

There stood by the wood, Et’Yeshua’ mother, two other women, and John, the disciple whom Et’Yeshua loved.

Et’Yeshua addressed his mother, “Mother, behold thy son, John, a man with a heart for the things above.”

Then he said to John, “Behold, your mother.”
From that hour John took her unto his own home to be her cover.

Et’Yeshua knowing that all things were now accomplished, said, “I thirst!”
He was given vinegar, sour wine, and then he said, “It is finished,” becoming the fruit that is first.

He bowed his head and gave up the breath of life fulfilling the sin of man.
There was an earthquake, thunder and lightening and signs of heavenly host, the result of our Creators command.

The bodies could not remain upon the wood because it was a preparation day.
They besought Pilate that the men's legs be broken and that they might be taken away.

Then came the soldiers and broke the legs of both that were crucified with him.
When they came to Et'Yeshua and saw that he was dead already, they broke not a limb.

One of the soldiers with a spear pierced his side.
Forthwith, out came blood and water—this is the place of Adam's bride.

These things were done that the scripture should be fulfilled, "A bone of him shall not be broken."

In another scripture, "They shall look on him whom they pierced," this is written and spoken.

Joseph of Arimathea, being a secret disciple, asked Pilate for Et'Yeshua's body that day.
Pilate gave him leave; he took the body of Et'Yeshua away.

Nicodemus came with a mixture of myrrh and aloes about a hundred pound weight.
They bound the body of Et'Yeshua with linen clothes as this was the Jews burial state.

In the place where Et'Yeshua was crucified there was a garden with olive trees.
There was also a new sepulcher wherein no man yet was laid among the flowers and
bees.

Here is where Et'Yeshua was laid because it was close.
A change of weather did move through and so did the heavenly host.

The Glory be to Oneness

On Sabbath evening Mary Magdalene came to the sepulcher and found the stone taken away.

She ran to Peter and John and said, "They have taken our Master out of the sepulcher and we know not where he lay.

Peter and John ran to the tomb. John arriving first he looked in.
He saw the linen clothes lying alone yet, went he not in.

Peter went into the sepulcher and saw set aside, linen clothes and napkin that was about Et'Yeshua' head.

John went next in. He saw the clothes, the napkin and believed what Et'Yeshua said.

The two disciples went away unto their own home thinking.
Mary stood weeping at the door and looked inside and saw two angels sitting.

The one sat at the head, the other at the feet, where the body of Et'Yeshua was placed.
They said, "Woman, why do you weep?" state thy case.

She said, "They have taken away my Master. I know not what to think."
Continuing to weep, she turned and saw a man standing and knew not that it was Et'Yeshua so blushed until her cheeks turned pink.

Et'Yeshua said, "Woman, why do you weep? Whom seekest thou?"
She answered thinking he was the gardener, "Sir, if you have taken this man please tell me now!"

Et'Yeshua said unto her, "Mary," then she stood absolutely still.
Turning towards him, she answered, "Rabboni, which is to say Teacher, have you fulfilled?"

Et'Yeshua said, "Touch me not for I am not yet ascended to my Father. Go to my brethren and say,
I ascend unto my Father and your Father and to my Creator and your Creator to open heaven's doorway."

Mary Magdalene came and told the disciples of the Master's appearing.
Et'Yeshua came and stood in the midst of his disciples on the same day at evening.

He said, "Peace be unto you," and showed them his hands and his side.
The disciples were glad even though they had to be behind closed doors and hide.

Et'Yeshua said to them again, "Peace be unto you: as my Father hath sent me, even so
send I you."
He breathed upon them and said, "Receive the Ruach Ha Kodesh (set apart Spirit), too."

"Whosoever sins ye forgive, they are forgiven as proof of the words you shall then speak.
Whosoever sins ye do not forgive they are retained and to you will reap an unforgiving
defeat!"

Thomas was not with the brethren when Et'Yeshua came, so did not believe that he was
actually alive.
He said, "Except I see the nail print and his wound to his side he will never be my guide."

After eight days again his disciples were hiding and Thomas with them.
Then came Et'Yeshua, the doors being shut, and stood in the midst, saying, "Peace be
unto you," as they finished a hymn.

"Selah"
(Look at the word midst. This is the word that described the location of the tree of life in
the garden.
He is our tree of life and once you believe you no longer have a heart that is hardened.)

Then to Thomas he spoke, "Reach hither your finger and behold my hands.
Reach here with your hand and thrust it into my side—be not faithless but believing and
seek to heavenly abide."

Thomas answered, "My Master and my Messiah do I give thee praise."
Et'Yeshua said, "Thomas because you have seen me you have believed. Blessed are they
that have not seen but believe in the body that is raised."

So where do we learn about Oneness's name?
It is the understanding of our Creator, His presence brings us no shame.

Where does one have to dwell to have no shame?
Remember, we have returned to the garden where only life remains.
and gone with the finger that points blame.

Children

Some time had passed and Peter stated that he was going fishing. The other disciples decided to go too.

They together entered a ship but caught nothing that night from the sea of blue.

Now in the morning Et'Yeshua stood on the shore.
The disciples knew not that it was he, the one they did adore.

Then Et'Yeshua said unto them, "Children, have you any meat?"
Their answer to him was, "No, we caught nothing to eat."

He said, "Cast the net on the right side of the ship and you shall find."
The right side is always the right place where we find Et'Yeshua with his Father. What side are you inclined?

They cast on the right side of the ship and could not pull it up because of the multitude of fish.

John said to Peter, "It is our Master that has answered your wish."

When Peter heard that it was their Master he quickly jumped into the sea.
The other disciples came to shore dragging the net of fishes so Et'Yeshua could see.

As soon as the others got to land they saw a fire of coals, fish and bread.
Et'Yeshua said, "Bring of the fish which ye have now caught and ye will be fed."

Selah"

(We must remember to feed the people as this will encourage them to look above, reaping the wisdom of creation and His spiritual way.

Some will only come for the body's nourishment but if only one reaches up it will be considered a perfect day.)

When they had dined Et'Yeshua said to Peter, "Love me more than these?"
Yea, Master, you know that I love you," and do want to please.

Et'Yeshua said, "Feed my lambs,"
And remember our faithful Abraham.

Et'Yeshua said again, "Simon, son of Jonah, do you love me?"
Peter answered, "Yea, Master, you know that I love thee."

Et'Yeshua said, "Feed my sheep,"
And remember the washing of thy feet!

Et'Yeshua said unto him the third time, "Simon, son of Jonah, do you love me?"
Peter now grieved said, "Teacher, you know all things, you know that I love thee."

Et'Yeshua said unto him, "Feed my sheep."
I washed you by the word of creation, and then kindness sprung forth from within your
Deep.

Verily, verily I say, Peter; remember the way is straight and narrow.
You need the Spirit of Truth as this is your consecrated arrow.

Follow me Peter and concern yourself with those things that glorify the Father and His
redeeming son.

It is the very words that you speak that the blessings of Oneness come to you—walk
together as one."

Now, Peter, still not an overcomer when seeing John said to Et'Yeshua, "Master, and
what shall this man do?"
Et'Yeshua answered, "If I will that he tarry till I come, what is that to you? Follow thou
me.
These words are to you!"

John, an overcomer and a son of love
With the mother and her children
Are ready to be taken in the air
To their home above!

Overcomer

John, a prisoner at Patmos, did see, hear, and write,
The things which must shortly come to pass—as he sang with the light.

Prophecy is the revelation of Messiah which the Spirit of Truth gave to John.
All things not bearing the testimony of Messiah and the word of Oneness are wed to the
whore of Babylon.

Blessed is he that keeps those things which are written herein, for the time of the end is at
hand.

Prophecy is a testimony of Messiah and no other name can replace or weather the
consecrated stand.

The seven congregations represent the gathering in of all to press out the perfect one.
Overcomers because of their testimony of Messiah and Abba, Father—fit only in “Thy
kingdom come Thy will be done”.

Grace be unto you, peace from Et’Yeshua who is, was, and is ready to come.
The seven spirits equal one perfected Truth—all finished through His son.

Who is the faithful witness and the first begotten of the dead?
Our Prophet—Et’Yeshua, who washed us from our sins by shedding his own blood and
by this we were wed.

He hath made us spiritually free to see Abba the Father’s glory and give honor perfectly.
He comes as our covering that protects and clears the way eternally.

Every eye shall see him and they also which pierced him.
The families of the earth shall wail and mourn a very sorrowful hymn, amen!

Et'Yeshua is the Aleph and Tav, the Beginning and the Ending.
Which is, was, and is to come the perfection of his shepherd like tending?

John, a first fruit, walked in tribulation yet kept patience, the royal spiritual fruit.
Patience allows the continuous professing of the word of our Creator and testifying of the
divinity of Et'Yeshua, our Sweet Root.

John, the overcomer, walked in peace and kept his eye on the tree of life.
This is important, so choose the work that lives above the earthy strife.

The shofar sounds seven times so all can hear. The congregation represents one holy
body, is this finally clear!
Perfection is found in Aleph to the Tav, the First and Last. Live life, love and light
through the Creators' letters that brings home near.

Listen, to him that overcomes will I give to eat of the tree of life.
Where is this tree? It is in the midst of the garden where only light dwells and no strife.

He that hath an ear let him hear what the Spirit of Truth says about perfection.
He that overcomes shall not be hurt by the second coming for shalom will be the
believer's direction.

To him that overcomes will I give to eat of the hidden manna, truth, and revive them with
the breath of life in the name of One.
Eternity is for the overcomer that believes, loves and has a face that shines like the son.

He that overcomes and keeps my words unto the end shall multiply and flourish.
To the believer I give light so peacefully that the word has only one direction—to
Increase and nourish.

An overcomer is one that chooses early to bed and early to rise.
The moon and morning stars shine because the truth is healthy, wealthy and wise.

He that overcomes, the same shall have no sin.
Proof—they will be clothed in white linen.

The heavenly temple is the book of life where Et'Yeshua with the Et'over-comers
illuminates light.

He confesses our name before the Father and his angels—we are Abba's delight.

He that overcomes is part with me. We are one temple.

New Jerusalem is the name of our dwelling.

Perfect and gentle.

To the believers that overcome will I grant to sit with me in my Father's throne.
Even as I also overcame and am seated on the right side with my Father so becomes your
place with me in My Father's eternal home.

Backmatter

Live a life where Truth is quintessence!

This is Yvonne's third book of poetry that reveals the heart and love of Oneness and His Son, Et'Yeshua ha Moshiach.

As a people of Oneness we are seen as He is seen, perfect, and immovable.

Mother's Offering, Turn and Face, and *Our Creator is One* will forever be Yvonne's testimony of the

Truth

Conclusion of Life

Overcomer

How do we know we are an overcomer?

Shining His light is the true law of the overcomer by loving kindness.

Understand that HaSatan is bound in your life and sin and blame become your old life.

Do not blame anyone or anything for your circumstances trials or triumphs. When you live humble with Oneness you receive His protection. Your relationship with our Creator is all that you see therefore others- that have also crossed over, cling together, His remnant seed. We are heavenward bound. His light keeps you under protection, without it you are dark, void and without life.

And Oneness said- "Let there be light."

When you live the life of Creation, new beginnings is all you know, present time becomes the only real place of dwelling- eternity is your time.

Another name for overcomer is born from above in the Spirit. You are a new creation as is Et'Yeshua.

How did we get here? By living a life of wisdom (no denominations) washed by the word in your temple and guarding the testimony of Et'Yeshua.

Eating and living the word.

Live in the life (resurrection) of Et'Yeshua and not his death (crucifixion). When you are born in the spirit you move from death to life in Et'Yeshua.

Characteristics of overcomer: one with Truth – no denominations

Health of the body- plant-based food from the loam soil

Work and exercise is health to the mind, body and heart

Marriage is a covenant between man and women

Children are our blessings

Debt free

With Abundance you will always share

The Father's Prayer

Our Father who dwells in the heavens, sanctified and glorified, we look for the same.

Thy esteem is on the earth as it is in heaven, see thou marvelous reign!

Give us this day our daily bread

As we are "born from above" and are spiritually fed.

And forgive us our transgressions as we return to creation Thy protective command.

Give us patience as we teach those who have sinned against Thy holy and set-a-part hands.

Lead us by Thy power to overcome death and evil

And deliver us into Oneness, immortal and peaceful.

For Thine is the reign, power, and esteem for ever and ever.

We are one with our Creator, together.

Amen

Our Creator does not change!

Now we have reached eternity, perfection and oneness with our Creator. What does that mean? Yeshua said, "I and my Father are one." The Father is in him as well as he is in the Father. Yeshua had the understanding of all creation being carried down to him through the previous generations until his time. From the first man, Adam to him. Having mother and father present from the beginning of time. Yeshua is a continuation of love, life and light from Adam as we are a continuation of Adam now! John 10:25-37 pg. 1036 and John chapter 17 pg. 1044-1045.

In the beginning our Creator created the heavens and the earth. This was completed all at one time. In one day. When Moses wrote this account he divided it up into days as he was instructed by the spirit that dwelled within him. Time was needed by man to understand the Creator's ways and laws. However, today, because of advancing light we have been given the understanding of His love, life and light. So one day is all we need to understand. If everything was created in one day then we need to look at one day as He is one.

The sun rises from the east in the morning and a day begins. Everything in heaven and earth are present and abiding and moving in there domain. The birds fly, nest and mate, the beast roam, eat and protect, the fish swim, swarm and play, man works, loves and has family- all things doing what our Creator created them to do.(those that love Him) When the sun goes down we retire and rest. This daily resting is your time in His presence. Today this rest time, by religion, is called Sabbath, representing the seventh day and designated for one day out of 7, however, once you are one with the Father, you remain in His presence during your whole lifespan. So a special day is not required. Reaching oneness with the Father is a process of removing the layers of lies, traditions and lifestyles of religion that negate oneness. Bless the heavens and the earth as this is our Creator's signature.

1 day is like a thousand years – that can only be understood if one sees the first day of creation as all days. If not living in the first day, present time, of creation then man sees in his days through his dimmed light and speaks from that darkness of lies, traditions and religion. This is how we get biblical history- man writing from his perceptions of darkness. I wrote this same way until today, 70 years of age, and so this is why I can tell you, today I see only the first day and everything in it is perfect, complete and oneness with our Creator. All my generations of darkness has been lifted off of me and I see clearly now, from my Creator's viewpoint. As Paul wrote in his day, "For now we see in a mirror, dimly or darkly, but then face to face. Now I know in part, but then I shall know as I also have been known." And now love, life and light remain- these three. But the greatest of these is light. 1 Cor 13: 12-13.

Moses wrote from division and his darkness within, dividing the days of creation into 7 and I write to remove the division so that oneness and perfection can be seen by any who choose advancing light.

Please forgive me my brothers and sisters, family and friends for any words that I have written that showed division. We are one, perfect and complete with our Creator, and He loves all of us and

shines His glory on all. May we all see!!! John 8:32-pg. **1033**

“and you shall know the truth, and the truth shall set you free.”

The first day and what was created in it is the only law or commandment there has ever been:

Remember each day is the first day of creation, present time. Be in our Creator's presence so that you feel completions, experience perfection and see eternity as you are one with Him.

Our Creator dose not change!

My door is closed to division. Rest in peace. Amen

