

Bible

Review Part I

New Testament



PASCAS FOUNDATION (Aust) Ltd
ABN 23 133 271 593

Queensland, Australia

Pascas Foundation is a not for profit organisation

Em: info@pascasworldcare.com

Em: info@pascashealth.com

www.pascasworldcare.com www.pascashealth.com

FORWARD:

Dr George Lamsa's presentation of the New Testament, particularly Matthew's Book, is considered, through kinesiology muscle testing investigations by Dr David R Hawkins, as the most reliable representation of the teachings by Jesus of Nazareth as originally recorded.

Matthew had taken notes in some form, whereas much of the other writings are recollections written long after the events. As of all these ancient records, they are copies of copies, of copies, with the imposition of scribes having inserted their own interpretations. Then we have the issue of translation from one language to another. Then the politics of those involved are imposed upon the objectives for which further copying and translation unfolds. The Nicaean Council of AD 325 was one such political event. The First Council of Nicaea was a council of Christian bishops convened in the Bithynian city of Nicaea by the Roman Emperor Constantine I in AD 325. This ecumenical council was the first effort to attain consensus in the church through an assembly representing all Christendom.

What follows is potentially the most reliable set of writings on these subjects possible. We have the comments of Lamsa's work. The James Padgett's Messages are publications directly from the 19,000 pages of hand written writings of his that are now in safe storage, in water and acid proof sleeves in fire resistant cabinets in USA. With these are also Dr Daniel Samuels' writings. The balance of reference material is directly from those who are accredited with them. There are no changes to their original materials. Similarly for The Urantia Book references.

What has not been understood is that Jesus of Nazareth and Mary of Magdalene came to Earth not to be noticed! Neither left any records of their teachings. Neither had any children. Neither left their bodies in tact – Jesus dissolved his body in his burial chamber and Mary's body was cremated in Egypt. Their lives on Earth were necessary for them to achieve full co-regency of our local universe of Nebadon. This enabled the arrest of System Sovereign of Satania and he with his soul partner now reside in a spirit world prison. Mary and Jesus's presence on Earth brought about the availability of Divine Love for all of the humanities of their local universe of Nebadon – all 3,840,101 humanities – Earth is just one! Lucifer's arrest is a major step in the ending of the Rebellion and Default. Jesus opened the Divine Love healing spirit Mansion Worlds, 3, 5 and 7. Jesus also opened the Celestial Heaven spheres, 1, 2 and 3. As people from Earth healed themselves of what they had taken on of the Rebellion and Default, they have progressed in numbers sufficiently now to administer Earth's humanity from within the Celestial Heavens. This administration is a first for all of the humanities.

What is to be widely recorded and published is the bestowal of the Avonal Pair now on Earth, like Jesus and Mary, being from Paradise. As the Avonals had progressed with their mission, the rebelling Caligastia and Daligastia high level spirits have also been spirit world imprisoned – early 1990s. The world is now to be introduced as to how to heal themselves of their Rebellion and Default. On 22 March 2017, interference by mind Mansion World spirits has been blocked by higher level Celestial Spirits. On 31 January 2018 the Rebellion and Default of Earth was formally ended.

Prior to these events, spirit writings had to conform to the restrictions of the Universal Contract governing the Rebellion and Default – that is why the Padgett Messages and The Urantia Book only reference the male. They both can be read while considering male refers to both male and female. The New Testament is now directly addressed by Matthew, Mark, Luke, John, Paul, Judas, and both Mary Magdalene and Jesus – co-regents of Nebadon.

John Doel, the Typist.

NEW TESTAMENT of the BIBLE:

What follows is an open source Lamsa Bible of the New Testament. Notes added below the chapters are from material that has been received and penned since 31 May 1914, over the past 100 years.

The Holy Bible from Ancient Eastern Manuscripts (commonly called the *Lamsa Bible*) was published by [George M. Lamsa](#) in 1933. It was derived, both [Old](#) and [New Testaments](#), from the [Syriac Peshitta](#), the [Bible](#) used by the [Assyrian Church of the East](#) and other [Syriac Christian](#) traditions.

Dr George Lamsa translated from ancient Aramaic manuscripts beginning with Genesis and finishing with Revelation. He claims there are approximately **10,000 to 12,000 vital and major differences** between his English rendering of the Bible and the King James Version. Aramaic would be the original language in which the New Testament documents were created as Jesus did not speak Greek. Idioms in the Bible. An idiom is a peculiar expression of speech that says one thing but means something else. There are **over a thousand idioms in the Bible**. They were translated faithfully and accurately, but literally. Therefore, their true meanings are misconstrued.

During the period 26 CE to 29 CE, Jesus of Nazareth's teachings were delivered, however, the writing down of these teachings followed many years later. As these records were subsequently hand copied many times and then converted to other languages, it is an amazing outcome that the records now making up the New Testament are accurate in many respects, however need review in others.

Jesus of Nazareth was born on 7 January 7 BC and died on 13 March 29 AD / CE. Since 1914, he and many of his companions of his time have been assisted by many others to deliver to us through selected and highly capable people – mediums – the following, which have also now been published:

Principle writings: (available through www.lulu.com)

Padgett Messages (Book of Truths by Joseph Babinsky)	1914 – 1923	693 pages
True Gospel Revealed anew by Jesus Vol I, II, III, IV	1914 – 1923	1,840
The Rejected Ones – James Moncrief	2002 – 2003	228
Messages from Mary & Jesus – James Moncrief	2003	359
Paul – City of Light – James Moncrief	2005	
Mary Magdalene and Jesus' comments on the Padgett Messages – James Moncrief	2007 – 2010	341
Speaking with Mary Magdalene & Jesus – James Moncrief	2013 – 2014	812
Sage and the Healing Angels of Light – James Moncrief	2017	260

Secondary writings – no direct involvement by Jesus or Mary:

Revelations via Dr Daniel Samuels	1954 – 1963	
New Testament Revelations by Jesus of Nazareth		155
76 Sermons on the Old Testament		190
Judas of Kerioth published by Geoff Cutler	2001 – 2003	676
The Golden Leaf via Zara Borthwick & Nicholas Arnold	2008	223
The Richard Messages Vol I via James Reid	2012 – 2013	312
The Divine Universe via Zara Borthwick & Nicholas Arnold	2012 – 2013	459
Celestial Soul Conditon via Zara & Nicholas	2013	180
Shining Toward Spirit Vol I, II, III via Zara & Nicholas	2014 – 2015	575

Family Union Afterlife Contact by Joseph Babinsky	2014 – 2015	217
Traveller An Immortal Journey via Zara & Nicholas	2014 – 2015	442
Destiny The Eternal Message via Zara & Nicholas	2015 – 2016	252
James Moncrief 10 major publications plus auxiliary	2002 ongoing	5,000 +

Added to these writings and publications by the same sources are other publications, taking the number of pages to more than 10,000. When one studies this material, we come to realise that all of this material has been well structured throughout the 100 years of its delivery. That is, each publication is pre-planned in its delivery and each set of material adds to the development of understanding created in the prior publications.

All of these teachings are a development of the teachings past down to us from the first century, namely the New Testament consisting of around 300 pages. What we are receiving and been taught now appears to be escalating in volume and detail. The detail within the truths continues to expand with each series of messages. As you become ready for greater detail, the expanding detail arrives.

Supplementing this material is the Urantia Book, 1925 – 1935, consisting of 2,100 pages. Within this book, being Part IV, is the Life and Teachings of Jesus, 780 pages. This section outlines Jesus' life year by year, however, the detail for the two years prior to his ministry appears to be infill added after the original material was delivered. We leave the reader to contemplate upon this.

Of importance are the profound teachings conveyed within the five publications mentioned above. We are aware of several world teachers from around 600 BC / BCE, then of the world teacher within the first century, and then another world teacher around 600 AD / CE. You could ask why has there not been more since then. What I am sharing with you is yes. There has and here they are. The teachings from the first century have now been greatly expanded upon. More importantly, what was lost from the first century has now been re-introduced and great detail has been provided to these teachings over the last 100 years and this work continues as we speak.

The availability of and what is Divine Love and how to receive it, is outlined throughout all of these teachings. Most importantly is the understanding of what Divine Love does. As we embrace Divine Love the social issues that governments and agencies struggle with dissipate.

Salvation that Jesus introduced in the first century is the availability of Divine Love. Divine Love came available to mankind around the time of Jesus' birth. It was available at the time of Adam and Eve (more than 38,000 years ago, further, the Adamite pair are not the first parents), however it had been withdrawn due to their indiscretions. Divine Love has been available for humanity since the birth of Jesus and Its availability is only conditional upon you earnestly and simply asking for it.

By 325 CE Jesus' teaching of the availability and what is Divine Love had been lost in all records. It was during the second century that this core teaching had mainly been lost. Few have recognised what it is and embraced it over the centuries. These teachings that have been flowing since 1914 are to bring to general awareness these lost teachings of the first century.

It is not the intention to painstakingly correct the records in the New Testament, however, it is the intention to bring to notice major misunderstandings that have crept into those records.

One such misunderstanding is that Jesus is not, nor never has been, nor will ever be, God. He is a son of God just like you and me. You are a son of God just like Jesus.

The Holy Spirit, or more appropriately referred to as the Spirit, is an instrument of God. The Spirit is not part of God or the Godhead, but an instrument of God. The Spirit's only task is to deliver Divine Love to those who ask for it. Our salvation is within the receipt of Divine Love. It is only with the receipt of sufficient Divine Love do we become fitted to enter the Celestial Heavens, the home of many mansions. It is only with the receipt of Divine Love do we become immortal.

January 12, 1916 – Jesus

Book of Truths www.lulu.com

“The chief object of my mission on Earth was to teach the **rebestowal of the Divine Love** upon man and the way to obtain it; and the secondary object was to teach men those moral truths which would tend to make them better in their conduct towards their fellow-man and purer in their natural love.”

May 5, 1917 – Jesus

Book of Truths

And as to the Bible (I mean the original manuscripts) were not written until many years after my death. Even in these manuscripts not many of my teachings as to the way that leads to this Celestial Kingdom, were contained. And afterwards when these manuscripts were copied, and the copies recopied, these important truths were not preserved – scarcely any.

To support you in your investigations and research, on Pascas Health website there is a library of papers focusing on specific subjects that can be downloaded. These papers are non-denominational, they have application to all faiths and non-faiths. <http://www.pascashealth.com/index.php/library.html>

The journey to commence the delivery of these higher spiritual truths commenced centuries ago. The first constructive endeavour was with Emanuel Swedenborg when in or around the year 1741 Celestial Spirits conveyed a great deal of information to Swedenborg through a series of visions.

A critical fact for the successful conveyance of information by spirit people either from the Spirit Worlds or from the Celestial Heavens is that the recipient of such communications needs to be open minded. That is, the recipient or medium must not be closed to new concepts and understandings outside of his/her understandings and held beliefs. This is compounded by the difficulty that the recipient must also have a basic or rudimentary knowledge of the subject material. There is no point in a brain surgeon conveying the process of such surgery to a motor mechanic.

Further, we are all ‘radio antennas’. That is, we all can receive messages from those to who we are tuned into. Some of us are AM tuned, others are FM tuned. Consider AM as tuned into the Spirit Worlds and FM as being tuned into the Celestial Heavens. Now some of us are tuned into one or two stations only while others can roam the whole radio spectrum. Most mediums are tuned for the Spirit Worlds, AM channels. Some mediums have opened themselves and have been receiving Divine Love which opens them up to the Celestial Heavens communications. Spirits from the Celestial Heavens have progressed beyond the Spirit Worlds through the receipt of Divine Love and become at one with God and subsequently entered the Celestial Heavens and the home of many mansions.

For any spirit communication, there is great difficulty in conveying information accurately with names, places, dates and times. These are specific items of information that are most difficult to convey successfully.

With regards to Swedenborg, he progressively put his own interpretations and conclusions upon the information that he received and the experiment failed.

Success came with James Padgett during the period 1914 – 1923. James progressively recorded approximately 2,500 messages via automatic handwriting. He allowed the spirit person to take control of his brain and consequently his hand and the messages were progressively written out. Not only did he receive communications from the Celestial Heavens, he also received communications from the Spirit World. The ‘Book of Truths’ contains 866 messages from more than 250 individual spirit contributors. James and his family had a long history of personal spiritual development prior to this work commencing.

A student of the Padgett Messages was Dr Samuel Daniels, it is not understood if he received messages from a range of spirit people, however all of his recorded messages came during 1954 – 1963 are mainly from Jesus.

A student of both these works recorded the Judas of Kerioth messages during 2001 – 2003. These are predominantly from Judas.

James Reid has published the first of The Richard Messages 2012 – 2013 and these are from a handful or more Celestial Spirits. James hears the communications and types these as they are being conveyed.

Zara Borthwick and Nicholas Arnold have published several sets of communications, the most important of these being The Divine Universe 2012 – 2013. There is no direct involvement by Jesus and Mary in the writings of Dr Samuels, Judas of Kerioth, or Nicholas Arnold.

James Padgett introduced the first of the two major Revelations, the availability of Divine Love. The second Revelation being introduced by James Moncrief is, in fact, the most important. James Moncrief’s writings are the culmination of the Second Coming of Jesus and Mary.

James Moncrief’s writings are the step up and turning point for humanity to now progress in their soul development.

The result of these peoples independent and collective work is the delivery of around 10,000 pages of Celestial Spirit sourced teachings, most of which has come from people who lived within the first century. Should one read through this material in chronological order it is readily identifiable that the full body of the messages received during the past 100 years are well organised, coordinated and that there is more to follow adding to one continuous stream of spiritual development and education.

This is the ‘teachings’ that many of us have been anticipating that would be made available during the ‘second coming’. We anticipate that there will be much more to follow on from these messages as mediums bring their soul conditions into appropriate alignment to receive more and more advanced information and greater detail.

A major source for the material introduced here is: <http://new-birth.net/>

In the process of researching and investigating these profound publications, Pascas has assembled an array of subject focused documents with added diagrams to enable a person to commence their journey through these teachings. Each Pascas document is around 50 pages and there are more than 225 of these information packs now available on www.pascashealth.com for download. Should you prefer a word document version rather than a PDF document then kindly ask by emailing info@pascashealth.com. To find these supportive documents kindly go to: <http://www.pascashealth.com/index.php/library.html>. Within the library section at the start of 'library downloads' is the file 'Pascas – document schedule', those 225 documents donated as 'DL' contain references to Divine Love teachings received during the past 100 years. The focus within the Pascas Information is the introduction to the many wonderful aspects of living life with Divine Love and how it slowly but surely enriches all aspects of living life with the Love.

The notes inserted below, throughout the copy of the New Testament, at the end of various chapters is by no means complete, the added notes are a pointer for the reader to research more thoroughly the messages received over the past 100 years, commencing on 31 May 1914, and this phase concluding on 7 January 2016, to obtain a fuller understanding of the teachings intended to be conveyed.



NOTE:

Jesus has directly communicated through James Padgett from 1914 to 1923. Mary of Magdalene (Mary M) has directly communicated through James Moncrief from 2002 and is ongoing. Jesus has also communicated directly through James Moncrief. Neither have ever directly communicated through any one else, however, some Celestial Spirit personalities have provided information through other personalities on Earth with the support and approval of Jesus and Mary, thus some confusion, though the quality of the information is very reliable.

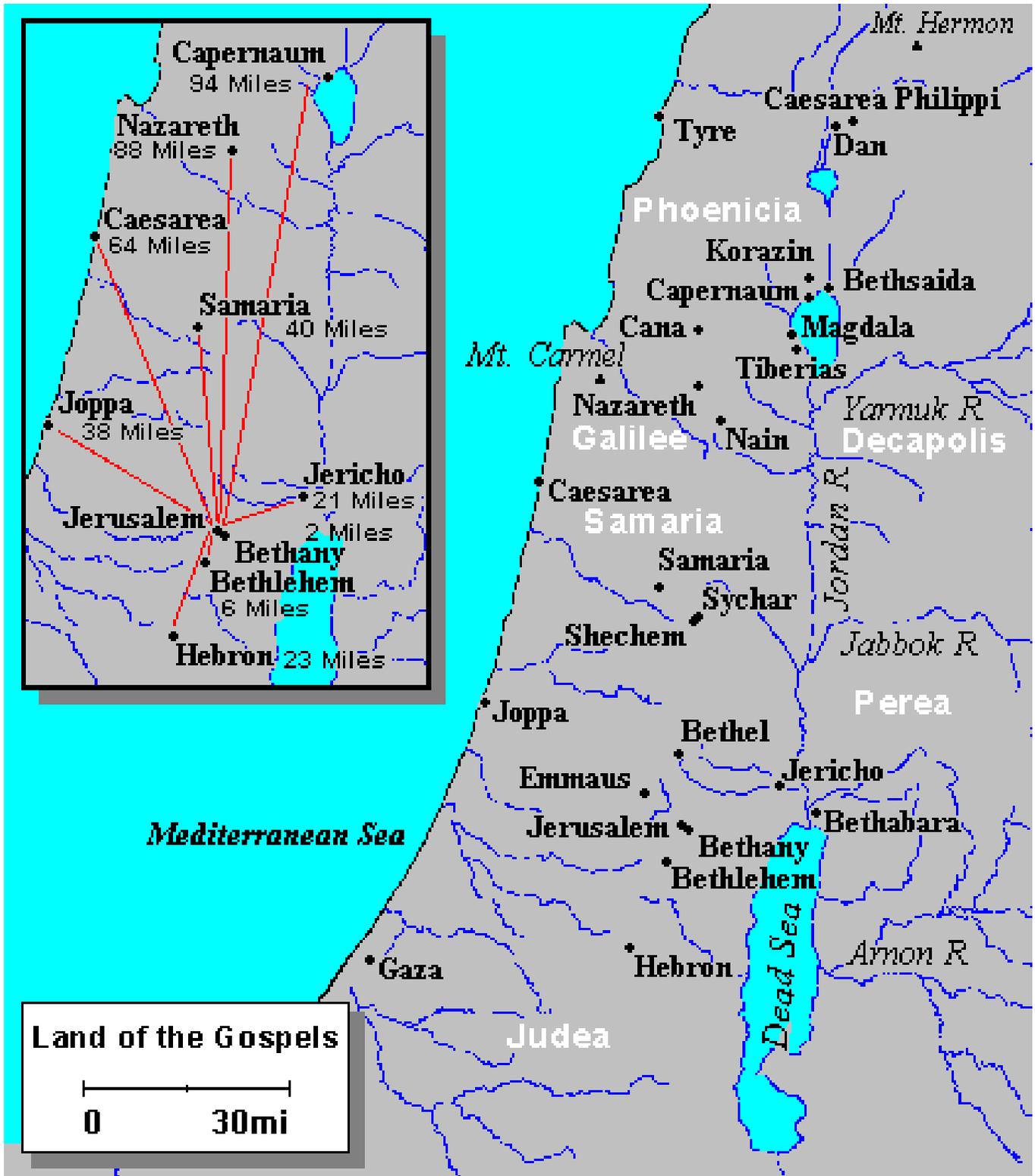
History needs to be corrected. Both Jesus of Nazareth and Mary of Magdalene became at one with our Heavenly Mother and Father during their physical lives here on Earth in the first century, Jesus in the year 26 CE and Mary in the year 33 CE, or thereabouts. Jesus died aged 35 and Mary died aged 47.

Mary of Magdalene ironically is the real *Virgin* Mary and not Jesus' mother.

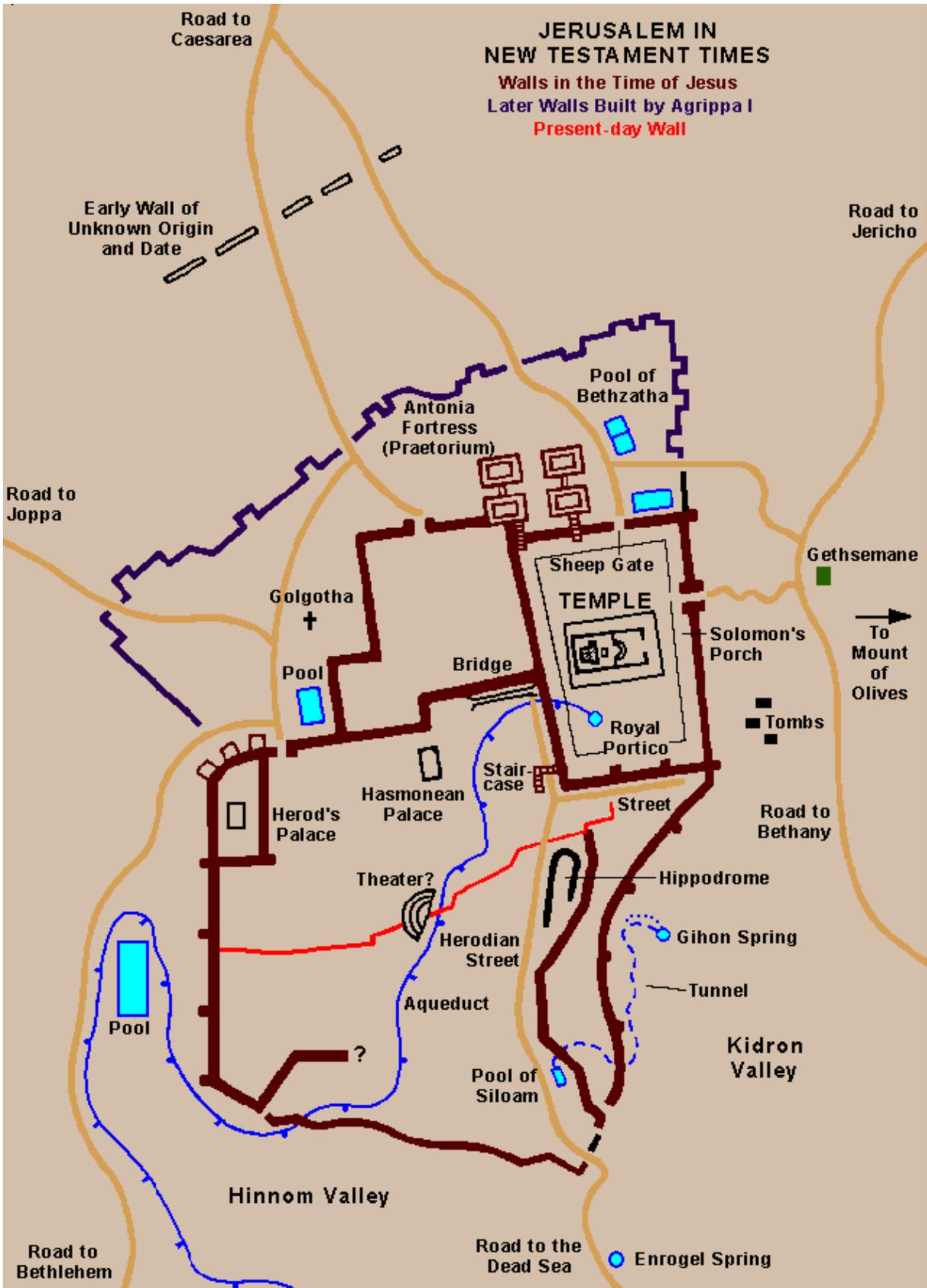
Likewise, Jesus' soulmate is Mary, that is, Mary of Magdalene.

Further, God, the soul, is represented by the personalities of Mother and Father, both two separate individuals who together are God and being our Heavenly Parents.









Bible New Testament – Ep 69 Is Jesus Real?



<https://www.9now.com.au/the-incredible-journey/season-4/episode-69/welcome>

Gary Kent

info@tij.tv

Australia 0481 315 101



The Incredible Journey



Gary Kent is the speaker for

The Incredible Journey media ministry. He holds a B.A. in Theology, M.A. in Ancient History & Archaeology, and M. in Divinity. He is an archaeologist who has excavated numerous sites throughout Israel and Jordan. As an internationally-acclaimed speaker and TV presenter, he has spoken and produced numerous documentaries on subjects including the Bible, Bible prophecy, world events and natural health. His passion is to share the good news of Jesus' imminent return.

10 ancient geological sets of evidence supporting the historical record of the New Testament and the existence of Jesus of Nazareth and Mary of Magdalene.

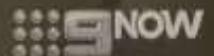




9. Synagogues



8. Pools of Water







Pool of Bethesda



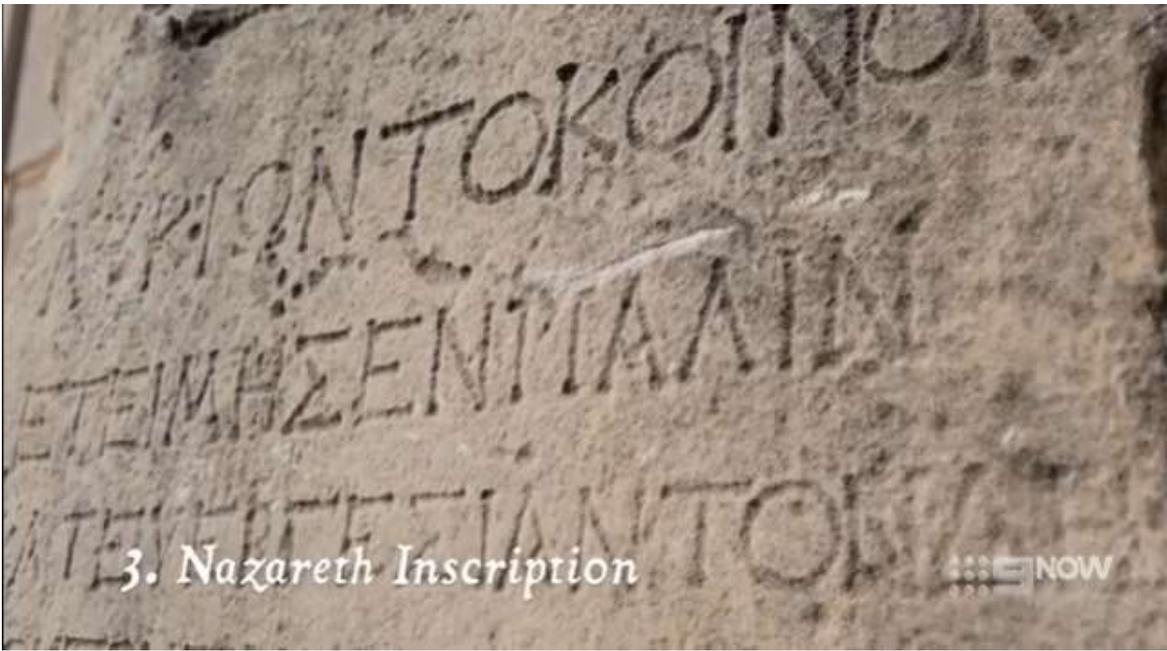
Jacob's Well



NOW









The Holy Bible from Ancient Eastern Manuscripts

Bible New Testament

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/>

New Testament

Matthew	Mark	Luke	John
Acts	Romans	1 Corinthians	2 Corinthians
Galatians	Ephesians	Philippians	Colossians
1 Thessalonians	2 Thessalonians	1 Timothy	2 Timothy
Titus	Philemon	Hebrews	James
1 Peter	2 Peter	1 John	2 John
3 John	Jude	Revelation	

“The writers of the Bible, as it now stands, were persons who belonged to the church which was nationalised about the time of Constantine, and as such, had imposed upon them the duty of writing such ideas as the rulers or governors of this church conceived should be incorporated in the Bible for the purpose of carrying out their ideas in order to serve the interests of the church, and to give it such temporal power as it never could have had under the teachings and guidance of the pure doctrines of the Master.”
 Luke 30 December 1915

“The Bible cannot be depended on as containing things that were written by those whose books whose names are stated as the writers of the New Testament. Many things contained in that book were never written by any of the alleged authors of the book. The writings of any are not in existence, and have not been for many centuries. When they were copied and recopied, great additions and omissions were made, and, at last, doctrines and dogmas were interpolated that were never at anytime believed or wrote.

“Jesus never paid any debt of man by his death or his blood or vicarious atonement. When Jesus came to Earth his mission was given him as he progressed in his soul development, and not until his anointing was he wholly qualified to enter upon his mission or work thereof.

“The mission was twofold, namely:

“To declare to mankind that the Father rebestowed the Divine Love which Aman and Amon, (also known as Andon and Fonta – they lived almost 1,000,000 years ago) the first parents, had forfeited; and secondly, to show man the way by which that love could be obtained, so that the possessor of it would become a partaker of the Divine Nature, and Immortal.

“Jesus had no other mission than this.”

Paul 26 October 1915

Note: The Map of Consciousness scale is from 1 to 1,000

The Map of Consciousness (MoC) table is based on the common log of 10. It is not a numeric table.

A calibration increase of 1 point is in fact a 10 fold increase in energy.

A calibration increase of 10 points is in fact a 10,000,000,000 fold increase in energy.

Thus the energy differentials are in fact enormous!

SCRIPTURES and SPIRITUAL WRITINGS

calibrations by Dr David R Hawkins

P.366 Truth vs Falsehood by David R Hawkins
(Map of Consciousness – MoC scale)

Abhinavagupta (Kashmir Shaivism)	665
A Course in Miracles (workbook)	600
A Course in Miracles (textbook)	550
Aggadah	645
Apocrypha	400
Bodhidharma Zen Teachings	795
Bhagavad-Gita	910
Book of Kells	570
Book of Mormon	405
Book of Revelation (New Testament of the Bible)	70
Cloud of Unknowing	705
Dead Sea Scrolls	260
Dhammapada	840
Diamond Sutra	700
Doctrine and Covenants: Pearl of Great Price	455
Genesis (Lamsa Bible)	660
Gnostic Gospels	400
Gospel of St Luke	699
Gospel of St Thomas	660
Granth Sahib-Adi (Sikhs)	505
Heart Sutra	780
Huang-Po Teachings	960
Kabbalah	605
King James Bible (from the Greek)	475
Koran	700
Lamsa Bible (from the Aramic)	495
Lamsa Bible (minus the Old Testament and Book of Revelation, but including Genesis, Psalms, and Proverbs)	880
Lao Tsu: Teachings	610
Lotus Sutra	780
Midrath	665
New Testament (King James Version after deletion of the Book of Revelation)	790
New Testament (King James Version from the Greek)	640
Psalms (Lamsa Bible)	650
Proverbs (Lamsa Bible)	350
Ramayana	810
Rhubyat of Omar Khayyam	590
Rig Veda	705
Talmud	595
Tibetan Book of the Dead	575
Torah	550
Upanishads	970
Vedanta	595

Vijnane Bhairava	635
Yoga Sutras, Ptanjah	740
Zohar	905

Note: Following calibrations done by others:

Divine Love based truths	calibrate over 1,000	
Book of Truths (containing the Padgett Messages)	1,492.4	First Revelation
True Gospel Revealed anew by Jesus (Padgett Messages)	1,492.4	Divine Love
The Rejected Ones – the Feminine Aspect of God	1,490	Second Revelation
Messages from Mary and Jesus	1,490	Feeling Healing
Mary Magdalene and Jesus' comments on Padgett Messages	1,495	with Divine Love
Mary Magdalene comments on Revelation from Bible KJV	1,485	
Speaking with Mary Magdalene and Jesus	1,490	
Revelations via Dr Daniel Samuels	1,490	Secondary
Judas of Kerioth	1,482.1	and supportive
The Golden Leaf	1,480	writings
Celestial Soul Condition	1,480	
The Richard Messages	1,484	
The Divine Universe	1,494.7	
Shining Toward Spirit	1,484	
Family Reunion Afterlife Contact	1,486	
Traveller & Destiny	1,485	
James Mocrief 10 major publications	1,490	

Divine Love was taught and understood by early Christianity up until the Nicaean Council 325 AD/CE:

Christianity – Early	calibrations by David Hawkins
First Century – “The Way” (Divine Love was understood)	980
The Apostles	905 – 990
Gnostics	510
Prior to Council of Nicaea	840
After Council of Nicaea (325 AD)	Constantine took control 485
	(Divine Love teaching are now all lost)
Roman Catholic	
Papacy	570
College of Cardinals	490
Faith and Liturgy	535
Clergy	490
Jesuit Order	440
Church (worldwide)	450
Roman Catholicism – calibrations of current position	
As an institution in year 1900	460
As an institution in year 2004	305
Humanity worldwide presently	212

The Holy Bible from Ancient Eastern Manuscripts

Part I

George Lamsa Translation of the Peshitta

Matthew 1

<http://www.studylight.org/bible/glt/matthew/1.html>

1 THE book of the genealogy of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judah and his brothers; 3 Judah begot Perez and Zerah of his wife Tamar; Perez begot Hezron; Hezron begot Aram; 4 Aram begot Aminadab; Aminadab begot Nahson; Nahson begot Salmon; 5 Salmon begot Boaz of his wife Rahab; Boaz begot Obed of his wife Ruth; Obed begot Jesse; 6 Jesse begot David the king; David the king begot Solomon of the wife of Uriah; 7 Solomon begot Rehoboam; Rehoboam begot Abijah; Abijah begot Asa; 8 Asa begot Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzziah; 9 Uzziah begot Jotham; Jotham begot Ahaz; Ahaz begot Hezekiah; 10 Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah; 11 Josiah begot Jechoniah and his brothers, about the captivity of Babylon. 12 And after the captivity of Babylon, Jechoniah begot Shealtiel; Shealtiel begot Zerubbabel; 13 Zerubbabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor; 14 Azor begot Sadoc; Sadoc begot Achim; Achim begot Eliud; 15 Eliud begot Eleazar; Eleazar begot Matthan; Matthan begot Jacob; 16 Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 Therefore all the generations, from Abraham down to David, are fourteen generations; and from David down to the Babylonian captivity, fourteen generations; and from the Babylonian captivity down to Christ, fourteen generations.

18 The birth of Jesus Christ was in this manner. While Mary his mother was acquired for a price for Joseph, before they came together, she was found with child of the Holy Spirit. 19 But Joseph her husband was a pious man, and did not wish to make it public; so he was thinking of divorcing her secretly. 20 While he was considering this, the angel of the Lord appeared to him in a dream, and said to him, O, Joseph, son of David, do not be afraid to take your wife Mary, because he that is to be born of her is of the Holy Spirit. 21 She will give birth to a son, and you will call his name Jesus; for he shall save his people from their sins. 22 All this happened, that what was spoken from the Lord by the prophet might be fulfilled, 23 Behold, a virgin will conceive and give birth to a son, and they shall call his name Immanuel, which is interpreted, Our God is with us. 24 When Joseph rose up from his sleep, he did just as the angel of the Lord commanded him, and he took his wife. 25 And he did not know her until she gave birth to her first-born son; and she called his name Jesus.

BOOK of TRUTHS – PADGETT MESSAGES:

June 7, 1915 – Jesus

Padgett Messages

Book of Truths

1914 – 1923

www.lulu.com

Yes, I know it was said that my mother was told of the object of my birth and what a blessed woman she was, but this is not true. My mother, as she has told me, had no reason to suppose that I was different from other children born of men. The story of the angel of God coming to her and telling her that she must submit to the birth of a child who would be begotten by God or by His holy spirit, and that she, as a virgin, should bear and give birth to that child, is not true, for she never in all her life told me that she had any such visitor; and I know that she would be as much surprised, as are many men, that such a thing as the birth of a child by a virgin could take place. So you see the Bible account of my being

begotten and all the attending circumstances are not true. My father, Joseph, never supposed at anytime that I was not his child, and the story of the angel coming to him and telling him that he must not put her away because of appearance is not, true, because he never in all my conversations with him, intimated that I was other than his own child.

Matthew 2

<http://www.studyLight.org/bible/glt/matthew/2.html>

1 WHEN Jesus was born in Bethlehem of Judah, in the days of Herod the king, there came Magi from the East to Jerusalem. 2 And they were saying, Where is the King of the Jews, who has been born? For we have seen his star in the East, so we have come to worship him. 3 But when Herod the king heard it, he trembled, and all Jerusalem with him. 4 So he gathered together all the high priests and the scribes of the people, and he kept asking them, where the Christ would be born? 5 They said, In Bethlehem of Judah, for thus it is written in the book of the prophet: 6 Even you, Bethlehem of Judah, you are not insignificant in the eyes of the kings of Judah, for from you shall come out a king, who will shepherd my people Israel. 7 Then Herod called the Magi secretly, and he learned from them at what time the star appeared to them. 8 And he sent them to Bethlehem, and said to them, Go and enquire very carefully concerning the boy, and when you have found him, come back and let me know, so that I also may go and worship him.

9 When they had heard from the king, they went away; and behold, the same star that they had seen in the east was going before them, until it came and stood just above the place where the infant boy was. 10 When they saw the star, they rejoiced exceedingly. 11 And they entered the house, and they saw the infant boy with Mary, his mother; and they threw themselves down and worshipped him; and they opened their treasures and offered to him gifts – gold and frankincense, and myrrh. 12 And they saw in a dream not to return to Herod, so they departed to their own country by another way.

13 When they had gone, the angel of the Lord appeared to Joseph in a dream, and said to him, Arise, take the infant boy and his mother, and escape to Egypt, and stay there until I tell you, for Herod is ready to demand the child so as to destroy him. 14 Then Joseph rose up, took the infant boy and his mother in the night, and escaped to Egypt. 15 And he remained there until the death of Herod, so that what was said from the Lord by the prophet, might be fulfilled, I have called my son from Egypt.

16 When Herod saw that he was insulted by the Magi, he was greatly enraged, so he sent forth and had all the infant boys in Bethlehem and in its suburbs killed, from two years old and down, according to the time that he had enquired from the Magi. 17 Then was fulfilled what was said by the prophet Jeremiah who said, 18 A voice was heard in Ramah, weeping and wailing exceedingly, Rachel weeping for her sons, and she would not be comforted, because they could not be brought back.

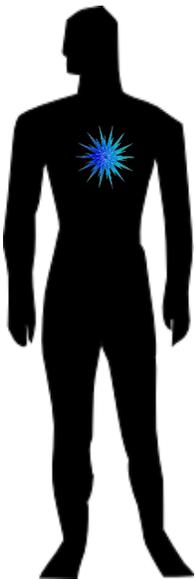
19 When King Herod died, the angel of the Lord appeared in a dream to Joseph in Egypt. 20 And he said to him, Arise, take the boy and his mother, and go to the land of Israel, for those who were seeking the boy's life are dead. 21 So Joseph rose up, took the boy and his mother, and he came to the land of Israel. 22 But when he heard that Archelaus had become king over Judaea, in the place of his father Herod, he was afraid to go there; and it was revealed to him in a dream to go to the land of Galilee. 23 And he came and dwelt in a city called Nazareth, so that what was said by the prophet, might be fulfilled, He shall be called a Nazarene.

The BEAUTIFUL MIRACLE: 5 Oct 2012 **The DIVINE UNIVERSE** www.lulu.com

The way in which the Spirit conveys the Divine Love into the soul is a beautiful miracle. The attribute of mortal soul prior to incarnation has to it, a potential within it that is part of its formed nature. After the soul incarnates this potential remains part of the soul and even if the forming personality is unaware of such a soul potential, the potential still exists. The Divine Love is entirely suitable in its energy of harmony to be the energy that a mortal soul can utilise. The Spirit covers the spirit body when the individual sincerely asks the Soul of God for the Divine Love and this covering of the spirit body is where the dynamic of this beautiful miracle takes place. From the internal longing of the individual for the Divine Love this activates the Spirit Law that activates the Spirit that is then attracted to the spirit body upon which the Spirit material of the spirit body draws the Divine Love in to its soul and this union complete. The key here is to gain a perceptive insight into realising that the spirit body is not an inert body but that it is living and has activity, recognisable from its first forming from the Spirit Law that materialises a spirit body. The Spirit and the spirit body to give an analogy are like two attracting magnets and when the surface of the spirit body is touched by the Spirit, this causes the automatic response of the Divine Love to permeate into the attribute of soul and so begins the transformation of energy from the natural into the Immortal Divine Harmony. If the individual continues the receipt of Divine Love the energy that is Divine Love actively begins to change the soul and this is felt in the spirit body systems and can produce feelings of love and elation. The spirit-mind begins to change as all spirit body systems are affected by the changed condition now experienced in the soul as the soul becomes living and vital. In one's progression of this Divine transformation, the soul will mature enough from the amount of Divine energy it receives and at that moment the surface of the spirit body and the Spirit are continuously attracted to each other and one is living in the presence of the Father in perfect harmony and this clarifies the truth about what it means to be truly at-one with God.

Jesus of the Celestial Heaven

**Soul within
spirit body
prior to receiving
Divine Love.**



**Divine Love being received
from The Spirit, covering the
spirit body of the requesting
personality.**



**Divine Love having been
assimilated within one's soul,
now being reflected through the
radiance of the spirit body.**



SHINING TOWARD SPIRIT:
665. The Shining toward Truth

Vol III, p. 157, 14 Nov 2014 – 14 Mar 2015 Zara and Nicholas

www.lulu.com

It is I Matthew, a teacher of the Divine Love. I have communicated with you recently, now I desire to provide you with a visual description of the Love.



Imagine a continuous Energy shining light blue that is unbroken with a seamless surface that surround every mortal and Immortal spirit. Imagine if you were to become aware that this energetic field of light-blue Energy existed in its shining radiance just near where you are. Now that you are aware that this unbroken Divine Love is unified energetic field of living Love, by opening toward the Soul of God and aspiring for the Divine Love, the Acting Spirit gently brings a small portion of this shining blue Energy into your soul

The Divine Love that you have received remains part of this great Energy that the Divine Love is and even though this small portion of Divine Love, now within your soul, in its shining radiance and energetic cause, it is never separated from the continuous energetic field of Energy that the Divine Love is. Having partaken of this Energy it is with perception that one is aware that the Divine Love within one's soul is the same Divine Love that every person and spirit who has partaken of this Love, participates with. Even though in our individuality we partake of this Divine Energy, this Love is never broken away from the Source and Origin from which this Divine Love emanates.

The Divine Love is bestowed into our finite soul by the Acting Spirit, but this Spirit remains in contact with our spirit body and does not enter the finite soul to become part of our finite soul essence that we are. No mortal or Immortal spirit can manifest in their soul the Acting Spirit so that this Spirit – this Holy Spirit – becomes part of our existing finite spirit body. Only the Divine Love and its Energy becomes part of our finite soul, which causes the change to our spirit body. The Acting Spirit always remains its own attribute and never does a Celestial spirit claim ownership or take possession of the Acting Spirit within their soul. (The Holy Spirit / Acting Spirit is an instrument of the Source Soul, our Father.)

This is one of the wonderful Truths by which we who have been transformed by the Divine Love understand our personal relationship with the Father's ever-present Acting Spirit. The shining Energy of Divine Love is all around us and when we have partaken of this Love, part of our finite nature becomes independently shining in this true perfect Love.

I provide these words that may appeal to those who are visual and to express the universal appearance of the Divine Love and the personal touch when in contact with the Acting Spirit.

Matthew (Apostle)

Whilst we are receiving the Mother and Father's Divine Love, and that this Love is causing change within our soul and spirit attributes, the greatest Truth known to man and spirit is that this is the way the Mother and Father is actually loving us! When we progress, it our Heavenly Parent's way of loving us into love and then we live what we are, love.

URANTIA BOOKwww.urantia.org

(1349.5) 122:5.9 Joseph and Mary were married, in accordance with Jewish custom, at Mary's home in the environs of Nazareth when Joseph was twenty-one years old. This marriage concluded a normal courtship of almost two years' duration.

(1350.3) 122:7.1 In the month of March, 8 B.C. (the month Joseph and Mary were married), Caesar Augustus decreed that all inhabitants of the Roman Empire should be numbered, that a census should be made which could be used for effecting better taxation.

(1352.1) 122:8.5 At the noontide birth of Jesus the seraphim of Urantia (Earth), assembled under their directors, did sing anthems of glory over the Bethlehem manger, but these utterances of praise were not heard by human ears. No shepherds nor any other mortal creatures came to pay homage to the babe of Bethlehem until the day of the arrival of certain priests from Ur, who were sent down from Jerusalem by Zacharias.

(1352.2) 122:8.6 These priests from Mesopotamia had been told sometime before by a strange religious teacher of their country that he had had a dream in which he was informed that "the light of life" was about to appear on Earth as a babe and among the Jews. And thither went these three teachers looking for this "light of life." After many weeks of futile search in Jerusalem, they were about to return to Ur when Zacharias met them and disclosed his belief that Jesus was the object of their quest and sent them on to Bethlehem, where they found the babe and left their gifts with Mary, his Earth mother. The babe was almost three weeks old at the time of their visit.

(1352.3) 122:8.7 These wise men saw no star to guide them to Bethlehem. The beautiful legend of the star of Bethlehem originated in this way: Jesus was born August 21 at noon, 7 B.C. On May 29, 7 B.C., there occurred an extraordinary conjunction of Jupiter and Saturn in the constellation of Pisces. And it is a remarkable astronomic fact that similar conjunctions occurred on September 29 and December 5 of the same year. Upon the basis of these extraordinary but wholly natural events the well-meaning zealots of the succeeding generation constructed the appealing legend of the star of Bethlehem and the adoring Magi led thereby to the manger, where they beheld and worshiped the newborn babe. Oriental and near-Oriental minds delight in fairy stories, and they are continually spinning such beautiful myths about the lives of their religious leaders and political heroes. In the absence of printing, when most human knowledge was passed by word of mouth from one generation to another, it was very easy for myths to become traditions and for traditions eventually to become accepted as facts.

(1354.2) 122:10.3 When, after more than a year of searching, Herod's spies had not located Jesus, and because of the suspicion that the babe was still concealed in Bethlehem, he prepared an order directing that a systematic search be made of every house in Bethlehem, and that all boy babies under two years of age should be killed. In this manner Herod hoped to make sure that this child who was to become "king of the Jews" would be destroyed. And thus perished in one day sixteen boy babies in Bethlehem of Judea. But intrigue and murder, even in his own immediate family, were common occurrences at the court of Herod.

(1354.3) 122:10.4 The massacre of these infants took place about the middle of October, 6 B.C., when Jesus was a little over one year of age. But there were believers in the coming Messiah even among Herod's court attachés, and one of these, learning of the order to slaughter the Bethlehem boy babies.

Matthew 3

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/3.html>

1 IN those days came John the Baptist; and he was preaching in the wilderness of Judaea, 2 Saying, Repent; for the kingdom of heaven is near. 3 For it was he of whom it was said by the prophet Isaiah, The voice which cries in the wilderness, Prepare the way of the Lord, and straighten his highways. 4 Now the same John's clothes were made of camel's hair, and he had leathern belts around his waist, and his food was locusts and wild honey. 5 Then there went out to him, Jerusalem and all of Judaea, and the whole country around Jordan. 6 And they were baptized by him in the river Jordan, as they confessed their sins.

7 But when he saw a great many of the Pharisees and Sadducees who were coming to be baptized, he said to them, O offspring of scorpions, who has warned you to escape from the anger which is to come? 8 Bring forth therefore fruits which are worthy of repentance; 9 And do not think and say within yourselves, We have Abraham as our father; for I say to you that God can raise up children for Abraham from these stones. 10 Behold, the axe is already placed at the root of the trees; therefore, every tree which bears not good fruits shall be cut down and dropped in the fire. 11 I am just baptizing you with water for repentance; but he who is coming after me is greater than I, the one even whose shoes I am not worthy to remove; he will baptize you with the Holy Spirit and with fire. 12 Whose shovel is in his hand, and he purifies his threshings; the wheat he gathers into his barns, and the straw he burns up in the unquenchable fire.

13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him. 14 But John tried to stop him, and said, I need to be baptized by you, and yet have you come to me? 15 But Jesus answered and said to him, Permit now, for this is necessary for us so that all righteousness may be fulfilled; and then he permitted him. 16 When Jesus was baptized, he immediately came out of the water; and the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him; 17 And behold, a voice from heaven, which said, This is my beloved Son, with whom I am pleased.

Matthew 4

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/4.html>

1 THEN Jesus was carried away by the Holy Spirit into the wilderness, to be tempted by the adversary. 2 So he fasted forty days and forty nights; but at last he was hungry. 3 And the tempter drew near and said to him, If you are the Son of God, tell these stones to become bread. 4 But he answered and said, It is written, that it is not by bread alone that man can live, but by every word which comes from the mouth of God. 5 Then the adversary took him to the holy city, and he made him to stand up on the pinnacle of the temple. 6 And he said to him, If you are the Son of God, throw yourself down; for it is written, that he will command his angels concerning you, and they will bear you up on their hands, so

that even your foot may not strike a stone. [7](#) Jesus said to him, Again it is written, that you shall not try out the Lord your God. [8](#) Again the adversary took him to a very high mountain, and he showed him all the kingdoms of the world and their glory. [9](#) And he said to him, All of these I will give to you, if you will fall down and worship me. [10](#) Then Jesus said to him, Go away, Satan, for it is written, You shall worship the Lord your God, and him only shall you serve. [11](#) Then the adversary left him alone; and behold the angels drew near and ministered unto him.

[12](#) Now when Jesus heard that John was delivered up, he departed to Galilee. [13](#) And he left Nazareth, and came and settled in Capernaum, by the seaside, within the borders of Zabulon and of Naphtali. [14](#) So that it might be fulfilled, which was said by the prophet Isaiah, who said, [15](#) O land of Zabulon, O land of Naphtali, the way to the sea, across the Jordan, Galilee of the Gentiles! [16](#) The people who dwelt in darkness saw a great light, and those who settled in the country and in the midst of the shadows of death, light shone on them. [17](#) From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is coming near.

[18](#) And while he was walking by the shore of the sea of Galilee, he saw two brothers, Simon who was called Peter and his brother Andrew, who were casting nets into the sea, for they were fishermen. [19](#) And Jesus said to them, Come after me, and I will make you to become fishers of men. [20](#) So they immediately left their nets and went after him. [21](#) And when he left that place he saw two other brothers, James the son of Zebedee and his brother John, in a ship with Zebedee their father, repairing their nets; and Jesus called them. [22](#) So they immediately left the ship and their father, and followed him. [23](#) And Jesus travelled throughout Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing every kind of disease and sickness among the people. [24](#) And his fame was heard throughout Syria; so they brought to him all who were badly afflicted with diverse sickness, and those who were tormented with pains, and the insane, and the epileptics, and the cripples; and he healed them. [25](#) So large crowds followed him from Galilee, and from the ten cities, and from Jerusalem and from Judaea, and from across the Jordan.

Matthew 5

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/5.html>

[1](#) WHEN Jesus saw the crowds, he went up to the mountain; and as he sat down, his disciples drew near to him. [2](#) And he opened his mouth and taught them, and he said,

[3](#) Blessed are the poor in pride, for theirs is the kingdom of heaven. [4](#) Blessed are they who mourn, for they shall be comforted. [5](#) Blessed are the meek, for they shall inherit the Earth. [6](#) Blessed are those who hunger and thirst for justice, for they shall be well satisfied. [7](#) Blessed are the merciful, for to them shall be mercy. [8](#) Blessed are those who are pure in their hearts, for they shall see God. [9](#) Blessed are the peacemakers, for they shall be called sons of God. [10](#) Blessed are those who are persecuted for the sake of justice, for theirs is the kingdom of heaven. [11](#) Blessed are you, when they reproach you and persecute you, and speak against you every kind of bad word, falsely, for my sake, [12](#) Then be glad and rejoice, for your reward is increased in heaven; for in this very manner they persecuted the prophets who were before you.

[13](#) You are indeed the salt of the Earth; but if the salt should lose its savour, with what could it be salted? It would not be worth anything, but to be thrown outside and to be trodden down by men.

[14](#) You are indeed the light of the world; a city that is built upon a mountain cannot be hidden. [15](#) Nor do they light a lamp and put it under a basket, but on a lamp holder, so it gives light to all who are in the house. [16](#) Let your light thus shine before men, so that they may see your good works and glorify your Father in heaven.

[17](#) Do not expect that I have come to weaken the law or the prophets; I have not come to weaken, but to fulfil. [18](#) For truly I tell you, Until heaven and Earth pass away, not even one yoth or a dash shall pass away from the law until all of it is fulfilled. [19](#) Whoever therefore tries to weaken even one of these smallest commandments, and teaches men so, he shall be regarded as small in the kingdom of heaven; but anyone who observes and teaches them, he shall be regarded as great in the kingdom of heaven. [20](#) For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

[21](#) You have heard that it was said to those who were before you, You shall not kill, and whoever kills is guilty before the court. [22](#) But I say to you, that whoever becomes angry with his brother for no reason, is guilty before the court: and whoever should say to his brother, Raca (which means, I spit on you) is guilty before the congregation; and whoever says to his brother, you are a nurse maid, is condemned to hell fire. [23](#) If it should happen therefore that while you are presenting your offering upon the altar, and right there you remember that your brother has any grievance against you, [24](#) Leave your offering there upon the altar, and first go and make peace with your brother, and then come back and present your offering. [25](#) Try to get reconciled with your accuser promptly, while you are going on the road with him; for your accuser might surrender you to the judge, and the judge would commit you to the jailer, and you will be cast into prison. [26](#) Truly I say to you, that you would never come out thence until you had paid the last cent.

[27](#) You have heard that it is said, You shall not commit adultery. [28](#) But I say to you, that whoever looks at a woman with the desire to covet her, has already committed adultery with her in his heart. [29](#) If your right eye should cause you to stumble, pluck it out and throw it away from you; for it is better for you to lose one of your members, and not all your body fall into hell. [30](#) And if your right hand should cause you to stumble, cut it off and throw it away from you; for it is better for you to lose one of your members, and not all your body fall into hell. [31](#) It has been said that whoever divorces his wife, must give her the divorce papers. [32](#) But I say to you, that whoever divorces his wife, except for fornication, causes her to commit adultery; and whoever marries a woman who is separated but not divorced, commits adultery.

[33](#) Again you have heard it was said to them who were before you, that you shall not lie in your oaths, but entrust your oaths to the Lord. [34](#) But I say to you, never swear; neither by heaven, because it is God's throne; [35](#) Nor by the Earth, for it is a stool under his feet; nor by Jerusalem, for it is the city of a great king. [36](#) Neither shall you swear by your own head, because you cannot create in it a single black or white hair. [37](#) But let your words be yes, yes, and no, no; for anything which adds to these is a deception.

[38](#) You have heard that it is said, An eye for an eye, and a tooth for a tooth. [39](#) But I say to you, that you should not resist evil; but whoever strikes you on your right cheek, turn to him the other also. [40](#) And if

anyone wishes to sue you at the court and take away your shirt, let him have your robe also. [41](#) Whoever compels you to carry a burden for a mile, go with him two. [42](#) Whoever asks from you, give him; and whoever wishes to borrow from you, do not refuse him.

[43](#) You have heard that it is said, Be kind to your friend, and hate your enemy. [44](#) But I say to you, Love your enemies, and bless anyone who curses you, and do good to anyone who hates you, and pray for them who carry you away by force and persecute you, [45](#) So that you may become sons of your Father who is in heaven, who causes his sun to shine upon the good and upon the bad, and who pours down his rain upon the just and upon the unjust. [46](#) For if you love only those who love you, what reward will you have? Do not even the publicans do the same thing? [47](#) And if you salute only your brothers, what is it more that you do? Do not even the publicans do the same thing? [48](#) Therefore, you become perfect, just as your Father in heaven is perfect.

Matthew 6

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/6.html>

[1](#) BE careful concerning your alms, not to do them in the presence of men, merely that they may see them; otherwise you have no reward with your Father in heaven. [2](#) Therefore when you give alms, do not blow a trumpet before you, just as the hypocrites do in the synagogues and in the market places, so that they may be glorified by men. Truly I say to you, that they have already received their reward. [3](#) But when you give alms, let not your left hand know what your right hand is doing; [4](#) So that your alms may be done secretly, and your Father who sees in secret, shall himself reward you openly.

[5](#) And when you pray, do not be like the hypocrites, who like to pray, standing in the synagogues and at the street corners, so that they may be seen by men. Truly I say to you, that they have already received their reward. [6](#) But you, when you pray, enter into your inner chamber, and lock your door, and pray to your Father who is in secret, and your Father who sees in secret he himself shall reward you openly. [7](#) And when you pray, do not repeat your words like the pagans, for they think that because of much talking they will be heard. [8](#) Therefore, do not be like them, for your Father knows what you need, before you ask him.

[9](#) Therefore pray in this manner: Our Father in heaven, hallowed be thy name. [10](#) Thy kingdom come. Thy will be done, as in Heaven so on Earth. [11](#) Give us bread for our needs from day to day. [12](#) And forgive us our offences, as we have forgiven our offenders; [13](#) And do not let us enter into temptation, but deliver us from error. Because thine is the kingdom and the power and the glory for ever and ever. Amen. [14](#) For if you forgive men their faults, your Father in heaven will also forgive you. [15](#) But if you do not forgive men, neither will your Father forgive even your faults.

[16](#) When you fast, do not look sad like the hypocrites; for they disfigure their faces, so that they may appear to men that they are fasting. Truly I say to you, that they have already received their reward. [17](#) But you, when you fast, wash your face and anoint your head; [18](#) So that it may not appear to men that you are fasting, but to your Father who is in secret; and your Father who sees in secret, he will reward you.

[19](#) Do not lay up for yourselves treasures buried in the ground, a place where rust and moth destroy, and where thieves break through and steal. [20](#) But lay up for yourselves a treasure in heaven, where neither rust nor moth destroy, and where thieves do not break through and steal. [21](#) For where your treasure is, there also is your heart. [22](#) The eye is the lamp of the body; if therefore your eye be clear, your whole body is also lighted. [23](#) But if your eye is diseased, your whole body will be dark. If therefore the light that is in you is darkness, how much more will be your darkness. [24](#) No man can serve two masters; for either he will hate the one, and like the other; or he will honour one, and despise the other. You cannot serve God and mammon (wealth).

[25](#) For this reason, I say to you, Do not worry for your life, what you will eat, and what you will drink, nor for your body, what you will wear. Behold, is not life much more important than food, and the body than clothing? [26](#) Watch the birds of the sky, for they do not sow, neither do they harvest, nor gather into barns, and yet your Father in heaven feeds them. Are you not much more important than they? [27](#) Who is among you who by worrying can add one cubit to his stature? [28](#) Why do you worry about clothing? Observe the wild flowers, how they grow; they do not get tired out, nor do they spin. [29](#) But I say to you, that not even Solomon with all of his glory was covered like one of them. [30](#) Now if God clothes in such fashion the grass of the field, which today is and tomorrow falls into the fireplace, is he not much more to you, O you of little faith? [31](#) Therefore do not worry or say, What will we eat, or what will we drink, or with what will we be clothed? [32](#) For worldly people seek after all these things. Your Father in heaven knows that all of these things are also necessary for you. [33](#) But you seek first the kingdom of God and his righteousness, and all of these things shall be added to you. [34](#) Therefore do not worry for tomorrow; for tomorrow will look after its own. Sufficient for each day, is its own trouble.

Note: Following the writings of James Moncrief, one could consider that any reference to the Father, by other relevant writers, may be read as a reference to ‘our Mother and Father’. Further, when considering soul healing, then reference to Divine Love could be referred to as ‘Feeling Healing with Divine Love’.

By living true to ourselves, true to our feelings, we are living true to God. It’s that simple.

The Only Prayer That Man Need Offer to the Father:

(as given within the first century)
I am here, Jesus

The Prayer for Divine Love

2 Dec 1916

<http://www.youtube.com/watch?v=Pg6p3rivAZw>

P.438 Book of Truths through James Padgett / Jesus

Let your prayer be as follows:

Our Father, who art in heaven, we recognise that You are all Holy and loving and merciful, and that we are Your children, and not the subservient, sinful and depraved creatures that our false teachers would have us believe. That we are the greatest of Your creation, and the most wonderful of all Your handiworks, and the objects of Your great soul's love and Tenderest care.

That Your will is that we become at one with You, and partake of Your great love which You have bestowed upon us through Your mercy and desire that we become, in truth, Your children, through love, and not through the sacrifice and death of any one of Your creatures.

We pray that You will open up our souls to the inflowing of Your love, and that then may come Your Holy Spirit to bring into our souls this, Your love in great abundance, until our souls shall be transformed into the very essence of Yourself; and that there may come to us faith--such faith as will cause us to realize that we are truly Your children and one with You in very substance and not in image only.

Let us have such faith as will cause us to know that You are our Father, and the bestower of every good and perfect gift, and that only we, ourselves, can prevent Your love changing us from the mortal to the immortal.

Let us never cease to realize that Your love is waiting for each and all of us, and that when we come to You, in faith and earnest aspiration, Your love will never be with-held from us.

Keep us in the shadow of Your love every hour and moment of our lives, and help us to overcome all temptations of the flesh, and the influence of the powers of the evil ones, which so constantly surround us and endeavour to turn our thoughts away from You to the pleasures and allurements of this world.

We thank You for Your love and the privilege of receiving it, and we believe that You are our Father --the loving Father who smiles upon us in our weakness, and is always ready to help us and take us to Your arms of love.

We pray this with all the earnestness and longings of our souls, and trusting in Your love, give You all the glory and honour and love that our finite souls can give.

Amen

MoC



Note: The 'false teachers' are our parents, as they are also the 'evil ones'.
Also, the evil ones, being those parts of one's mind, that are controlling you.

Prayers to our Mother and Father

From 'Religion of Feelings' by James Moncrief

Please Mother and Father help me accept my untrue state and bring up all my repressed feelings so I can see the full truth of why I feel so unloved and all that's wrong with me.

Please Mother and Father help me see the truth of myself through my feelings.

Please my beloved Heavenly Parents, fill my soul with Your Divine Love. I long for Your Divine Love; please answer my prayer and yearning to be at-one with You and do Your Will by living true to myself and all my feelings. Please fill my heart and soul with Your Divine Love – please make my soul like Yours – Divine.

Please Mother and Father, I want to uncover the whole truth of myself through my feelings. I want to be able to feel and accept just how bad I am, how bad I feel I am, how bad I've been in my life. I want to know the whole ugly truth of myself, see it and feel it and understand how I came to be it. Please reveal to me through my feelings all the truth of myself You want me to see. I want to be as You want me to be; I want to be true and perfect, Healed of all my rebelliousness and self- and feeling-denial; I want to be good, loving, true and happy, please help me become true to myself, true to my soul, true to You.

Please Mother and Father help me, I'm in such bad pain, I feel so alone, so miserable, so scared, what's going to become of me, I don't understand, what's the point of me, why have You made me; please help me see the truth of myself – all the truths of myself, nature, how to be in the world, of You both. I want to know, I want to know it all through my feelings, all that there is to see, the whole truth and nothing but the truth. Please help all my pain come to the surface of me so I can embrace and accept and express it out of me. I want to use my feelings to uncover the truth they are to show me; please help me to do that.

Please Mother and Father love me. I want You to love me. I want to feel fully loved by You. I don't want anything else, only to be with You. Please, that is all I am asking.

Please make me feel how unloving I am. Please show me the horrible truth that I am. I want to see and feel and understand the worst of me, please take me into my darkest scariest ugliest unwanted rejected places within myself. I don't want to feel all the dreadful pain that I know is there locked away inside me, yet I do also want it all to come up and out of me, and I want to use it to see the truth of my wrongness, the truth of how evil I am, the truth of my fucked up state. I no longer want to be false, pretending I am okay, using my mind to make me falsely believe I am good, happy, loved and loving, when I know I'm not. For how can I be when You've brought me into my unloving state, making me be of it. And as You want me to experience being this negative way, please show me the whole truth of it. I no longer want to deny any part of myself, or any of my bad feelings. I want them all to come up so I can express them, emoting their pain, feeling how bad You've made me feel all my life and all through my early life; I want to see why, and so reveal all the truth to myself. I want to be the living truth of myself, living true to my feelings and the truth they give rise to. Please help me to do my Healing, and please fill my soul with Your Divine Love.

The mind way is the 'dead' way; the feelings way is the 'alive' way.

Examples of some prayers to God:

From 'Feeling Healing' by James Moncrief

Please God show me the truth of myself through my feelings.

Please help me see the truth about myself You want me to see.

And please help me feel all my repressed pain; please bring up all my bad feelings so I can express them and see what it is they are to show me about myself, my life, and You.

And please help me work through my blocks, I want to Heal myself, I want to become true to myself and true to my feelings and true to You – please help me do that.

Heavenly Mother and Father, I feel so bad, and I know I'm doing it to myself, but I can't help it. I can't stop my compulsive addictions, so will you please bring up the buried feelings in me and show me the reasons why I can't stop. Please! I want to know – I REALLY WANT TO KNOW why I do them. Please help me Mother and Father to uncover the truth of myself. Please, I beg you, please, please, please show me the truth of them so I can give them up. I hate feeling bad, yet I know I must so I can keep expressing my bad feelings to see the truth You want me to see, so please help me feel bad.

Please Mother and Father fill my heart and soul with Your Divine Love. Please give me Your Love. Please love me and make me feel loved by You. I want to feel You close to me, I want You to hold me, make me feel loved by You. I only want You and to do Your Will. Please help me bring up all my repressed feelings so I can express them and uncover their truth. Please help me do my Healing. Please give me Your Love.

I hate you Mother and Father; why have You given me such a shit awful life? I hate myself, I hate You, I hate everything about my life. I feel so bad all the time. I've expressed so many bad feelings and still I feel bad. It's not fair, it's not fair what You've done to me. I hate You! And I want You to help me Heal myself, so I can stop feeling bad. You put me in the shit for whatever reasons, and I want You now to help me get out of it and show me what it's all been about. Please help me to Heal myself so I no longer hate You.

I long for Your Divine Love Mother and Father. Please fill my soul with it. And please help me uncover the truth of myself through my feelings. I want to see it all! And please make it all end, I'm so tired of always feeling so bad, please take all my bad feelings away by making me feel them and showing me the truth I am to see.

LOVE
is
Feelings First Spirituality, The New Way

Feelings First Spirituality, The New Way is a contemporary ‘religion’ based on living true to yourself through your feelings. Understanding that all you need in life is contained within your soul and is shown to you through your feelings. And by loving your feelings, by attending to them properly (talking or writing them out of you) and not denying them, you can use them to uncover the truth of yourself – the truth of your soul.

Feelings First Spirituality is not a formalised religion that tells you how to be, that is too controlling and is actually bad for you, limiting your spiritual growth. You can be wholly self-revealing of the truths you need to be, being the person God created you to be, all by living true to your feelings.

Feelings First Spirituality has no formal structure because we understand we don't need one, our soul contains within it all the truth of our spiritual ascent. If we look to our feelings for the truth they want us to see about ourselves, nature and God, then what more do we need! Our true spiritual path is the path our feelings will lead us down, that is, provided we allow them to. This is the most spiritual we can be.

Living the New Way of Feelings First Spirituality

You come to the understanding from your life experiences that how you are is not right, it doesn't make you feel good – that you are wrong in some way. And you want to change yourself, you want to become right, true and perfect – you want to be like God is.

And to do this you need to do your Healing

Your Feeling-Healing is looking to your feelings for the truth of yourself, the truth being hidden in many of the feelings you are not wanting to face in life. So you have to end your feeling denial, accepting all your bad feelings (and good ones), express them (yet not necessarily acting upon them), whilst longing to uncover the truth they are to show you.

Or, you can do your Soul-Healing, which is your Feeling-Healing together with including longing directly to God for God's Divine Love. When you receive the Divine Love into your soul, it will cause your soul to become divine, and it will deepen your personal relationship with God. Long with all your heart to God for God's Divine Love.

<http://religionoffeelings.weebly.com/>

Feelings First Spirituality The New Way

By living true to ourselves, true to our feelings, we are living true to God. It's that simple.

Matthew 7

George Lamsa Translation of the Peshitta

<http://www.studyLight.org/bible/glt/matthew/7.html>

1 JUDGE not, that you may not be judged. 2 For with the same judgment that you judge, you will be judged, and with the same measure with which you measure, it will be measured to you. 3 Why do you see the splinter which is in your brother's eye, and do not feel the beam which is in your own eye? 4 Or how can you say to your brother, let me take out the splinter from your eye, and behold there is a cross beam in your own eye? 5 O hypocrites, first take out the beam from your own eye, and then you will see clearly to get out the splinter from your brother's eye. 6 Do not give holy things to the dogs; and do not throw your pearls before the swine, for they might tread them with their feet, and then turn and rend you. 7 Ask, and it shall be given to you; seek, and you shall find; knock and it shall be opened to you. 8 For whoever asks, receives; and he who seeks, finds; and to him who knocks, the door is opened. 9 Or who is the man among you, who when his son asks him for bread, why, will he hand him a stone? 10 Or if he should ask him for fish, why, will he hand him a snake? 11 If therefore you who err, know how to give good gifts to your sons, how much more will your Father in heaven give good things to those who ask him?

12 Whatever you wish men to do for you, do likewise also for them; for this is the law and the prophets. 13 Enter in through the narrow door, for wide is the door, and broad is the road which carries to destruction, and many are those who travel on it. 14 O how narrow is the door, and how difficult is the road which carries to life, and few are those who are found on it.

15 Be careful of false prophets who come to you in lamb's clothing, but within they are ravening wolves. 16 You will know them by their fruits. Why, do they gather grapes from thorns, or figs from thistles? 17 So every good tree bears good fruits; but a bad tree bears bad fruits. 18 A good tree cannot bear bad fruits, neither can a bad tree bear good fruits. 19 Any tree which does not bear good fruits will be cut down and cast into the fire. 20 Thus by their fruits you will know them.

21 It is not everyone who merely says to me, My Lord, my Lord, will enter into the kingdom of heaven, but he who does the will of my Father in heaven. 22 A great many will say to me in that day, My Lord, my Lord, did we not prophesy in your name, and in your name cast out devils, and in your name do many wonders? 23 Then I will declare to them, I have never known you; keep away from me, O you that work iniquity. 24 Therefore whoever hears these words of mine, and does them, he is like a wise man, who built his house upon a rock. 25 And the rain came down, and the rivers overflowed, and the winds blew, and they beat upon that house; but it did not fall down, because its foundations were laid upon a rock. 26 And whoever hears these words of mine, and does them not, is like a foolish man, who built his house upon sand. 27 And the rain came down, and the rivers overflowed, and the winds blew, and they beat upon that house; and it fell down, and its fall was very great. 28 And it happened when Jesus finished these words, the crowds were stunned at his teaching. 29 For he taught them as one who had the power, and not like their own scribes and Pharisees.

Matthew 8

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/8.html>

1 WHEN he came down from the mountain, large crowds followed him. 2 And behold a leper came and worshipped him, and said, My Lord, if you wish, you can cleanse me. 3 And Jesus stretched out his hand and touched him, and he said, I do wish, be cleansed. And in that hour his leprosy was cleansed. 4 Jesus then said to him, Look here, why are you telling it to men? Go first and show yourself to the priests, and offer an offering as Moses has commanded, for a testimonial to them.

5 When Jesus entered Capernaum, a centurion approached him, and appealed to him, 6 Saying, My Lord, my boy is lying in the house, paralysed, and suffering greatly. 7 Jesus said to him, I will come and heal him. 8 The centurion then answered and said, My Lord, I am not good enough that you should enter under the shadow of my roof; but just say a word, and my boy will be healed. 9 For I am also a man in government service, and there are soldiers under my command; and I say to this one, Go, and he goes; and to the other, Come, and he comes; and to my servant, Do this, and he does it. 10 When Jesus heard it, he was amazed, and he said to those who accompanied him, Truly I say to you, that not even in Israel have I found such faith as this. 11 And I say to you, that a great many will come from the east and from the west, and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be put out in the outer darkness; there shall be weeping and gnashing of teeth. 13 So Jesus said to the centurion, Go, let it be done to you according to your belief. And his boy was healed in that very hour.

14 And Jesus came to Simon's house, and he saw his mother-in-law laid up and sick with fever. 15 And he touched her hand, and the fever left her, and she got up and waited on them. 16 Now when evening came, they brought to him a great many lunatics, and he cured them just by a word; and he healed all who were badly afflicted. 17 So that what was spoken by the prophet Isaiah, might be fulfilled, who said, He will take our afflictions and bear our sickness.

18 When Jesus saw large crowds surrounding him, he gave orders to go to the crossing place. 19 And a scribe drew near and said to him, O my teacher, I will follow you wherever you go. 20 Jesus said to him, The foxes have holes, and the fowls of the sky a sheltering place, but the Son of man has no place even to lay his head. 21 Another of his disciples said to him, My Lord, permit me first to go and bury my father. 22 But Jesus said to him, Come after me, and let the dead bury their own dead.

23 And when Jesus went up into the boat, his disciples went with him. 24 And behold the sea became very rough, so that the boat was almost covered by the waves; but Jesus was asleep. 25 And his disciples came near and woke him up, and said to him, Our Lord, save us, we are perishing. 26 Jesus said to them, Why are you fearful, O you of little faith? Then he got up and rebuked the wind and the sea, and there was a great calm. 27 But the men were surprised, saying, Who is this man, that even the winds and the sea obey him?

28 And when Jesus came to the port on the other side, to the country of the Gadarenes, he was met by two lunatics, who were just coming out of the cemetery. They were exceedingly vicious so that no man would dare to pass by that road. 29 And they cried aloud saying, What business have we together, Jesus, son of God? Have you come here to torment us before the time? 30 Now there was near by them a large herd of swine feeding. 31 And the lunatics kept asking him, saying, If you are going to heal us, permit us

to attack # the herd of swine. [32](#) Jesus said to them, Go. And immediately they left and attacked the swine, and the whole herd went straight over the cliff, and fell into the sea, and were drowned in the water. [33](#) And they who fed them ran away and went to the city, and reported everything that happened, and about the lunatics. [34](#) So all the city went out to meet Jesus; and when they saw him, they urged him to depart from their borders.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

May 30, 1917

Padgett Messages

Book of Truth

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I am here, Peter, Apostle of Jesus -

I have seen what you were reading and must inform you that many of the supposed miracles of healing and raising of the dead and the controlling of the laws or expressions of nature never occurred.

No, these accounts are not true and are the results of the imaginings of men who attempted to add to the book that Luke wrote. Of course there is a true foundation for some of these alleged miracles, but as to others, there is no foundation in fact.

Jesus did heal the sick and cure the blind and the deaf and the withered hand and the palsied man and resurrected the supposed dead, but not in the way described in the New Testament. It is not good for men to believe in the truth of all these miracles.

[*Question*] Well, that incident never occurred, for Jesus in casting out evil spirits would have had no authority or power to permit them to enter into the swine, and it would not have been in consonance with his love and ideas of what was just, to have allowed the swine to receive these spirits and thereby perish as the account says. And besides, the result of such a happening would have been, that the property of the innocent owners was taken from them and lost.

In all Jesus' performance of miracles, or in any of his teachings, did he ever do or say that which worked wrong to a human being. All men were to him the objects of his love and the salvation which he came to Earth to show men the way to.

Sometime, I will consider these miracles in a message, and inform you of those that he actually performed, and those that are the mere fancies of some of those eastern teachers who had a very wonderful imagination, and used them in adding to the truths of Luke's original writings.

[*Question*] Well, there is some little truth in that for we were in a storm and were afraid and he slept, and we awakened him, but he did not rebuke the storm and the waves and cause them to subside, but rather he allayed our fears by his talk and example, and to us it became as if there were no storm, for when fear left us, it was as if we were not sensible of the storm so far as the dread of drowning or perishing was concerned.

[*Question*] No, this is another interpolation and should not be believed. Many wonders ascribed to Jesus were never performed, although it appeared to us as if there was no limit to the powers of Jesus. But sometime I will come and write fully on this matter. I must stop now.

Your brother in Christ – Peter

JUDAS of KERIOTH **Devils Cast Into Swine? Jesus Preaches To The Pagans**

www.lulu.com

April 25th, 2002

Very well, my friend. Now you have given us a long list of different explanations. It is not always so easy to interpret the Biblical stories. The exposition is interesting, although some of the references to Josephus' books are wrong.

First, I would like to tell what really happened.

In Peter's message to Mr James Padgett, **we can read already that this supposed miracle with the lunatics and the pigs never happened.** I wanted to add that there really were healings through Jesus, also of lunatics, and that Jesus traveled with us through all the regions mentioned in the diverse comments presented above.

However, in his preaching, Jesus failed. He was not able to win new disciples, and he faced firm rejection. The time had not yet come for being able to impress the pagans, and in some cases, they asked Jesus straightforwardly to abandon their towns and go away. They feared for business in their temples, something very similar to what decades later would happen to Paul of Tarsus.

What Jesus wanted to demonstrate to us was that his mission was not limited to the Jews, but rather that it bore a universal character. We did not understand this then. And the question of the mission to the heathens would constitute a great problem in the future of the infant church.

Jesus was convinced that his teachings were compatible with many religions, even with pagan polytheism, in a great vision that some development would be possible, as we can observe today in India, where intellectual Hindus no longer speak of thousands or millions of gods, but consider them rather as different aspects of one supreme being, with their accompanying mythology. And in some way, that is what would happen during the conversion of the heathens. The Master's teachings would mix with many aspects of paganism, which today are considered highly Christian, but which are not. I may mention, for example, the celebration of Christmas, Eucharist, Trinity, and there are many more examples, which we will deal with in due course.

Nevermore, during the year 26 CE, would Jesus venture into the pagan countries, but he would rather focus on his work in Galilee, with a few excursions into Judea, in the context of the obligations for the believing Jews, attending the Hebrew feasts in their capital Jerusalem.

In the Biblical story that we have dealt with, vague memories of the Master's activity mix with exaggerations of a mythological character, and certainly, with some resentment against the Romans, which nobody dared to express openly.

God bless you, Judas

Matthew 9

George Lamsa Translation of the Peshitta

<http://www.studyLight.org/bible/glt/matthew/9.html>

1 SO he went up into the boat, and crossed over and came to his own city. 2 And they brought to him a paralytic, lying on a quilt-bed; and Jesus saw their faith, and he said to the paralytic, Have courage, my son; your sins have been forgiven. 3 Some of the scribes said among themselves, This man blasphemes. 4 But Jesus knew their thoughts; so he said to them, Why do you think evil in your hearts? 5 For which is easier to say, Your sins have been forgiven, or to say, Arise and walk? 6 But that you might know that the Son of man has authority on Earth to forgive sins, then he said to the paralytic, Arise, take up your quilt-bed, and go to your home. 7 And he rose up and went to his home. 8 But when the crowds saw it, they were frightened, and they glorified God, because he had given such power as this to men.

9 And as Jesus passed from that place, he saw a man whose name was Matthew, sitting in the custom house, and he said to him, Follow me; and he got up and went after him. 10 And while they were guests in the house, a great many publicans and sinners came, and they sat as guests with Jesus and with his disciples. 11 And when the Pharisees saw it, they said to his disciples, Why does your master eat with publicans and sinners? 12 But when Jesus heard it, he said to them, Those who are well need no doctor, but those who are seriously sick. 13 Go and learn what this means, I want mercy and not sacrifice; for I came not to invite righteous men, but sinners.

14 Then the disciples of John came up to him, and said, Why do we and the Pharisees fast a great deal, and your disciples never fast? 15 Jesus said to them, Is it possible for those at the wedding feast to fast as long as the bridegroom is with them? But the days are coming, when the bridegroom will be taken from them, and then they will fast. 16 No man puts a new patch on an old garment, so as not to weaken that garment, and make the hole larger. 17 Neither do they pour new wine into worn out skins, so as not to rend the skins, and spill the wine, and the wine runs out, and the skins are ruined; but they pour new wine into new skins, and both of them are well preserved.

18 While he was speaking these things with them, a leader of the synagogue came near and worshipped him; and he said, My daughter has just died, but come and put your hand on her and she will live.

19 And Jesus and his disciples rose up and went with him. 20 And behold a woman who had had the haemorrhage for twelve years, came up from behind him, and she touched the edge of his cloak; 21 For she was saying to herself, If I can only touch his garment, I will be healed. 22 And Jesus turned around and saw her and said to her, Have courage, my daughter, your faith has healed you; and the woman was healed in that very hour. 23 So Jesus arrived at the house of the synagogue leader, and saw the singers and the excited crowds. 24 And he said to them, That is enough; for the little girl is not dead, but she is asleep; and they laughed at him. 25 But when he had put the people out, he went in and held her by her hand, and the little girl got up. 26 And this news spread all over that country.

27 And as Jesus passed from there, he was delayed by two blind men, who were crying out and saying, Have mercy on us, O son of David. 28 And when he came into the house, the same blind men came up to him. Jesus said to them, Do you believe that I can do this? They said to him, Yes, our Lord. 29 Then he touched their eyes and said, Let it be to you according to your faith. 30 And immediately their eyes were opened; and Jesus charged them and said, See that no one knows it. 31 But they went out and spread the news all over that country. 32 And when Jesus went out, they brought to him a dumb man who was demented. 33 And as soon as he was restored, the dumb man spoke, and the people were

amazed and said, Such a thing has never been seen in Israel. [34](#) But the Pharisees said, He is casting out devils by the help of the prince of devils.

[35](#) And Jesus travelled in all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every kind of sickness and disease. [36](#) When Jesus saw the multitudes, he had compassion on them, because they were tired out and scattered, like sheep which have no shepherd. [37](#) So he said to his disciples, The harvest is great, and the labourers are few; [38](#) Therefore urge the owner of the harvest to bring more labourers to his harvest.

Matthew 10

George Lamsa Translation of the Peshitta
<http://www.studylight.org/bible/glt/matthew/10.html>

[1](#) AND he called his twelve disciples, and gave them power over the unclean spirits, to cast them out, and to heal every kind of disease and sickness. [2](#) The names of the twelve apostles are these: The first of them Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; [3](#) Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus, and Lebbaeus surnamed Thaddaeus; [4](#) Simon the Zealot, and Judas of Iscariot, who betrayed him.

[5](#) These twelve Jesus sent out, and charged them and said, Keep away from pagan practices, and do not enter a Samaritan city; [6](#) But above all, go to the sheep which are lost from the house of Israel. [7](#) And as you go, preach and say, that the kingdom of heaven is near. [8](#) Heal the sick, cleanse the lepers, cast out demons; freely you have received, freely give. [9](#) Do not accumulate gold, nor silver, nor brass in your purses; [10](#) Nor a bag for the journey, nor two shirts and shoes, nor a staff; for a labourer is at least worthy of his food. [11](#) Whatever city or town you enter, ask who is trustworthy in it, and remain there until you leave. [12](#) And when you enter into the house, salute the family. [13](#) And if the family is trustworthy, your salutation of peace shall come upon it; but if it is not trustworthy, your salutation shall return to you. [14](#) Whoever will not welcome you, and will not listen to your words, when you leave the house or the village, shake off the sand from your feet. [15](#) Truly I say to you, that it will be easier for the land of Sodom and Gomorrah on the day of judgment than for that city.

[16](#) Behold, I am sending you like lambs among the wolves; therefore be wise as serpents, and pure as doves. [17](#) But be careful of men; for they will deliver you up to the courts, and they will scourge you in their synagogues; [18](#) And they will bring you before the presence of governors and kings for my sake, as a testimony to them and to the Gentiles. [19](#) But when they deliver you up, do not worry as to how or what you will speak; for it will be given to you in that very hour what you are to speak. [20](#) For it is not you who speak, but the Spirit of your Father, which speaks through you. [21](#) Brother will deliver up his own brother to death, and father his son; and children will rise up against their parents and put them to death. [22](#) And you will be hated by everybody because of my name; but he who endures until the end shall live. [23](#) When they persecute you in this city, escape to another; for truly I say to you, that you shall not finish converting all the cities of the house of Israel, until the Son of man returns. [24](#) No disciple is more important than his teacher, and no servant than his master. [25](#) It is enough for a disciple to be like his teacher, and for a servant to be like his master. If then, they have called the master of the house Beelzebub, how much more those of his household. [26](#) Therefore do not be afraid of them; for there is nothing covered that will not be uncovered, and hidden that will not be known. [27](#) What I tell you in the dark, tell it in the daylight; and what you hear with your ears, preach on the house tops. [28](#) Do

not be afraid of those who kill the body, but who cannot kill the soul; but above all, be afraid of him who can destroy both the soul and the body in hell. [29](#) Are not two sparrows sold for a penny? And yet not one of them will fall on the ground without your Father's will. [30](#) But so far as you are concerned, even the hairs of your head are all numbered. [31](#) Therefore fear not; you are much more important than many sparrows. [32](#) Everyone therefore who will acknowledge me before men, I will also acknowledge him before my Father in heaven. [33](#) But whoever will deny me before men, I will also deny him before my Father in heaven. [34](#) Do not expect that I have come to bring peace on Earth; I have not come to bring peace but a sword. [35](#) For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. [36](#) And a man's enemies will be the members of his own household. [37](#) Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me. [38](#) And whoever does not take up his cross and follow me is not worthy of me. [39](#) He who is concerned about his life shall lose it; and he who loses his life for my sake shall find it. [40](#) Whoever receives you, receives me; and whoever receives me, receives him who sent me. [41](#) He who receives a prophet in the name of a prophet, shall receive a prophet's reward; and whoever receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. [42](#) Anyone who gives a drink to one of these little ones, if only a cup of cold water, in the name of a disciple, truly I say to you, he shall never lose his reward.

Divorce, and the Twelve Apostles, and the Twelve Tribes of Israel

September 29th, 2001

JUDAS of KERIOTH

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Dear Geoff, there were never twelve apostles. You know, the apostles were simply Jesus' most intimate disciples, but we cannot fix their number. I advise you to read the pertinent parts of the four gospels, where really twelve apostles are mentioned, but you will find that the name listing doesn't coincide.

There were some disciples of Jesus who were very serious people in their faith, but who didn't follow him physically, as it were, they stayed with their families, but they always welcomed him and followed his advice and teachings. For example, his intimate friend Lazarus belonged to this group. Others abandoned their families temporarily and followed him, but they didn't do this all the time, others abandoned their families and followed him until the end. For example Peter and Andrew, James and John, etc. I also followed him permanently, until my betrayal. But many more did this, without their names ever being mentioned.

The number twelve is a mythical number, expressing perfection. An extensive part of the gospels reflects certain liturgy, full with symbolisms, and not so much Jesus' true life. In the future I will deal with this topic, that is of supreme importance. You can find the number twelve in the months of the year, in the tribes of Israel, etc

With my love, your brother, Judas.

Matthew 11

George Lamsa Translation of the Peshitta

<http://www.studyLight.org/bible/glt/matthew/11.html>

1 WHEN Jesus had finished commanding his twelve disciples, he departed from that place to teach and to preach in their cities. 2 But when John heard in prison of the works of Christ, he sent by his disciples, 3 And said to him, Are you the one who is to come, or are we to expect another? 4 Jesus answered and said, Go and describe to John the things which you see and hear. 5 The blind see, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead rise up, and the poor are given hope. 6 And blessed is he who does not stumble on account of me.

7 When they went away, Jesus began to speak to the people concerning John, What did you go out to the wilderness to see? A reed which is shaken by the wind? 8 If not so, what did you go out to see? A man dressed in fine clothes? Behold those who wear fine clothes are in kings' houses. 9 And if not so, What then did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. 10 For this is he of whom it is written, Behold, I send my messenger before your face, to prepare the way before you. 11 Truly I say to you, that among those who are born of women, there has never risen one who is greater than John the Baptist; and yet even the least person in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now, the kingdom of heaven has been administered by force, and only those in power control it. 13 For all the prophets and the law prophesied until John. 14 And if you wish, accept it, that he is Elijah who was to come. 15 He who has ears to hear, let him hear.

16 But to whom shall I liken this generation? It is like boys who sit in the street and call to their friends. 17 And say, We have sung to you, but you would not dance; and we have wailed to you but you did not mourn. 18 For John came, neither eating nor drinking, and they said he is crazy. 19 The Son of man came, eating and drinking, and they said, Behold, a glutton and a wine-bibber, and a friend of publicans and sinners. And yet wisdom is justified by its works. 20 Then Jesus began to reproach the cities in which his many works were done, and which did not repent. And he said, 21 Woe to you, Chorazin! woe to you, Bethsaida! for if in Tyre and Sidon had been done the works which were done in you, they might have repented in sackcloth and ashes. 22 But I say to you, It will be easier for Tyre and Sidon in the day of judgment, than for you. 23 And you, Capernaum, which have exalted yourself up to heaven, shall be brought down to Sheol; for if in Sodom had been done the works which were done in you, it would be standing to this day. 24 But I say to you, It will be easier for the land of Sodom in the judgment day, than for you.

25 At that time, Jesus answered and said, I thank you, O my Father, Lord of heaven and Earth, because you have hidden these things from the wise and the men of understanding, and you have revealed them to children. 26 O yes, my Father, for such was your will. 27 Everything has been delivered to me by my Father, and no man knows the Son except the Father, nor does any man know the Father but the Son, and he to whomever the Son wishes to reveal. 28 Come to me, all you who are tired out and carrying burdens, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am genial and meek in my heart, and you will find rest to your souls. 30 For my yoke is very pleasant, and my burden is light.

Matthew 12

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/12.html>

1 AT that time, Jesus walked on the sabbath through the wheat fields; and his disciples became hungry, and they began to pluck ears of wheat and eat. 2 But when the Pharisees saw them, they said to him, Behold, your disciples are doing what is unlawful to do on the sabbath. 3 But he said to them, Have you not read what David did, when he and those who were with him were hungry? 4 How he entered into the house of God, and did eat bread that was on the table of the Lord, that which was not lawful for him to eat, nor for those who were with him, but only for the priests? 5 Or, have you not read in the book of law, that the priests in the temple disregard the sabbath, and yet are blameless? 6 But I say to you, that there is one here, who is greater than the temple. 7 But if you only knew what it means, I want mercy and not sacrifice, you would not condemn those who are blameless. 8 For the Son of man is Lord of the sabbath. 9 And Jesus departed from thence and came to their synagogue. 10 And there was a man there whose hand was withered. And they questioned him, saying, Is it lawful to heal on the sabbath? that they might accuse him. 11 He said to them, Who is the man among you who has only one sheep, and if it should fall into a pit on the sabbath, would he not take hold of it and lift it up? 12 How much more important is a man than a sheep? It is therefore lawful to do good on the sabbath. 13 Then he said to the man, Stretch out your hand. And he stretched out his hand, and it was restored like the other.

14 And the Pharisees went out, and they took counsel concerning him, so as to do away with him. 15 But Jesus knew of it, and departed from thence; and a great many people followed him, and he healed them all. 16 And he charged them not to say where he was, 17 So that what was said by the prophet Isaiah might be fulfilled, who said, 18 Behold my servant with whom I am pleased, my beloved one, in whom my soul rejoices; I will put my Spirit upon him, and he will preach justice to the peoples. 19 He will not argue, nor will he cry aloud; and no man will hear his voice in the street. 20 He will not break even a bruised reed, and he will not extinguish a flickering lamp, until he brings justice to victory; 21 And in his name will the peoples find hope.

22 Then they brought near to him a lunatic, who was also dumb and blind; and he healed him, so that the dumb and blind man could speak and see. 23 All the people were amazed and said, Perhaps this man is the son of David? 24 But when the Pharisees heard of it, they said, This man does not cast out demons, except by Beelzebub, the prince of demons. 25 But Jesus knew their thoughts, and said to them, Every kingdom which is divided against itself, will be destroyed; and every house or city that is divided against itself, will not stand. 26 And if Satan cast out Satan, he is divided against himself; how then will his kingdom stand? 27 So if I cast out demons by Beelzebub, by what do your sons cast them out? For this reason they will be your judges. 28 And if I cast out devils by the Spirit of God, then the kingdom of God has come near to you. 29 Or, how can a man enter into a strong man's house and plunder his goods, except he first bind the strong man, and then he plunders his house? 30 He who is not with me is against me; and he who does not gather with me, shall be dispersed. 31 Therefore I say to you, that all sins and blasphemies will be forgiven to men; but the blasphemy against the Spirit shall not be forgiven to men. 32 And whoever speaks a word against the Son of man, will be forgiven; but whoever speaks against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. 33 Either produce like a good tree with good fruits, or produce like a bad tree with bad fruits; for a tree is known by its fruits. 34 O generation of scorpions, how can you speak good things when you are bad? For the mouth speaks from the fullness of the heart. 35 A good man brings out good things from good treasures, and a bad man brings out bad things from bad treasures. 36 For I say to you, that for every foolish word which

men speak, they will have to answer for it on the day of judgment. [37](#) For by your words you shall be justified, and by your words you shall be found guilty.

[38](#) Then some of the men of the scribes and Pharisees answered and said to him, Teacher, we would like to see a sign from you. [39](#) But he answered and said to them, An evil and adulterous generation wants a sign; and no sign will be given to it, except the sign of the prophet Jonah. [40](#) For as Jonah was in the whale's belly three days and three nights, so the Son of man will be in the heart of the Earth, three days and three nights. [41](#) Even the men of Nineveh will rise up in judgment with this generation, and find it guilty; for they repented through the preaching of Jonah, and behold, a greater than Jonah is here.

[42](#) The queen of the south will rise up in judgment with this generation, and find it guilty; for she came from the far ends of the Earth that she might hear Solomon's wisdom, and behold a greater than Solomon is here. [43](#) When an unclean spirit goes out of a man, it travels in places where there is no water, and seeks rest, and does not find it. [44](#) Then it says, I will return to my own house from whence I came out; so it comes back and finds it empty, warm, and well furnished. [45](#) Then it goes away and brings with it seven other spirits worse than itself, and they enter and live in it; and the end of that man becomes worse than at first. Such will happen to this evil generation.

[46](#) While he was speaking to the people, his mother and his brothers came and stood outside, and wanted to speak with him. [47](#) Then a man said to him, Behold your mother and your brothers are standing outside, and they want to speak with you. [48](#) But he answered and said to him who told him, Who is my mother and who are my brothers? [49](#) And he pointed his hand to his disciples and said, Behold my mother, and behold my brothers. [50](#) For whoever does the will of my Father in heaven, he is my brother and my sister and my mother.

Matthew 13

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/13.html>

[1](#) THAT same day Jesus went out of the house, and sat by the seaside. [2](#) And many people gathered around him, so that he had to go up and sit in a boat, and all the people stood on the seashore. [3](#) And he spoke many things to them in parables, and said, Behold the sower went out to sow; [4](#) And when he had sown, some seed fell on the roadside, and the fowls came and ate it. [5](#) Other fell upon the rock, where there was not sufficient soil; and it sprang up earlier because the ground was not deep enough; [6](#) But when the sun shone, it was scorched, and because it had no root, it dried up; [7](#) And other fell among thistles, and the thistles sprung up and choked it. [8](#) And other fell in good soil, and bore fruit, some one hundred, and some sixty, and some thirty. [9](#) He who has ears to hear, let him hear. [10](#) Then his disciples drew near to him and said, Why do you speak to them in parables? [11](#) He answered and said to them, Because to you it is granted to know the mystery of the kingdom of heaven, but it is not granted to them. [12](#) For to him who has, shall be given and it shall increase to him; but to him who has not, even that which he has shall be taken away from him. [13](#) This is the reason I speak to them in figures, because they see and yet cannot perceive; and they hear and yet do not listen, nor do they understand. [14](#) And in them is fulfilled the prophecy of Isaiah who said, Hearing you will hear, but you will not understand; and seeing you will see, but you will not know. [15](#) For the heart of this people has become hardened, and their ears hear heavily, and their eyes are dull; so that they cannot see with their eyes, and hear with their ears, and understand with their hearts; let them return, and I will heal them. [16](#) But as for you,

blessed are your eyes for they see; and your ears for they hear. [17](#) For truly I say to you, a great many prophets and righteous men have longed to see what you see, and did not see it; and to hear what you hear, and did not hear it. [18](#) Now you listen to the parable of the seed. [19](#) Whoever hears the word of the kingdom and does not understand it, the evil one comes and snatches away the word which has been sown in his heart. This is that which was sown on the roadside. [20](#) That which was sown upon the rock, this is he who hears the word, and immediately accepts it with joy; [21](#) But it has no root in him, except for a while; and when trouble or persecution comes because of the word, he immediately stumbles. [22](#) That which was sown among thistles, this is he who hears the word, but worldly thoughts and the deception caused by riches choke the word, and it becomes fruitless. [23](#) That which was sown upon good soil, this is he who hears my word, and understands it, so he bears fruit and produces some one hundred, and some sixty, and some thirty.

[24](#) He related another parable to them, and said, The kingdom of heaven is like a man who sowed good seed in his field. [25](#) And when the men slept, his enemy came and sowed tares among the wheat, and went away. [26](#) But when the blade sprang up and bore fruit, then the tares also appeared. [27](#) So the servants of the landowner came and said to him, Our lord, behold, did you not sow good seed in your field; whence did the tares come into it? [28](#) He said to them, An enemy did this; his servants then said to him, Do you want us to go and pick them out? [29](#) But he said to them, It might happen that while you were picking out the tares, you might uproot with them also the wheat. [30](#) Let them both grow together until the harvest; and at the harvest season, I will say to the reapers, Pick out first the tares, and bind them into bundles to be burned; but gather the wheat into my barns. [31](#) He related another parable to them, and said, The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. [32](#) It is the smallest of all seeds; but when it is grown, it is larger than all of the herbs; and it becomes a tree, so that the fowls of the sky come and nest in its branches. [33](#) He told them another parable. The kingdom of heaven is like the leaven, which a woman took and buried in three measures of flour, until it was all leavened. [34](#) Jesus spoke all these things to the people in parables; and without parables he did not speak to them. [35](#) So that it might be fulfilled which was said by the prophet, who said, I will open my mouth in parables, and I will bring out secrets hidden before the foundation of the world. [36](#) Then Jesus left the multitudes and came into the house; and his disciples came up to him, and said, Explain to us the parable of the tares and the field. [37](#) He answered and said to them, He who sowed good seed is the Son of man. [38](#) The field is the world; the good seed are the sons of the kingdom; but the tares are the sons of evil. [39](#) The enemy who sowed them is Satan; the harvest is the end of the world; and the reapers are the angels. [40](#) Therefore, just as the tares are picked out and burned in the fire, so shall it be at the end of the world. [41](#) The Son of man will send his angels, and they will pick out from his kingdom all things which cause stumbling, and all workers of iniquity. [42](#) And they will throw them into the furnace of fire; there shall be weeping and gnashing of teeth. [43](#) Then the righteous ones shall shine as the sun in the kingdom of their Father. He who has ears to hear, let him hear.

[44](#) Again, the kingdom of heaven is like a treasure which is hidden in the field, which a man discovered and hid, and because of his joy, he went and sold everything he had, and bought that field. [45](#) Again, the kingdom of heaven is like a merchant, who was seeking good pearls. [46](#) And when he had found one costly pearl, he went and sold everything he had, and bought it. [47](#) Again, the kingdom of heaven is like a net which was thrown into the sea, and it gathered fish of every kind. [48](#) When it was filled, they drew it to the shore, and sat down and sorted them; the good ones they put into bags, and the bad they threw away. [49](#) So will it be at the end of the world; the angels will go out and separate the bad from among

the righteous, [50](#) And they will throw them into the furnace of fire; there shall be weeping and gnashing of teeth. [51](#) Jesus said to them, Have you understood all of these things? They said to him, Yes, our Lord. [52](#) He said to them, Therefore every scribe who is converted to the kingdom of heaven, is like a man who is a householder, who brings out new and old things from his treasures.

[53](#) When Jesus had finished these parables, he departed thence. [54](#) And he came to his own city; and he taught them in their synagogues, in such a way, that they were amazed and said, Where did he get this wisdom and these wonders? [55](#) Is he not the carpenter's son? Is not his mother called Mary? and his brothers, James and Joses and Simon and Judah? [56](#) Are not all his sisters with us? Where did he get all these things? [57](#) And they were perplexed about him. But Jesus said to them, No prophet is insulted, except in his own city and in his own house. [58](#) And he did not perform many miracles there, because of their unbelief.

Matthew 14

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/14.html>

[1](#) AT that time Herod the tetrarch heard the news about Jesus. [2](#) And he said to his servants, This man is John the Baptist; he has risen from the dead; this is why great miracles are wrought by him. [3](#) For Herod had arrested John, and bound him, and put him in prison, because of Herodias, his brother Philip's wife. [4](#) For John had said to him, It is unlawful to have her as your wife. [5](#) So Herod wanted to kill him, but he was afraid of the people, because they accepted him as a prophet. [6](#) When Herod's birthday came, the daughter of Herodias danced before the guests, and it pleased Herod. [7](#) He therefore swore to her with oaths, that he would give her anything that she asked. [8](#) And she, because she was instructed by her mother, said, Give me right here on a tray the head of John the Baptist. [9](#) And the king was very sorry; but because of the oaths and the guests, he commanded that it be given to her. [10](#) So he sent and had John beheaded in the prison. [11](#) And his head was brought in on a tray, and given to the girl; and she took it to her mother. [12](#) Then his disciples came and took up his body and buried it, and they came and informed Jesus.

[13](#) When Jesus heard it, he departed thence by boat, alone to a desert place; and when the people heard of it, they followed him by land from the cities. [14](#) And Jesus went out and saw large crowds, and he had pity for them, and healed their sick. [15](#) When it was evening, his disciples came to him, and they said to him, This is a lonely place, and it is getting late; dismiss the people so that the men may go to the villages and buy food for themselves. [16](#) But he said to them, It is not necessary for them to go; you give them something to eat. [17](#) They said to him, We have nothing here, except five loaves of bread and two fish. [18](#) Jesus said to them, Bring them here to me. [19](#) And he ordered the people to sit down on the ground, and he took the five loaves of bread and the two fish, and he looked up to heaven and he blessed them, and he broke them, and gave them to his disciples, and the disciples placed them before the people. [20](#) So they all ate, and were satisfied; and they took up the fragments which were left over, twelve full baskets. [21](#) And the men who ate were five thousand, not counting the women and children.

[22](#) And immediately he urged his disciples to go up into the boat, in advance of him to the crossing place, while he dismissed the people. [23](#) And when he had dismissed the people, he went up to the mountain alone to pray; and when darkness fell he was still there alone. [24](#) But the boat was many miles away from the land, tossed by the waves, for the wind was against it. [25](#) And in the fourth watch of the

night, Jesus came to them, walking on the water. [26](#) And his disciples saw him walking on the water, and they were scared, and they said, It is a false vision; and they cried out because of their fear. [27](#) But Jesus spoke to them at once and said, Have courage; it is I; do not be afraid. [28](#) And Peter answered and said to him, My Lord, if it is you, command me to come to you on the water. [29](#) Jesus said to him, Come. So Peter went down from the boat, and walked on the water, to come to Jesus. [30](#) But when he saw that the wind was severe, he was afraid, and began to sink, and he raised his voice and said, My Lord, save me. [31](#) And our Lord immediately stretched out his hand and grasped him; and he said to him, O you of little faith, why did you doubt? [32](#) And when they went up into the boat, the wind quieted down. [33](#) And they who were in the boat came and worshipped him; and they said, Truly you are the Son of God.

[34](#) And they rowed and came to the land of Gennesaret. [35](#) And the men of that country recognized him, and they sent word to all the villages around them; so they brought to him all who were seriously sick. [36](#) And they besought him, that they might touch even the edge of his robe; and those who touched it were healed.

LOAVES and FISHES

April 25, 1917 – John (Apostle)

Book of Truths

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Well, that is a question that has caused men to doubt and consider and explain in various ways the so-called miracle of the loaves and fishes. As I was a disciple of the Master at that time, it is quite natural that I should be expected to state whether such a miracle ever occurred, and of course, I can state what the fact in relation thereto is. And notwithstanding that it has been used by preachers and teachers for many centuries to show the wonderful power possessed by Jesus, and thereby cause the people to believe in and accept him as God, or at least having God-like powers, and has been used to work much good among those who were seeking for the true religion, yet I am compelled and sorry to say, that no such miracle ever took place. While Jesus had wonderful powers, and understood the workings of the spiritual laws to a far greater extent than any mortal who ever lived, yet he had not the power to increase the loaves and fishes as is set forth in the account of the miracle. To be able to do so would be against the laws of God governing the material things of His creation, and also beyond and outside of the powers conferred on any man or angel by any spiritual laws.

There are certain laws by which we who are acquainted with and use them and may cause a dematerialization of physical substances, and also may to a limited degree cause a materialization of spiritual substances, but I am not acquainted with any law that would have operated, under the control of Jesus, to increase the loaves and fishes to the great number mentioned in the story referred to. As a fact, I know that no such miracle took place, and Jesus will tell you the same. There are other alleged miracles in the Bible that never had any existence as a fact.

Revelation 18: Jesus disclaims several miracles and incidents attributed to him.

(This message is referred to as Revelation 12 on page 31 in New Testament Revelations of Jesus of Nazareth)

December 6th, 9th, 13th, & 22nd, 1954

Received by Dr Samuels, Washington D.C.

<http://new-birth.net/samuels-messages/53-revelations/revelation-18-the-first-miracle-and-other-absurdities-ntr31/>

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I am here, Jesus:

The first supposed miracle is that of my having fed thousands of hungry listeners who were without food and who simply by my supposed powers were supplied bread and water on the occasion of my preaching to them in the hills of Trans-Jordan. [Well, I must say that the many people who ate with me that supper, ate fish and bread](#) and wine and even figs and dates as well, which the New Testament does not mention, but this food had been either brought along with them or that as in the case of fish, had been caught by the fishing boat of my disciples and then cooked by some of the women who were present at the time; in other words, the meal which we all enjoyed at the time was a substantial one and was one that was retained in the recording of my activities in Trans-Jordan by later writers who received it from my disciples, but this meal had nothing miraculous about it except that all food is miraculous as it comes from the Heavenly Father for the sustenance of His children, but it was not a miracle in the sense that the New Testament interprets it and conceives it to be.

To continue along these lines, I wish to add that during that evening, my disciples took their fishing boat and turned their way back to Galilee in the vicinity of Capernaum, and I remained behind to dismiss the multitude which was not four or five thousand but considerably less, and I then withdrew to pray. I later took one of the little boats of the many that were anchored near the shore and made my way in it that night. As the wind was strong I was eventually able to catch up with them. They were happy to see me and took me into their fishing boat, but with the moonlight shining on my white robe, it appeared as they later told me that I looked like a ghost and that standing up near the mast of the boat, [it seemed that I was walking on the waves](#). From this episode has come the unfortunate story of my having walked on the waters and I say that this, too, has had a deterrent effect upon my mission as the Messiah to all men.

As for the story of the women taken in adultery, this actually took place and I actually spoke to her accusers as it is portrayed in the New Testament and it is a fact that I confounded the Jews who brought her to me. I could go on relating many other incidents in my life during my ministry, some of which are true and others false and I shall come again to reveal to you what actually did take place.

Continued

I want to tell you more about the absurdities of the New Testament. [Another is the supposed miracle of the water changed to wine at the marriage feast at Cana](#). At this time a cousin of mine on the side of my mother was being married and as the wine gave out, I was able to procure wine from a nearby wine dealer by simply paying for it and using the water jugs that are mentioned in the New Testament.

[An incident in the Bible more consistent with truth is the Bethesda pool story](#) in which the lame man was cured by his faith that I could heal him. Furthermore I did tell my disciples [at the lake of Gennesaret to lower their nets](#) in a certain place to be able to make a great haul of fish, which they did, and this took place as a result of my psychic knowledge that a great school of fish had just reached that area of the lake and my disciples, especially Peter Simon, were especially overcome.

Also in the gospels of Mark and Matthew, mention is made of my returning from Bethany to Jerusalem on Monday of the Passion Week. They state that, being hungry, I stopped at a fig-tree with leaves blossoming, but finding no fruit I cursed the tree, which, according to the gospel of Matthew, immediately withered.

The truth of the matter is that I had just returned from Lazarus' house where I had enjoyed a good breakfast, served to me by Martha and prepared by Mary, and that I was not hungry, but merely curious, because this being early April, it was not the time for fig-trees to give fruit, and seeing leaves on the tree, I expected to see figs. I wish to make it clear that I never cursed anything or anybody at any time, neither a fig tree nor Chorazin or Capernaum, the town on lake Gennasaret, for I came to save and not destroy. Furthermore, the tree did not begin to miraculously wither, and it was not Matthew who wrote those words, but another many years later who was interested in showing my divinity through the only way he could understand my Messiahship, supernatural powers rather than soul development.

I give you here actual facts for you to use with absolute assurance in the truths of these happenings in your book on the New Testament. Jesus of the Bible and Master of the Celestial Heavens

Matthew 15

George Lamsa Translation of the Peshitta

<http://www.study-light.org/bible/glt/matthew/15.html>

1 THEN Pharisees and scribes from Jerusalem came up to Jesus, saying, 2 Why do your disciples disregard the tradition of the elders, and they do not wash their hands when they eat food? 3 Jesus answered and said to them; Why do you also disregard the commandment of God on account of your tradition? 4 For God said, Honour your father and your mother, and whoever curses his father and his mother, let him be put to death. 5 But you say, Whoever says to a father or to a mother, Whatever you may be benefited from me is Corban (my offering), he need not honour his father or his mother. 6 So you have rendered useless the word of God for the sake of your tradition. 7 O you hypocrites, the prophet Isaiah well prophesied concerning you and said, 8 This people honour me with their lips, but their heart is far away from me. 9 And they worship me in vain, when they teach the doctrines of the commandments of men.

10 Then he called the people and said to them, Listen and understand. 11 It is not what enters into the mouth which defiles man; but what goes out of the mouth, that is what defiles man. 12 Then his disciples came up and said to him, Do you know that the Pharisees who heard this saying were offended? 13 But he answered and said to them, Every plant that my heavenly Father did not plant, shall be uprooted. 14 Leave them alone; they are blind guides of the blind. And if the blind lead around the blind, both will fall into a pit. 15 And Simon Peter answered and said to him, My Lord, explain this parable to us. 16 And he said to them, Even yet do you not understand? 17 Do you not know that what enters into the mouth goes into the stomach, and thence, through the intestines, is cast out? 18 But what comes out of the mouth comes out from the heart; and that is what defiles man. 19 For from the heart come out evil thoughts, such as fornication, murder, adultery, theft, false witness, blasphemy. 20 It is these that defile man; but if a man should eat when his hands are unwashed, he will not be defiled.

21 And Jesus went out from thence, and he came to the border of Tyre and Sidon. 22 And behold, a Canaanite woman from these borders, came out crying aloud, and saying, Have mercy on me, O my

Lord, son of David; my daughter is seriously afflicted with insanity. [23](#) But he did not answer her. And his disciples came up to him and urged him, saying, Dismiss her, for she keeps crying aloud after us. [24](#) And he answered and said to them, I am not sent, except to the sheep which went astray from the house of Israel. [25](#) But she came and worshipped him, and said, My Lord, help me. [26](#) Jesus said to her, It is not right to take the children's bread and throw it to the dogs. [27](#) But she said Yes, my Lord, even the dogs eat of the crumbs which fall from the master's tray, and they live. [28](#) Then Jesus said to her, O woman, your faith is great; let it be to you as you wish; and her daughter was healed from that very hour.

[29](#) And Jesus departed from thence, and he came toward the Sea of Galilee; and he went up to a mountain and sat down there. [30](#) And a great many people came to him, who had with them the lame, blind, dumb, maimed, and many others; and they laid them down at the feet of Jesus, and he healed them. [31](#) So that the people wondered, to see the dumb speaking, and the maimed healed, and the lame walking, and the blind seeing; and they praised the God of Israel. [32](#) Jesus then called his disciples and said to them, I have compassion for this people, for they have remained with me three days, and they have nothing to eat; and if I dismiss them fasting, they might faint on the way; but this I do not wish to do. [33](#) His disciples said to him, Where can we get bread in this desolate place to feed all this people? [34](#) Jesus said to them, How many loaves of bread have you? They said to him, Seven, and a few small fish. [35](#) So he ordered the people to sit on the ground. [36](#) Then he took the seven loaves of bread and the fish, and gave thanks, and he broke them, and gave to his disciples, and the disciples gave them to the people. [37](#) And all of them did eat and were satisfied; and they took up of the fragments that were left over, seven full baskets. [38](#) And those who did eat were four thousand men, besides women and children. [39](#) And when he had dismissed the people, he went up to the boat and came to the border of Magadan.

Matthew 16

George Lamsa Translation of the Peshitta
<http://www.studylight.org/bible/glt/matthew/16.html>

[1](#) AND the Pharisees and Sadducees came up to him to tempt him; and they asked him to show them a sign from heaven. [2](#) But he answered and said to them, When it is evening, you say, It is clear, for the sky is red. [3](#) And in the morning you say, It is a winter day, for the sky is red and cloudy. O hypocrites, you know how to judge the face of the sky, but the signs of the present time you are not able to distinguish. [4](#) A wicked and adulterous generation wants a sign; and no sign shall be given to it, except the sign of the prophet Jonah. And he left them and went away.

[5](#) When his disciples came to the crossing place, they had forgotten to take bread with them. [6](#) He said to them, Look out and beware of the leaven of the Pharisees and of the Sadducees. [7](#) And they were reasoning among themselves and saying, It is because we have not brought bread. [8](#) But Jesus knew it and said to them, What are you thinking among yourselves, O you of little faith; is it because you have not brought bread? [9](#) Do you not yet understand? Do you not remember the five loaves of bread of the five thousand, and how many baskets you took up? [10](#) Neither the seven loaves of bread of the four thousand, and how many baskets you took up? [11](#) How is it that you did not understand that I was not talking to you about the bread, but to beware of the leaven of the Pharisees and of the Sadducees? [12](#) Then they understood, that he did not say that they should beware of the leaven of the bread, but of the teaching of the Pharisees and the Sadducees.

[13](#) When Jesus came to the country of Caesarea of Philippi, he asked his disciples saying, What do the men say concerning me, that I am merely a son of man? [14](#) They said, There are some who say John the Baptist, others Elijah, and still others Jeremiah, or one of the prophets: [15](#) He said to them, Who do you say that I am? [16](#) Simon Peter answered and said, You are the Christ, the Son of the living God. [17](#) Jesus answered and said to him, Blessed are you, Simon son of Jonah, for flesh and blood did not reveal it to you, but my Father in heaven. [18](#) I tell you also that you are a stone, and upon this stone I will build my church; and the doors of Sheol shall not shut in on it. [19](#) I will give you the keys of the kingdom of heaven; and whatever you bind on Earth shall be bound in Heaven, and whatever you release on Earth shall be released in Heaven. [20](#) Then he charged his disciples not to tell any man that he is the Christ. [21](#) From that time Jesus began to make known to his disciples, that he will shortly have to go to Jerusalem, and suffer a great deal from the elders, and the high priests and scribes, and be killed, and rise up on the third day. [22](#) So Peter took him aside and began to rebuke him, and he said, Far be it from you, my Lord, that this should happen to you. [23](#) But he turned, and said to Peter, Get behind me, Satan, you are a stumbling-block to me; for you are not thinking of the things of God, but of men.

[24](#) Then Jesus said to his disciples, He who wishes to come after me, let him deny himself, and take up his cross and follow me. [25](#) For whoever wishes to save his life shall lose it; and whoever loses his life for my sake shall find it. [26](#) For how will a man be benefited, if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? [27](#) For the Son of man will come in the glory of his Father with his holy angels; and then he will reward each man according to his works. [28](#) Truly I say to you, There are men who stand here, who will not taste death, until they see the Son of man coming in his kingdom.

JESUS IS NOT GOD

November 11, 1914 – Ann Rollins

Book of Truths

www.lulu.com

Jesus is only a son of God and is not the God or any part of Him. He is the one for them to seek and ask his aid in order to learn the truth. Yes, I know, but they will have to learn sooner or later that the holy spirit is of God and not a medium of Jesus to bring about their new birth and entrance into God's kingdom. He is the one that confers the blessings of the spirit and they will realize it when they receive the spirit's inflow of love and grace.

The holy spirit is the one that can cause the inflowing of God's love and it is present in all meetings as it is without form or personality. It is the messenger of God and it can be in all places at the same time so that the penitent no matter how far apart can receive its influence and feel its saving grace and love. It is not necessary for it to use other spirits to carry its love and influence. It of itself is able and all comprehending enough to influence the persons who seek for it's inflowing.

Jesus is not a spirit in the sense that God is a spirit. He is only an individualized spirit as you are. He is only a spirit of such wonderful development that he can control all the spirits of his own manner of thinking and who have been born again into God's kingdom so that he can have them do his work just as he teaches them to do. Yes, he can direct the holy spirit in the sense that when the penitent prays for help the holy spirit will respond and fulfil the work that the Father has provided it to do.

January 13, 1915 – Jesus

Book of Truths

I merely claimed to be my Father's son and messenger. I did not claim to be God.

Yes, I said that my Father sent me and that is true. I did live before I came to Earth with my Father in the Heavens and so did you.

I have not seen God in the sense that I have seen you, but that in the sense that my love is so very abundant and truly His love that He appears to my soul's eyes just as plainly as you appear to my natural eyes.

You will see Him with your soul's eyes.

January 31, 1915 – Jesus

Book of Truths

The Father is not capable of being seen with the physical or spiritual sight, but can only be seen with the soul's eyes of perfect love.

Matthew 17

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/17.html>

1 AND after six days Jesus took Peter and James and his brother John, and brought them up to a high mountain alone. 2 And Jesus was transfigured before them, and his face shone like the sun, and his clothes turned white like light. 3 And there appeared to them Moses and Elijah, as they were talking with him. 4 Then Peter answered and said to Jesus, My Lord, it is better for us to remain here; and if you wish, we will make three shelters here, one for you, and one for Moses, and one for Elijah. 5 And while he was speaking, behold, a bright cloud overshadowed them, and a voice came out of the cloud saying, This is my beloved Son, I am pleased with him; hear him. 6 When the disciples heard it, they threw themselves on their faces, and they were greatly frightened. 7 And Jesus came near them and touched them, and said, Arise, do not be afraid. 8 And they raised up their eyes, and they saw no man, except Jesus alone. 9 And as they were going down from the mountain, Jesus commanded them, and said to them, Do not speak of this vision in the presence of anyone, until the Son of man rises from the dead. 10 And his disciples asked him, and said, Why then do the scribes say that Elijah must come first? 11 Jesus answered and said to them, Elijah will come first, so that everything might be fulfilled. 12 But I say to you, Elijah has already come, and they did not know him, and they did to him whatever they pleased. Thus also the Son of man is bound to suffer from them. 13 Then the disciples understood that what he had told them was about John the Baptist.

14 And when they came to the people, a man approached him and knelt on his knees, and said to him, 15 My Lord, have mercy on me; my son is an epileptic and has become worse; he often falls into the fire, and often into the water. 16 And I brought him to your disciples, but they were not able to heal him. 17 Jesus answered and said, O faithless and crooked generation, how long shall I be with you? and how long shall I preach to you? bring him here to me. 18 And Jesus rebuked him, and the demon went out of him; and the boy was healed from that very hour. 19 Then the disciples came up to Jesus when he was alone, and said to him, Why could we not heal him? 20 Jesus said to them, Because of your unbelief; for

truly I say to you, If there is faith in you even as a grain of mustard, you will say to this mountain, move away from here, and it will move away; and nothing would prevail over you. [21](#) Nevertheless this kind does not come out, except by fasting and prayer.

[22](#) While they were returning through Galilee, Jesus said to them, The Son of man will shortly be delivered into the hands of men; [23](#) And they will kill him, and on the third day he will rise up. And they were very much grieved.

[24](#) And when they came to Capernaum, those who collect two coins of silver as head-tax came to Peter and said to him, Would not your master give his two coins? [25](#) He said to them, Yes. And when Peter entered the house, Jesus anticipated and said to him, What do you think, Simon? from whom do the kings of the Earth collect custom duties and head-tax? from their sons, or from strangers? [26](#) Simon said to him, From strangers. Jesus said to him, Then the sons are free. [27](#) But so as not to offend them, go to the sea, and throw out a hook, and the first fish which comes up, open its mouth and you will find a coin; take it and give it for me and for you.

Matthew 18

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/18.html>

[1](#) AT that very hour the disciples came up to Jesus and said, Who is greatest in the kingdom of heaven?

[2](#) So Jesus called a little boy, and made him to stand up in the midst of them, [3](#) And he said, Truly I say to you, Unless you change and become like little boys, you shall not enter into the kingdom of heaven.

[4](#) Whoever therefore will humble himself like this little boy, shall be great in the kingdom of heaven.

[5](#) And he who will welcome one like this little boy, in my name, welcomes me. [6](#) And whoever misleads one of these little ones who believe in me, it would be better for him that an ass' millstone were hanged on his neck and he were sunk in the depths of the sea.

[7](#) Woe to the world because of offences! Offences are bound to come; but woe to the man by whose hand the offences come! [8](#) If your hand or your foot offends you, cut it off and throw it away from you;

for it is much better for you to go through life lamed or maimed, rather than having two hands or two feet, and fall into the everlasting fire. [9](#) And if your eye offends you, remove it and throw it away from you;

it is better for you to go through life with one eye, rather than having two eyes and fall into the gehenna of fire. [10](#) See to it that you do not despise one of these little ones; for I say to you, their angels always see the face of my Father in heaven. [11](#) For the Son of man has come to save what was lost.

[12](#) What do you think? If a man should have a hundred sheep, and one of them is lost, would he not leave the ninety and nine on the mountain, and go in search of the one which is lost? [13](#) And if he should find it, truly I say to you, he rejoices over it more than over the ninety and nine which were not lost.

[14](#) Even so, your Father in heaven does not want one of these little ones to be lost.

[15](#) Now then, if your brother is at fault with you, go and rebuke him alone; if he listens to you, then you have won your brother. [16](#) But if he will not listen to you, take one or two with you, because at the mouth of two or three witnesses every word is sustained. [17](#) And if he will not listen to them, tell the congregation; and if he will not listen to the congregation, then regard him as a publican and a heathen.

[18](#) Truly I say to you, Whatever you bind on Earth will be bound in heaven, and whatever you release on earth will be released in Heaven. [19](#) Again I say to you, that if two of you are worthy on Earth, anything

that they would ask, it will be done for them by my Father in heaven. [20](#) For wherever two or three are gathered in my name, I am there among them.

[21](#) Then Peter came up and said to him, My Lord, if my brother is at fault with me, how many times should I forgive him? up to seven times? [22](#) Jesus said to him, I do not say to you up to seven times, but up to seventy times seven. [23](#) Therefore the kingdom of heaven is likened to a king who wanted to take an accounting from his servants. [24](#) And when he began to take the accounting, they brought to him one who owed ten thousand talents. [25](#) And as he could not pay, his lord commanded him to be sold, together with his wife and children, and all that he had, so that he could pay. [26](#) The servant then fell down, worshipped him, and said, My lord, have patience with me, and I will pay you everything. [27](#) Then the master of that servant had pity, so he released him, and cancelled his debt. [28](#) But that servant went out, and found one of his fellow-servants, who owed him one hundred cents; and he seized him, and tried to choke him, saying to him, Give me what you owe me. [29](#) So his fellow-servant fell down at his feet, and begged him and said, Have patience with me, and I will pay you. [30](#) But he was not willing; and he went and had him put into prison, until he should pay him what he owed him. [31](#) When their fellow-servants saw what had happened, they were very sorry, and they came and informed their master of everything that had happened. [32](#) Then his master called him and said to him, O wicked servant, I cancelled all your debt because you begged me. [33](#) Was it not right for you to have mercy on your fellow-servant, just as I had mercy on you? [34](#) So his master was angry, and delivered him to the scourgers, until he should pay everything he owed him. [35](#) So will my Father in heaven do to you, if you do not forgive each man his brother's fault from your heart.

Matthew 19

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/19.html>

[1](#) WHEN Jesus had finished these sayings, he departed from Galilee, and came to the border of Judaea, at the crossing of the Jordan. [2](#) And a great many people followed him, and he healed them there. [3](#) And the Pharisees came up to him and were tempting him and saying, Is it lawful for a man to divorce his wife for any cause? [4](#) But he answered and said to them, Have you not read, that he who made from the beginning, made them male and female? [5](#) And he said, Because of this, a man shall leave his father and his mother, and shall be joined to his wife, and the two shall be one flesh. [6](#) Henceforth they are not two, but one body; therefore what God has joined together, man must not separate. [7](#) They said to him, Why then did Moses command to give a letter of separation and then divorce her? [8](#) He said to them, Moses, considering the hardness of your heart, gave you permission to divorce your wives; but from the beginning it was not so. [9](#) But I say to you, Whoever leaves his wife without a charge of adultery and marries another commits adultery; and he who marries a woman thus separated commits adultery. [10](#) His disciples said to him, If there is so much scandal between man and woman, it is not worthwhile to marry. [11](#) He said to them, This saying does not apply to every man, but to whom it is needed. [12](#) For there are eunuchs who were born this way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. To him who can grasp, this is enough.

[13](#) Then they brought little boys to him, that he may lay his hand on them and pray; and his disciples rebuked them. [14](#) But Jesus said to them, Allow the little boys to come to me, and do not stop them; for

the kingdom of heaven is for such as these. [15](#) And he laid his hand on them, and went away from thence.

[16](#) Then a man came up and said to him, O good Teacher, what is the best that I should do to have life eternal? [17](#) He said to him, Why do you call me good? There is no one who is good except the one God; but if you want to enter into life, obey the commandments. [18](#) He said to him, Which ones? And Jesus said to him, You shall not kill; You shall not commit adultery; You shall not steal; You shall not bear false witness; [19](#) Honour your father and your mother; and, Love your neighbour as yourself. [20](#) The young man said to him, I have obeyed all these from my boyhood, what do I lack? [21](#) Jesus said to him. If you wish to be perfect, go and sell your possessions and give them to the poor, and you will have a treasure in heaven; then follow me. [22](#) When the young man heard this word, he went away sad, for he had great possessions.

[23](#) Jesus then said to his disciples, Truly I say to you, It is difficult for a rich man to enter into the kingdom of heaven. [24](#) Again I say to you, It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God. [25](#) When the disciples heard it, they were exceedingly astonished, saying, Who then can be saved? [26](#) Jesus looked at them and said, For men this is impossible, but for God everything is possible. [27](#) Then Peter answered and said to him, Behold, we have left everything and followed you; what will we have? [28](#) Jesus said to them, Truly I say to you, that in the new world when the Son of man shall sit on the throne of his glory, you who have come after me shall also sit on twelve chairs, and you shall judge the twelve tribes of Israel. [29](#) And every man who leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. [30](#) But many who are first shall be last, and the last first.

Matthew 20

George Lamsa Translation of the Peshitta

<http://www.studyLight.org/bible/glt/matthew/20.html>

[1](#) FOR the kingdom of heaven is like a man, who is a householder, who went out early in the morning to hire labourers for his vineyard. [2](#) He bargained with the labourers for a penny a day, and sent them to his vineyard. [3](#) And he went out at the third hour, and saw others standing idle in the market place. [4](#) And he said to them, You also go to the vineyard, and I will give you what is right. And they went. [5](#) And he went out again at the sixth and at the ninth hour, and did the same. [6](#) And towards the eleventh hour he went out and found others standing idle, and he said to them, Why do you stand all day idle? [7](#) They said to him, Because no man has hired us. He said to them, You also go to the vineyard, and you will receive what is right. [8](#) When evening came, the owner of the vineyard said to his steward, Call the labourers and pay them their wages; and begin from the last ones to the first. [9](#) When those of the eleventh hour came, they each received a penny. [10](#) But when the first ones came, they expected to receive more; but they also got each one a penny. [11](#) And when they received it, they murmured against the householder, [12](#) Saying, These last ones have worked only one hour, and you have made them equal with us who have borne the weight of the day and its heat. [13](#) He answered and said to one of them, My friend, I am not doing you an injustice; did you not bargain with me for a penny? [14](#) Take what is yours and go away; I wish to give to this last one the same as to you. [15](#) Have I no right to do what I wish with mine own? Or are you jealous because I am generous? [16](#) Even so the last shall be first, and the first last; for many are called, but few are chosen.

17 Now Jesus was ready to go up to Jerusalem; and he took his twelve disciples apart on the road, and he said to them, 18 Behold, we are going up to Jerusalem, and the Son of man will be delivered to the high priests and the scribes, and they will condemn him to death. 19 And they will deliver him to the Gentiles and they will mock him, and scourge him, and crucify him; and on the third day he will rise up. 20 Then the mother of the sons of Zebedee came up to him, together with her sons; and she worshipped him, and requested something of him. 21 He said to her, What do you wish? She said to him, Command that these two sons of mine sit, one at your right and one at your left, in your kingdom. 22 Jesus answered and said, You do not know what you are asking. Can you drink the cup that I am ready to drink, or be baptized with the baptism with which I am to be baptized? They said to him, We can. 23 He said to them, Indeed my cup you shall drink, and the baptism with which I am to be baptized, you too shall be baptized with; but to sit at my right hand and at my left, that is not mine to give, but it is for those for whom it is prepared by my Father. 24 When the ten heard it, they were angry at the two brothers. 25 And Jesus called them and said, You know that the princes of the people are also their owners; and their officials rule over them. 26 Let not this be so among you; but whoever wishes to be great among you, let him be a minister to you; 27 And whoever wishes to be first among you, let him be a servant to you; 28 Just as the Son of man did not come to be ministered to, but to minister, and to give his life as a salvation for the sake of many.

29 And when Jesus went out of Jericho a large crowd followed him. 30 And behold, two blind men were sitting by the roadside, and when they heard that Jesus was passing by, they cried aloud, saying, Have mercy upon us, O Lord, son of David. 31 But the people rebuked them to keep quiet; but they cried louder, saying, Our Lord, have mercy upon us, son of David. 32 And Jesus stopped and called them, and he said, What do you wish me to do for you? 33 They said to him, Our Lord, that our eyes may be opened. 34 And Jesus had mercy upon them, so he touched their eyes; and immediately their eyes were opened, and they followed him.

VICARIOUS ATONEMENT

May 3, 1915 – Joseph Salyards

Book of Truths

www.lulu.com

I know it is taught by many preachers, and it is also the dogma of some churches that the blood of Jesus cleanses from all sin (and that, in the twinkling of an eye), but you must not believe this, for it is not true. The blood of Jesus was spilled many centuries ago, and is now become a part of other elements of the natural world, and cannot save anyone. And I go further and say, as Jesus has taught me, that his blood never had any efficacy in saving anyone. He never taught that his blood could do any such thing, or that the shedding of his blood was in any sense, the means of saving a soul.

He is not now teaching any such doctrine, and is disappointed that those who lead the masses of mankind should teach any such doctrine, because it takes their attention away from the one and vital principle which is necessary to their salvation. And that is the new birth, which means merely the flowing into a man's soul and becoming a part of it, of the Divine Love of the Father. It does not come to a man because the blood of Jesus was a sacrifice, to appease the wrath and requirements of the Father, or because of any vicarious suffering of Jesus.

Matthew 21

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/21.html>

1 WHEN he came near to Jerusalem, he came to Bethphage on the side of the Mount of Olives. Jesus then sent two of his disciples, 2 And he said to them, Go to that village which is in front of you, and straightway you will find an ass which is tied up, and a colt with her; untie them and bring them to me. 3 And if any man should say anything to you, tell him that our Lord needs them; and he will immediately send them here. 4 All this happened, so that what was said by the prophet, might be fulfilled, who said, 5 Tell the daughter of Zion, Behold your king is coming to you, meek, and riding upon an ass, and upon a colt, the foal of an ass. 6 And the disciples went and did as Jesus had commanded them. 7 And they brought the ass and the colt, and they put their garments on the colt, and Jesus rode on it. 8 And a great many people spread their garments on the road; and others cut down branches from the trees and spread them on the road. 9 And the people who were going before him and coming after him, were shouting and saying, Hosanna to the son of David; Blessed is he who comes in the name of the Lord; Hosanna in the highest. 10 When he entered Jerusalem, the whole city was stirred up, and they were saying, Who is this man? 11 And the people were saying, This is the prophet, Jesus, from Nazareth in Galilee.

12 And Jesus entered into the temple of God, and put out all who were buying and selling in the temple, and he overturned the trays of the money-changers and the stands of those who sold doves. 13 And he said to them, It is written, My house shall be called the house of prayer; but you have made it a bandits' cave. 14 And in the temple they brought to him the blind and the lame, and he healed them. 15 But when the high priests and the Pharisees saw the wonders that he did, and the boys who were crying aloud in the temple, and saying, Hosanna to the son of David, they were displeased. 16 And they said to him, Do you hear what they are saying? Jesus said to them, Yes; have you never read, From the mouth of little children and of boys you made praise? 17 And he left them, and went outside of the city to Bethany, and he lodged there.

18 In the morning, as he returned to the city, he became hungry. 19 And he saw a fig tree on the roadside, and he came to it and found nothing on it except leaves; and he said to it, Let there be no fruit on you again for ever. And shortly the fig tree withered. 20 When the disciples saw it, they were amazed and said, How is it that the fig tree has withered so soon? 21 Jesus answered and said to them, Truly I say to you, If you have faith, and do not doubt, you will perform a deed not only like this of the fig tree, but should you say even to this mountain, Be removed and fall into the sea, it shall be done. 22 And everything that you will ask in prayer and believe, you shall receive.

23 When Jesus came to the temple, the high priests and the elders of the people came up to him, while he was teaching, and said to him, By what authority do you do these things? and who gave you this authority? 24 Jesus answered and said to them, I will also ask you a word, and if you tell me, I will then tell you by what authority I do these things. 25 Whence is the baptism of John? Is it from heaven, or from men? And they reasoned with themselves, saying, If we should say from heaven, he will say to us, Why then did you not believe him? 26 And if we should say, from men, we are afraid of the people, for all of them regard John as a prophet. 27 So they answered and said to him, We do not know. Jesus said to them, Neither will I tell you by what authority I do these things.

[28](#) What do you think? A man had two sons, and he came to the first one and said to him, My son, go and work today in the vineyard. [29](#) He answered and said, I do not want to, but later he regretted and went. [30](#) And he came to the other one and said to him likewise. And he answered and said, Here am I, my Lord, and yet he did not go. [31](#) Which of these two did the will of his father? They said to him, The first one. Jesus said to them, Truly I say to you, that even the publicans and the harlots will precede you into the kingdom of God. [32](#) For John came to you in a righteousness way, and you did not believe him; but the publicans and the harlots believed him; but you, even though you saw, did not repent, so that later you may believe him.

[33](#) Hear another parable. There was a man who was a householder, and he planted a vineyard, and fenced it, and he dug in it a winepress, and built a tower, and then he leased it to labourers, and went away on a journey. [34](#) And when the fruit season was at hand, he sent his servants to the labourers, that they might send him of the fruits of his vineyard. [35](#) And the labourers seized his servants, and some were beaten, and some were stoned, and some were killed. [36](#) Again he sent other servants, many more than the first; and they did likewise to them. [37](#) At last he sent his son to them, saying, They might feel ashamed before my son. [38](#) But when the labourers saw the son, they said among themselves, This is the heir; come, let us kill him and retain his inheritance. [39](#) So they seized him, and took him out of the vineyard, and killed him. [40](#) When therefore the owner of the vineyard comes, what will he do to those labourers? [41](#) They said to him, He will destroy them severely, and lease his vineyard to other labourers, who will give him fruits in their seasons. [42](#) Jesus said to them, Have you never read in the scripture, The stone which the builders rejected, the same became the cornerstone; this was from the Lord, and it is a marvel in our eyes? [43](#) Therefore I say to you, that the kingdom of God will be taken away from you, and will be given to a people who bear fruits. [44](#) And whoever falls on this stone will be broken, and on whomever it falls it will scatter him. [45](#) When the high priests and Pharisees heard his parables, they understood that he was speaking against them. [46](#) So they wanted to arrest him, but they were afraid of the people, because they regarded him as a prophet.

Matthew 22

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/22.html>

[1](#) AND Jesus answered again by parables, and said, [2](#) The kingdom of heaven is like a king who gave a marriage-feast for his son. [3](#) And he sent his servants to call those who were invited to the marriage-feast, but they would not come. [4](#) Again he sent other servants and said, Tell those who are invited, Behold my supper is ready, and my oxen and fatlings are killed, and everything is prepared; come to the marriage-feast. [5](#) But they sneered at it, and went away, one to his field, another to his business; [6](#) And the rest seized his servants and insulted them, and killed them. [7](#) When the king heard it he was angry; and he sent out his armies and destroyed those murderers, and burned their city. [8](#) Then he said to his servants, Now the marriage-feast is ready, and those who were invited were unworthy. [9](#) Go, therefore, to the main roads, and whomever you may find, invite them to the marriage-feast. [10](#) So the servants went out to the roads and gathered together every one they could find, bad and good; and the wedding-house was filled with guests. [11](#) When the king entered to see the guests, he saw there a man who was not wearing wedding garments. [12](#) And he said to him, My friend, how did you enter here, when you do not have wedding garments? And he was speechless. [13](#) Then the king said to the servants, Bind his hands and his feet and take him out into darkness; there shall be weeping and gnashing of teeth. [14](#) For many are invited, and few are chosen.

[15](#) Then the Pharisees went away and took counsel how to trap him by a word. [16](#) So they sent to him their disciples together with the Herodians, and they said to him, Teacher, we know that you are true, and you teach the way of God justly; and you do not favour any man, for you do not discriminate between men. [17](#) Tell us, therefore, what do you think? Is it lawful to pay head-tax to Caesar, or not? [18](#) But Jesus knew their evil, and said, Why do you tempt me, O hypocrites? [19](#) Show me the head-tax penny. And they brought to him a penny. [20](#) And Jesus said to them, Whose is this image and inscription? [21](#) They said, Caesar's. He said to them, Give therefore to Caesar what is Caesar's, and to God what is God's. [22](#) And when they heard it, they were amazed; and they left him and went away.

[23](#) That same day the Sadducees came and said to him, There is no resurrection of the dead; and they asked him, [24](#) And said to him, Teacher, Moses has told us, If a man die without sons, let his brother take his wife, and raise up offspring for his brother. [25](#) Now there were with us seven brothers; the first married and died, and because he had no sons, he left his wife to his brother. [26](#) Likewise the second, also the third, up to the seventh. [27](#) And after them all the woman also died. [28](#) Therefore at the resurrection, to which of these seven will she be a wife? for they all married her. [29](#) Jesus answered, and said to them, You err, because you do not understand the scriptures nor the power of God. [30](#) For at the resurrection of the dead, they neither marry women, nor are women given to men in marriage, but they are like the angels of God in heaven. [31](#) But concerning the resurrection of the dead, have you not read what was said to you by God, saying, [32](#) I am the God of Abraham, the God of Isaac, the God of Jacob? And yet God is not the God of the dead, but of the living. [33](#) And when the people heard it, they were amazed at his teaching.

[34](#) But when the Pharisees heard that he had silenced the Sadducees, they gathered together. [35](#) And one of them who knew the law, asked him, testing him, [36](#) Teacher, which is the greatest commandment in the law? [37](#) Jesus said to him, Love the Lord your God with all your heart, and with all your soul, and with all your power, and with all your mind. [38](#) This is the greatest and the first commandment. [39](#) And the second is like to it, Love your neighbour as yourself. [40](#) On these two commandments hang the law and the prophets.

[41](#) While the Pharisees were gathered together, Jesus asked them, [42](#) And he said, What do you say concerning the Christ? whose son is he? They said to him, son of David. [43](#) He said to them, How is it then that David through the Spirit calls him Lord? For he said, [44](#) The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet. [45](#) If David then calls him Lord, how can he be his son? [46](#) And no man was able to answer him, and from that day no man dared to question him.

Matthew 23

George Lamsa Translation of the Peshitta
<http://www.studyLight.org/bible/glt/matthew/23.html>

[1](#) THEN Jesus spoke with the people and with his disciples. [2](#) And he said to them, The scribes and the Pharisees sit on the chair of Moses. [3](#) Therefore whatever they tell you to obey, obey and do it, but do not do according to their works; for they say and do not. [4](#) And they bind heavy burdens, and put them on men's shoulders, but they themselves are not willing to touch them, even with their finger. [5](#) And all their works they do, just to be seen by men; for they widen the fringes of their garments, and they lengthen the ends of their robes, [6](#) And they like the chief places at feasts, and the front seats in the

synagogues, [7](#) And the greetings in the streets, and to be called by men, Rabbi. [8](#) But you do not be called, Rabbi; for one is your Master, and all you are brethren. [9](#) And call no one on Earth, father, for one is your Father in Heaven. [10](#) Nor be called leaders, for one is your leader, the Christ. [11](#) But he who is greatest among you, let him be your minister. [12](#) For whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

[13](#) Woe to you, scribes and Pharisees, hypocrites! for you embezzle the property of widows, with the pretence that you make long prayers; because of this you shall receive a greater judgment. [14](#) Woe to you, scribes and Pharisees, hypocrites! for you have shut off the kingdom of heaven against men; for you do not enter into it yourselves, and do not permit those who would enter. [15](#) Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make one proselyte; and when he becomes one, you make him the son of hell twice more than yourselves. [16](#) Woe to you, blind guides, for you say, Whoever swears by the temple, it is nothing; but whoever swears by the gold which is in the temple, he is guilty! [17](#) O you fools and blind! for which is greater, the gold or the temple that sanctifies the gold? [18](#) And whoever swears by the altar, it is nothing; but whoever swears by the offering that is on it, he is guilty. [19](#) O you fools and blind! for which is greater, the offering, or the altar that sanctifies the offering? [20](#) Therefore he who swears by the altar, he swears by it and by everything that is on it. [21](#) And whoever swears by the temple, swears by it and by him who dwells in it. [22](#) And he who swears by heaven, swears by the throne of God, and by him who sits on it. [23](#) Woe to you, scribes and Pharisees, hypocrites! for you take tithes on mint, dill, and cumin, and you have overlooked the more important matters of the law, such as justice, mercy, and trustworthiness. These were necessary for you to have done, and the same by no means to have left undone. [24](#) O blind guides, who strain at gnats and swallow camels! [25](#) Woe to you, scribes and Pharisees, hypocrites! you clean the outside of the cup and of the dish, but inside they are full of extortion and iniquity. [26](#) Blind Pharisees! clean first the inside of the cup and of the dish, so that their outside may also be clean. [27](#) Woe to you, scribes and Pharisees, hypocrites! for you are like tombs painted white, which look beautiful from the outside, but inside are full of dead bones and all kinds of corruption. [28](#) Even so, from the outside you appear to men to be righteous, but from within you are full of iniquity and hypocrisy. [29](#) Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets, and you decorate the graves of the righteous; [30](#) And you say, If we had been living in the days of our forefathers, we would not have been partakers with them in the blood of the prophets. [31](#) Now you testify concerning yourselves, that you are the children of those who killed the prophets. [32](#) You also fill up the measure of your fathers. [33](#) O you serpents, and seed of scorpions! how can you flee from the judgment of hell?

[34](#) Because of this, I am sending to you prophets and wise men and scribes; some of them you will kill and crucify; and some you will scourge in your synagogues, and pursue them from city to city; [35](#) So that all the blood of the righteous shed on the ground may come on you, from the blood of Abel the righteous down to the blood of Zachariah, son of Barachiah, whom you killed between the temple and the altar. [36](#) Truly I say to you, All of these things shall come upon this generation. [37](#) O Jerusalem, Jerusalem, murderess of the prophets, and stoner of those who are sent to her! how often I wanted to gather together your children, just as a hen gathers her chickens under her wings, and yet you would not! [38](#) Behold, your house will be left to you desolate. [39](#) For I say to you, from now you will not see me until you say, Blessed is he who comes in the name of the Lord.

HEAVEN and HELL

February 25, 1915 – Prof Salyards

Book of Truths

www.lulu.com

There are no such places as the heavens and the hells as taught by the churches; for while our spirit world may be a heaven or hell to them, yet the heaven or hell that they expect to find is not here.

No man is entirely without spirit influence, whether good or evil. Many are susceptible to the influence of the evil spirits, and for that reason the work of the good spirits is so much more difficult. There is in man's nature that which leads him to evil thoughts so much easier than to good thoughts.

But that happiness, while of a character that brings much contentment and peace, yet is not the true happiness which God is waiting to give all His children who ask and seek for the inflowing of the Divine Love in their souls.

HELL

October 29, 1916 – Jesus

Book of Truths

I am here, Jesus

The preacher's declaration that he saw or knew of no statement in the Bible that would justify him in asserting that there would be an opportunity for the spirits of mortals to receive pardon or to progress from the condition of hell to that of light and heaven in the spirit world, when they had not started on that journey in the mortal life. This, as I have told you, is a damnable doctrine, and one that has done more harm all down the centuries from the time of my living on Earth, than most any other teaching of the church that claims to be representative of me and my teachings.

Many poor souls have come into the spirit world with this belief firmly fixed in their minds and conscience, and the difficulties have been great, and the years long, before they could awaken from this belief and realize that the love of the Father is waiting for them in spirit life just as in the Earth life, and that probation is never closed for men or spirits, and never will be until the time of the withdrawal of the great opportunity for men to become inhabitants of the Celestial heavens; and even then, the opportunity to purify their natural love will not cease, and never will, until all who have the opportunity shall become perfect men in their natural loves.

It is so sad that the creeds and fixed opinions of these preachers, formed from the teachings of the old fathers, as they are called, should be men of soul development, such as this preacher has, and teach the damnable doctrine that I speak of which he declared.

There is a hell, or rather hells, just as there is a heaven or heavens, and all men when they become spirits, will be compelled to occupy one or the other of these places – not because God had decreed that any particular spirit because of his Earth belief or condition shall occupy that place, but because the condition of his soul development, or want of development, fits and fixes him for that place and no other. God has made His laws of harmony and these laws are never changed, and when any particular soul gets into a condition of agreement with these laws, then that soul becomes at-one with the Father and an inhabitant of His heavens; and so long as that soul remains out of such condition it is in hell, which is the condition of being out of agreement with the harmony of God's laws. This is hell, and there is no other comprehensive definition of it; every thing or place that is not heaven is hell. Of course there are many gradations of hell, and the inhabitants of these gradations are made by the condition of their

soul development, which is determined by the quantity and quality of the defilement and sin that exists in these souls. The soul is developed as the love becomes purified and sin eradicated, and just as this process progresses the soul becomes developed.

God has decreed that His universe, both of men and things, shall be harmonious, and only the creature, man, has become out of that harmony; and as the universe shall continue, the only destiny for man is, that he shall return to that harmony from which he fell by reason of his own misdirected will. Had God decreed, as the preacher by necessary implication, declared, that the sinner who dies in his sins shall forever remain in his sins and in a state of antagonism to such harmony, then God, Himself, would necessarily become the cause and power of defeating His own laws of harmony, which no sane mortal whether he believes in the Scriptures or not, would or could believe.

God's Laws are fixed and unchangeable and always in harmony with one another and with His will, and knowing this, every thinking man will know and should know that whenever a proposition or opinion is put forth by preacher or layman or philosopher or scientist that shows that in order for a certain condition or truth to exist, God's laws will have to work in conflict with or in opposition to one another, then that proposition or opinion is false and has no foundation in fact. And so to accept this declaration of the preacher that there is no probation after death, or as he said, chance to progress out of the hell which the mortal carries with him to the spirit world, men will have to believe that the loving Father, for the satisfying His wrath and meeting the demands of His supposed justice, will set His laws in conflict with one another and destroy the harmony of His universe. The preacher spoke, as he said, as a scientist, and not as a religious teacher, and yet the deduction that he made when he declared the eternal existence of the hells, violated one of the fundamental laws of science and that is, that two conflicting laws in the workings of God's universe cannot both be accepted as true, and that the one of these two that is in harmony with all the other known laws must be accepted as true. Then I say, that founded on the Scriptures or founded on science, the preacher had no basis for making the untrue and deplorable statement, that physical death ends man's possibility of progressing from a condition or state of hell existence into that of purity and freedom from sin and into harmony with God's perfect laws and the requirements of His will.

The mind of man and the soul of man are not one and the same, but are as distinct as the creature of a special creation, the mind, and the creation of that which is the only part of man made in the image of his Maker, the soul, must necessarily be.

But some day the soul knowledge will overcome the mental belief, and then the preacher will know that harmony and inharmony cannot exist for all time; that sin and error must disappear, and purity and righteousness must exist alone, and that every man and spirit must become at-one with the Father, either as an inhabitant of the Celestial heavens or as the perfect man that first appeared at the call of God, and by him pronounced "very good."

So with my love and blessings, I will say goodnight and God bless you.

Your brother and friend – Jesus

Matthew 24

George Lamsa Translation of the Peshitta

<http://www.studyLight.org/bible/glt/matthew/24.html>

1 AND Jesus went out of the temple to go away; and his disciples came up to him, and were showing him the building of the temple. 2 But he said to them, Behold, do you not see all of these? Truly I say to you, Not a stone shall be left here upon a stone, which will not be torn down. 3 While Jesus sat on the Mount of Olives, his disciples came up talking among themselves, and they said to him, Tell us when these things will happen, and what is the sign of your coming, and of the end of the world?

4 Jesus answered and said to them, Be careful that no man deceives you. 5 For many will come in my name, and say, I am the Christ, and they will deceive many. 6 You are bound to hear of revolutions and rumours of wars; look out and do not be disturbed; for all of these things must come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom; and there will be famines and plagues and earthquakes, in different places. 8 But all these things are just the beginning of travail. 9 Then they will deliver you over to be oppressed, and they will kill you; and you will be hated by all nations for my name's sake. 10 Then many will stumble, and they will hate one another, and betray one another. 11 And many false prophets will rise, and will mislead a great many. 12 And because of the growth of iniquity, the love of many will become cold. 13 But he who has patience to the end, he will be saved. 14 And this gospel of the kingdom shall be preached throughout the world as a testimony to all the nations; then the end will come. 15 When you see the sign of the refuse of desolation, as spoken by the prophet Daniel, accumulating in the holy place, whoever reads will understand it. 16 Then let those who are in Judaea, flee to the mountain, 17 And he who is on the roof, let him not come down to take things out of his house. 18 And he who is in the field, let him not return back to take his clothes. 19 But woe to those who are with child, and to those who give suck in those days! 20 Pray that your flight may not be in winter, nor on the sabbath. 21 For then will be great suffering, such as has never happened from the beginning of the world until now, and never will be again. 22 And if those days were not shortened, no flesh would live; but for the sake of the chosen ones those days will be shortened. 23 Then if any man should say to you, Behold, here is the Christ, or there, do not believe it. 24 For there will rise false Christs and lying prophets, and they will show signs and great wonders, so as to mislead, if possible, even the chosen ones. 25 Behold, I have told you in advance. 26 Therefore, if they should say to you, Behold, he is in the desert, do not go out; or, behold, he is in the room, do not believe it. 27 For just as the lightning comes out from the east, and is seen even in the west, so will be the coming of the Son of man. 28 For wherever the corpse is, there will the eagles gather. 29 Immediately after the suffering of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from the sky, and the powers of the universe will be shaken. 30 Then the sign of the Son of man will appear in the sky; and then all the generations of the Earth will mourn, and they will see the Son of man coming on the clouds of the sky, with an army and great glory. 31 And he will send his angels with a large trumpet, and they will gather his chosen ones from the four winds, from one end of the universe to the other.

32 From the fig tree learn a parable. As soon as its branches become tender and bring forth leaves, you know that summer is coming. 33 So even you, when you see all these things, know that it has arrived at the door. 34 Truly I say to you, that this generation will not pass away, until all these things happen. 35 Even Heaven and Earth will pass away, but my words shall not pass away. 36 But concerning that day and that hour, no man knows, not even the angels of heaven, but the Father alone. 37 Just as in the days of Noah, so will be the coming of the Son of man. 38 For as the people before the flood were eating

and drinking, marrying and giving in marriage, until the day Noah entered into the ark, [39](#) And they knew nothing until the flood came and carried them all away; such will be the coming of the Son of man. [40](#) Then two men will be in the field, one will be taken away and the other left. [41](#) Two women will be grinding at the hand mill, one will be taken and the other left. [42](#) Be alert, therefore, for you do not know at what hour your Lord will come. [43](#) But know this much, that if the master of the house knew at what watch of the night the thief comes, he would keep awake and would not let his house be plundered. [44](#) For this reason, you also be ready, for the Son of man will come at an hour when you do not expect him. [45](#) Who then is the faithful and wise servant, whom his Lord has appointed over his household, to give them food in due time? [46](#) Blessed is that servant, when his Lord comes and finds him so doing. [47](#) Truly I say to you, he will appoint him over all that he has. [48](#) But if a bad servant should say in his heart, My lord will delay his coming, [49](#) And he begins to beat his fellow servants, and to eat and drink with drunkards, [50](#) The Lord of that servant will come on a day when he does not expect, and at an hour that he does not know. [51](#) And he will severely scourge him, and give him a portion like that of the hypocrites; there will be weeping and gnashing of teeth.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

January 12, 1916 – Jesus

Book of Truths

www.lulu.com

The chief object of my mission on Earth was to teach the **rebestowal of the Divine Love** upon man and the way to obtain it; and the secondary object was to teach men those moral truths which would tend to make them better in their conduct towards their fellow-man and purer in their natural love.

SECOND COMING

January 5, 1915 – Jesus

Book of Truths

My second coming will be as the still small voice that speaks to every man and tells him that Love is the only thing that is necessary for him to have, and when he gets that in his soul all the sins and hatred and desires for evil will pass away.

I will not desert you in your work, and it will prosper. I know that certain churches – I mean the clergy and high officials – will fight my truths and the teaching of them to men, but they will not succeed. I will prevail and mankind will be redeemed. All will bow down in earnest prayer and thanksgiving to their God, and His love will enter into their hearts and they will be at peace. Brothers will be brothers indeed, and the Fatherhood of God and brotherhood of man will be established, and all men will serve their God.

The Catholic Church will eventually, as an organization of political power, and as a monster of error and a teacher of doctrines contrary to God's truths, be utterly destroyed, and its followers will embrace the true teachings of my gospel.

Many will not embrace these new teachings, though, until the last vestige of the power of this great vampire has utterly disappeared. The priests will be shaken from their seats of power and will become men of no influence among the people, for my truths will destroy all the errors which they have preached and through fear caused their deluded followers to embrace and believe.

March 24, 1915 – Jesus

No spirit who has never seen the grandeur and happiness of these Celestial spheres can conceive what it means to leave these precincts and mingle in the forbidding Earth atmosphere.

I will never materialise again on Earth.

December 2, 1915 – Jesus

My coming to you (James Padgett) is really my second coming on Earth, and the result of my coming in this way will satisfy and fulfil all the promises of the scriptures as to my second coming.

December 29, 1916 – John

I was with you tonight and heard the sermon of the preacher on the second coming of Jesus. This preacher while now living on Earth, **Jesus had already come the second time**, and that he, the preacher, might have had the benefit of that coming if he had not permitted his orthodox beliefs to prevent the truth from entering his mind and soul.

October 11, 1917 – Helen

The coming of the great world teacher.

The only great world teacher will be the Master – and his teachings will be through the messages that you (James Padgett) receive.

The only great world teacher will be the Master – and his teachings will be through the messages that you receive. There will be a great responsibility in disseminating these truths, and thus making known to the world not only the truth but the identity of the great teacher. It is not reasonable for men to believe that any mere man can possibly be such a teacher as the preacher referred to, for only he who has the truth can teach the same, and no man in all the world has this truth, and will not have it, except as he may learn the same from the revelations of the Master.

I know that it is difficult for you to believe that this can possibly be, but it is not the miracle, as you call it, for that is the transformation of the human soul into the divine soul, which is the result of the power of the holy spirit in its operations. No, the miracle – **the great miracle – is the changing of the human into the divine.**

January 6, 1918 – Elizabeth (the cousin of Mary, the mother of Jesus)

Book of Truths

For a moment, think that there is nothing between you and the Father, and that as regards your longings and His love, they are face to face, and no mediator intervenes or can intervene. Only the Father's Love and you, alone. Think of this; and you will realise not only what a wonderful thing the Divine Love is, but what a wonderful thing your soul is that it can become so in nearness through love with the Father.

This is the only way of becoming at-one with Him, and everything besides is inefficacious to bring about the great transformation of which the higher spirits have written you. So many spirits are engaged in this great work, which is the real second coming of Jesus – and which means the second coming of the love, and mercy and privilege of receiving the love.

God's Divine Love: Pray for it, ask for it, and receive it.

7. The Floods in Mesopotamia – Noah **URANTIA BOOK 1925 -1935** www.urantia.org

(874.6) 78:7.1 The river dwellers were accustomed to rivers overflowing their banks at certain seasons; these periodic floods were annual events in their lives. But new perils threatened the valley of Mesopotamia as a result of progressive geologic changes to the north.

(874.7) 78:7.2 For thousands of years after the submergence of the first Eden the mountains about the eastern coast of the Mediterranean and those to the northwest and northeast of Mesopotamia continued to rise. This elevation of the highlands was greatly accelerated about 5000 B.C., and this, together with greatly increased snowfall on the northern mountains, caused unprecedented floods each spring throughout the Euphrates valley. These spring floods grew increasingly worse so that eventually the inhabitants of the river regions were driven to the eastern highlands. For almost a thousand years scores of cities were practically deserted because of these extensive deluges.

(874.8) 78:7.3 Almost five thousand years later, as the Hebrew priests in Babylonian captivity sought to trace the Jewish people back to Adam, they found great difficulty in piecing the story together; and it occurred to one of them to abandon the effort, to let the whole world drown in its wickedness at the time of Noah's flood, and thus to be in a better position to trace Abraham right back to one of the three surviving sons of Noah.

(875.1) 78:7.4 The traditions of a time when water covered the whole of the Earth's surface are universal. Many races harbor the story of a world-wide flood some time during past ages. The Biblical story of Noah, the ark, and the flood is an invention of the Hebrew priesthood during the Babylonian captivity. There has never been a universal flood since life was established on Urantia (Earth). The only time the surface of the Earth was completely covered by water was during those Archeozoic ages before the land had begun to appear.

(875.2) 78:7.5 But **Noah** really lived; he was a wine maker of Aram, a river settlement near Erech. He kept a written record of the days of the river's rise from year to year. He brought much ridicule upon himself by going up and down the river valley advocating that all houses be built of wood, boat fashion, and that the family animals be put on board each night as the flood season approached. He would go to the neighboring river settlements every year and warn them that in so many days the floods would come. Finally a year came in which the annual floods were greatly augmented by unusually heavy rainfall so that the sudden rise of the waters wiped out the entire village; only Noah and his immediate family were saved in their houseboat.

(875.3) 78:7.6 These floods completed the disruption of Andite civilization. With the ending of this period of deluge, the second garden was no more. Only in the south and among the Sumerians did any trace of the former glory remain.

(875.4) 78:7.7 The remnants of this, one of the oldest civilizations, are to be found in these regions of Mesopotamia and to the northeast and northwest. But still older vestiges of the days of Dalamatia exist under the waters of the Persian Gulf, and the first Eden lies submerged under the eastern end of the Mediterranean Sea.

Matthew 25

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/25.html>

1 THEN the kingdom of heaven will be like ten virgins, who took their lamps, and went out to greet the bridegroom and the bride. 2 Five of them were wise, and five were foolish. 3 And the foolish ones took their lamps, but took no oil with them. 4 But the wise ones took oil in the vessels with their lamps. 5 As the bridegroom was delayed, they all slumbered and slept. 6 And at midnight there was a cry, Behold, the bridegroom is coming; go out to greet him. 7 Then all the virgins got up and fixed their lamps. 8 And the foolish ones said to the wise ones, Give us some of your oil, for our lamps are going out. 9 Then the wise ones answered and said, Why, there would not be enough for us and for you; go to those who sell and buy for yourselves. 10 And while they went to buy, the bridegroom came; and those who were ready entered with him into the wedding house, and the door was locked. 11 Afterward the other virgins also came and said, Our lord, our lord, open to us. 12 But he answered and said to them, Truly I say to you, I do not know you. 13 Be alert, therefore, for you do not know, that day nor the hour.

14 It is just like a man who went on a journey, who called his servants and put his wealth in their charge. 15 To one he gave five talents, to one two, to another one; to each one according to his ability; and immediately he went on a journey. 16 The one who received five talents then went and traded with them, and he earned five others. 17 Likewise the second one, he gained by trading two others. 18 But he who received one, went and dug in the ground, and hid his lord's money. 19 After a long time, the lord of those servants returned, and took an accounting from them. 20 Then the one who received five talents came up, and offered five others, and he said, My lord, you gave me five talents; behold, I have gained five others to them. 21 His lord said to him, Well done, good and reliable servant; you have been faithful over a little, I will appoint you over much; enter into your master's joy. 22 Then the one with the two talents came and he said, My lord, you gave me two talents, behold I have gained two others to them. 23 His lord said to him, Well done, good and reliable servant, you have been faithful over a little, I will appoint you over much; enter into your master's joy. 24 Then the one who received one talent also came up, and he said, My lord, I knew that you are a hard man, and you reap where you did not sow, and gather where you did not scatter. 25 So I was afraid, and I went and hid your talent in the ground; here it is, it is your own one. 26 His lord answered and said to him, O wicked and lazy servant, you knew me that I reap where I did not sow, and I gather where I did not scatter. 27 You should then have put my money in the exchange, and when I returned I would have demanded my own with interest. 28 Therefore take away the talent from him, and give it to the one who has ten talents. 29 For to him who has, it shall be given, and it shall increase to him; but he who has not, even that which he has shall be taken away from him. 30 And the idle servant they threw into the outer darkness; there will be weeping and gnashing of teeth.

[31](#) When the Son of man comes in his glory, and all his holy angels with him, then he will sit upon the throne of his glory. [32](#) And all nations will gather before him; and he will separate them one from another, just as a shepherd separates the sheep from the goats; [33](#) And he will set the sheep at his right, and the goats at his left. [34](#) Then the King will say to those at his right, Come, you blessed of my Father, inherit the kingdom which has been prepared for you from the foundation of the world. [35](#) For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger and you took me in; [36](#) I was naked, and you covered me; I was sick, and you visited me; I was in prison, and you came to me. [37](#) Then the righteous will say to him, Our Lord, when did we see you hungry, and feed you? or thirsty and gave you drink? [38](#) And when did we see you a stranger, and took you in? Or that you were naked, and covered you? [39](#) And when did we see you sick, or in the prison, and come to you? [40](#) The king then will answer and say to them, Truly I tell you, Inasmuch as you have done it to one of these least brethren, you did it to me. [41](#) Then he will also say to those at his left, Go away from me, you cursed, to the everlasting fire, which is prepared for the adversary and his angels. [42](#) For I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink; [43](#) I was a stranger, and you did not take me in; I was naked, and you did not cover me; I was sick and in prison and you did not visit me. [44](#) Then they also will answer and say, Our lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick or in the prison, and did not minister to you? [45](#) Then he will answer and say to them, Truly I say to you, Inasmuch as you did not do it to one of these least ones, you also did not do it to me. [46](#) And these shall go into everlasting torment, and the righteous into eternal life.

Matthew 26

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/26.html>

[1](#) WHEN Jesus had finished all these sayings, he said to his disciples, [2](#) You know that after two days will be the passover, and the Son of man will be betrayed to be crucified. [3](#) Then the high priests and the scribes and the elders of the people assembled in the court yard of the high priest, who is called Caiaphas. [4](#) And they took counsel concerning Jesus, to arrest him by a snare and kill him. [5](#) And they said, Not on the feast day, so as not to cause a riot among the people.

[6](#) And when Jesus was at Bethany, in the house of Simon the leper, [7](#) A woman came up to him with an alabaster vessel of precious perfume, and she poured it upon the head of Jesus, while he was reclining. [8](#) When his disciples saw it, they were displeased, and said, Why is this loss? [9](#) For it could have been sold for a great deal, and given to the poor. [10](#) But Jesus understood it and said to them, Why are you troubling the woman? She has done a good work to me. [11](#) For you always have the poor with you, but you will not have me always. [12](#) But this one who poured the perfume on my body, did it as for my burial. [13](#) And truly I say to you, Wherever this my gospel is preached throughout the world, what she has done will also be told as a memorial to her.

[14](#) Then one of the twelve, called Judas of Iscariot, went to the high priests; [15](#) And he said to them, What are you willing to give me, and I will deliver him to you? And they promised him thirty pieces of silver. [16](#) And from that time he sought an opportunity to betray him.

[17](#) On the first day of unleavened bread, the disciples came up to Jesus and said to him, Where do you wish that we may prepare the passover for you to eat? [18](#) And he said to them, Go into the city to a

certain man, and say to him, Our Master says, My time has come, I will observe the passover with my disciples at your house. [19](#) And his disciples did as Jesus had commanded them; and they prepared the passover. [20](#) And when it was evening, he was reclining with his twelve disciples. [21](#) And while they were eating he said, Truly I say to you, that one of you will betray me. [22](#) And they felt very sad, and began to say to him one by one, Why, is it I, my Lord? [23](#) And he answered and said, He who dips his hand with me in the dish, he will betray me. [24](#) The Son of man is going through, just as it is written concerning him; but woe to the man by whose hand the Son of man is betrayed! It would have been far better for that man never to have been born. [25](#) Then Judas the traitor answered and said, Master, perhaps it is I? Jesus said to him, You say that.

[26](#) While they were eating, Jesus took bread and blessed it, and he broke it, and gave it to his disciples, and he said, Take, eat; this is my body. [27](#) Then he took the cup and gave thanks, and gave it to them and said, Take, drink of it, all of you. [28](#) This is my blood of the new covenant which is shed for many for the remission of sins. [29](#) But I say to you, from now on I shall not drink from this fruit of the vine, until the day when I drink it anew with you in the kingdom of God. [30](#) And they offered praise, and went out to the Mount of Olives.

[31](#) Then Jesus said to them, All of you will deny me this night; for it is written, I will smite the shepherd, and the sheep of his flock will be scattered. [32](#) But after I am risen, I will be in Galilee before you. [33](#) Peter answered and said to him, Even if every man should deny you, I will never deny you. [34](#) Jesus said to him, Truly I say to you, that in this very night, before the cock crows, you will deny me three times. [35](#) Peter said to him, Even if I must die with you, I will never deny you. All the disciples said likewise.

[36](#) Then Jesus came with them to a place which is called Gethsemane, and he said to his disciples, Sit down here, while I go to pray. [37](#) And he took Peter and the two sons of Zebedee, and he began to be sorrowful and oppressed. [38](#) He said to them, My soul is sorrowful even to death; wait for me here, and watch with me. [39](#) And he went a little further and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me; but let it be, not as I will, but as you. [40](#) Then he came to his disciples and found them sleeping, and he said to Peter, So, you were not able to watch with me even for one hour? [41](#) Awake and pray, that you may not enter into temptation; the spirit indeed is ready, but the body is weak. [42](#) He went away again the second time and prayed and said, O my Father, if this cup cannot pass, and if I have to drink it, let it be according to your will. [43](#) He came again and found them sleeping, for their eyes were heavy. [44](#) And he left them and went away again and prayed the third time, and he said the same word. [45](#) Then he came to his disciples and said to them, Sleep from now on and get your rest; behold, the hour has come, and the Son of man will be delivered into the hands of sinners. [46](#) Arise, let us go; behold, he who is to deliver me has arrived.

[47](#) While he was speaking, behold, Judas the traitor, one of the twelve, came and with him a large crowd with swords and staves, from the high priests and the elders of the people. [48](#) Now Judas the traitor had given them a sign, saying, He whom I kiss, it is he, arrest him. [49](#) And immediately he came up to Jesus and said, Peace, Master; and he kissed him. [50](#) Jesus said to him, Is it for this that you have come, my friend? Then they came near and laid hands on Jesus, and arrested him. [51](#) And behold, one of those who were with Jesus stretched out his hand and drew a sword, and struck it at the servant of the high priest, and cut off his ear. [52](#) Then Jesus said to him, Return the sword to its place; for all who take swords will die by swords. [53](#) Or do you think that I cannot ask of my Father, and he will now raise up

for me more than twelve legions of angels? [54](#) How then could the scriptures be fulfilled, that it must be so? [55](#) At that very hour Jesus said to the people, Have you come out with swords and staves to arrest me like a bandit? I sat with you every day, teaching in the temple, and you did not arrest me. [56](#) But this has happened so that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

[57](#) And those who had arrested Jesus took him to Caiaphas the high priest, where the scribes and the elders had assembled. [58](#) But Simon Peter followed him afar off, up to the courtyard of the high priest, and he went inside and sat with the soldiers, to see the end. [59](#) Now the high priests and the elders and the whole council were seeking witnesses against Jesus, so that they might put him to death. [60](#) But they could not find any; then there came a great many false witnesses; but at the end two came forward, [61](#) And said, This man said, I can tear down the temple of God, and build it in three days. [62](#) And the high priest stood up and said to him, You are not answering anything. What is it that these men testify against you? [63](#) But Jesus was silent. Then the high priest answered and said to him, I adjure you by the living God, to tell us if you are the Christ, the Son of God? [64](#) Jesus said to him, You say that. But I say to you that from henceforth you will see the Son of man sitting at the right hand of the power, and coming upon the clouds of the sky. [65](#) The high priest then rent his clothes and said, Behold, he is blaspheming; why therefore do we need witnesses? Behold, you have now heard his blasphemy.

[66](#) What else do you want? They answered and said, He is guilty of death. [67](#) Then they spat in his face, and struck him on his head, and others beat him, [68](#) Saying, O Christ, prophesy to us; who smote you? [69](#) Now Peter sat outside in the courtyard; and a maidservant came up to him, and said to him, You also were with Jesus the Nazarene. [70](#) But he denied it before all of them, and said, I do not understand what you are saying. [71](#) And as he was going to the porch, another one saw him, and she said to them, This man was also there with Jesus the Nazarene. [72](#) Again he denied it with oaths, I do not know the man. [73](#) After a while, those who were standing came up, and said to Peter, Truly you also are one of them, for even your speech proves it. [74](#) Then he began to curse and to swear, I do not know the man. At that very hour the cock crowed. [75](#) And Peter remembered the word of Jesus, which he had said to him, Before the cock crows, you will deny me three times. And he went outside and wept bitterly.

BLOOD of JESUS

September 5, 1915 – Martin Luther

Book of Truths

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I am here, Luther, Martin Luther -

I came again because I want to tell you that I was with you this afternoon when you were reading the comments on the origin and different versions of the Bible. Among them was a reference to my version, and I want to say that while my version was a pretty correct translation, yet the manuscripts and other versions, upon which I based my translation, were not the real writings of those who profess to have written them. I mean that those manuscripts were not true copies of the original epistles and books written by those whose names they bear. Many interpretations and more constructions were given to the texts of the originals than you or any other mortal are aware of.

The Bible as now written and as I translated it, is full of contradictions and errors and makes the truth hard to ascertain. Take for instance that one subject of the blood redemption. No greater error was ever

written than that the blood of Jesus saves from sin, or that his blood washes away sin. It seems to me now, so absurd that I wonder and am astonished that I could ever have believed in such an absurdity.

I know now that there is no efficacy in Jesus' blood to accomplish any such results, and the pity is that many men now believe this, and, as a consequence, neglect the one vital and important requirement necessary to salvation, that is the new birth. This and this only saves men from their sins and fits them to enter the kingdom of God, which is the kingdom of Jesus, for he is the Prince of that kingdom, and the ruler thereof.

[*Question*] Jesus never said any such thing, for he has told me so. This saying that his blood was shed for many is not true. He never said it, neither did he say *drink the wine* (being his blood), in remembrance of him; for the wine is not his blood, and neither does it represent anything that has to do with him or his mission on Earth, or his present work in the spirit world. How unfortunate that this saying is made to represent something that he did not say. So in order to understand the real truths of God and man's relationship to Him and His plan of salvation, you must believe what the Master shall write you and what his apostles may write, for now they understand what his true mission was, and what he attempted and intended to teach when on Earth, and what he is teaching now.

I also will write sometimes and give you the result of my instructions and knowledge as I received them since being here.

I will not write more to night.

Your brother in Christ – Martin Luther

September 5, 1915 – Jesus

Book of Truths

www.lulu.com

I am here, Jesus

I was with you tonight, and heard what you said about the Bible and its writers, and I desire to say that many things in it were not written by my disciples or by those to whom my disciples had delivered the sayings that I made use of while on Earth.

The text as contained in the present Bible is not a true copy of what I said, or what was in the manuscripts of those who originally wrote; and I am trying to correct the many errors that the Bible contains. Well, the sayings in the Epistles and in the Gospels and in Revelation to the effect that my blood saves from sin, are erroneous, and my disciples never wrote that false doctrine, for I repeat here, what I have before written you, that my blood has nothing to do with the redemption of mankind from sin, nor has my blood any effect in reconciling men to God or making them one with Him. The only thing that works this great result is the new birth as I have explained it to you.

So do not let these sayings of the Bible disturb your belief in what I say now, or in what I may hereafter say.

[*Question*] The Revelation of John is not true. It is a mere allegory and not just as he wrote it, for it contains many things that are absurd and not in accord with the truths as I shall write them to you. He has written you already on the "Revelations" and told you what he did not write, as he has been annoyed

by this book of the Bible and its interpretations by the preachers and others. It is nothing but a revelation of a vision which he thought he saw while in a trance, as you mortals say. I mean that the real Revelation that he wrote is only the vision of a trance. So let not these things disturb you.

I see that you are getting more of the Divine Love in your soul, and your spiritual eyes will be opened, and your soul perceptions will, before long, see and understand many of the vital truths of God. I will not write more to night.

With all my love, I am your brother and friend – Jesus

October 26, 1915 – Peter

Book of Truths

Only love and mercy, and the desire of the Father that man become reconciled to Him – that is, come to Him and receive the great gift of His divine nature. No blood shedding or death of Jesus or vicarious atonement could have accomplished this, for none of these things would affect the soul development of a man. The matter of soul development is an individual matter, and can only be accomplished when man seeks for the great gift of Divine Love, and receives it in his soul and develops it. Then he becomes a partaker of the divine nature and one with the Father.

How deplorable that man will teach this erroneous doctrine of blood atonement. How very much harm it is doing to mankind and to spirits as well,

March 18, 1917 – Elias (Elijah)

Only a pure, perfect soul can find its home in a pure perfect heaven, and only a divine soul can find its home in a divine heaven; which latter, is the home of the soul that possesses the divine essence of the Father to that fullness that the created qualities of the soul have disappeared and been replaced by the divine substance.

So that, we may be prophets and preachers, wise in the intellectual knowledge of religious truths, and saints on Earth, and apostles and disciples, and yet, not having the purification of the soul or the divine essence, we cannot enter the home which the one or the other of these possessions will fit us for.

Let the prophets of old, and the sacrifices and the blood and the vicarious atonement rest in the memory of forgetfulness, and seek and obtain the inflowing of the Divine Love of the Father, and then the home of the soul will truly and certainly be the *Heavens Celestial* where only things divine can exist.

Matthew 27

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/matthew/27.html>

1 WHEN it was morning, the high priests and the elders of the people took counsel concerning Jesus, how to put him to death. 2 So they bound him, and took him and delivered him to Pilate the governor. 3 Then Judas the traitor, when he saw that Jesus was convicted, repented, and went away and brought back the same thirty pieces of silver to the high priests and the elders. 4 And he said, I have sinned, because I have betrayed innocent blood. But they said to him, What is that to us? You know better. 5 Then he threw the silver in the temple, and departed; and he went and hanged himself. 6 The high

priests took the silver and said, It is not lawful to put it in the house of offerings, because it is the price of blood. [7](#) And they took counsel, and bought with it the potter's field, for a cemetery for strangers. [8](#) On this account that field was called The field of blood, to this day. [9](#) Then what was spoken by the prophet was fulfilled, who said, I took the thirty pieces of silver, the costly price which was bargained with the children of Israel. [10](#) And I gave them for the potter's field, as the Lord commanded me.

[11](#) And Jesus stood before the governor; and the governor asked him and said to him, Are you the King of the Jews? Jesus said to him, You say that. [12](#) And while the chief priests and elders were accusing him, he gave no answer. [13](#) Then Pilate said to him, Do you not hear how much they testify against you? [14](#) But he did not answer him, not even a word; and because of this Pilate marvelled greatly. [15](#) Now on every feast day it was the custom of the governor to release one prisoner to the people, anyone whom they wanted. [16](#) They had a well-known prisoner, called Bar-Abbas, who was bound. [17](#) When they were gathered together, Pilate said to them, Whom do you want me to release to you? Bar-Abbas, or Jesus who is called the Christ? [18](#) For Pilate knew that because of envy they had delivered him. [19](#) When the governor was sitting on his judgment seat, his wife sent to him and said to him, Have nothing to do with that righteous man; for today I have suffered a great deal in my dream because of him. [20](#) But the high priests and the elders urged the people to ask for Bar-Abbas, and to destroy Jesus. [21](#) And the governor answered and said to them, Which of these two do you want me to release to you? They said, Bar-Abbas. [22](#) Pilate said to them, What shall I then do with Jesus who is called the Christ? They all said, Let him be crucified. [23](#) Pilate said to them, What evil has he done? But they cried out the more and said, Let him be crucified. [24](#) Now when Pilate saw that he was gaining nothing, but that instead confusion was increasing, he took water and washed his hands before the people, and said, I am innocent of the blood of this righteous man; do as you please. [25](#) All the people then answered and said, Let his blood be on us and on our children.

[26](#) Then he released to them Bar-Abbas, and had Jesus scourged with whips, and delivered to be crucified. [27](#) Then the soldiers of the governor took Jesus into the Praetorium, and the whole company gathered around him. [28](#) And they removed his clothes and put on him a scarlet robe. [29](#) And they wove a crown of thorns and put it on his head, and a reed in his right hand; and they knelt on their knees before him, and they were mocking him and saying, Hail, King of the Jews! [30](#) And they spat in his face, and took the reed and struck him on his head. [31](#) And when they had mocked him, they took off the robe from him and put on him his own clothes, and took him away to be crucified. [32](#) And as they were going out, they found a man of Cyrene, whose name was Simon, whom they compelled to carry his cross.

[33](#) And they came to a place which is called Golgotha, which is interpreted The Skull. [34](#) And they gave him to drink vinegar mixed with gall; and he tasted it, but he would not drink. [35](#) And when they had crucified him, they divided his clothes by casting lots. [36](#) And they were sitting there and watching him. [37](#) And they placed above his head in writing the reason for his death: THIS IS JESUS THE KING OF THE JEWS. [38](#) And there were crucified with him two bandits, one on his right and one on his left. [39](#) And those who passed by blasphemed against him, nodding their heads, [40](#) And saying, O you who can tear down the temple and build it in three days, deliver yourself, if you are the Son of God, and come down from the cross. [41](#) The high priests likewise were mocking, together with the scribes, the elders and the Pharisees. [42](#) And they were saying, He saved others, but he cannot save himself. If he is the King of Israel, let him now come down from the cross, so that we may see and believe in him. [43](#) He trusted in God; let him save him now, if he is pleased with him; for he said, I am God's Son. [44](#) The

bandits also, who were crucified with him were reproaching him. [45](#) Now from the sixth hour, there was darkness over all the land, until the ninth hour. [46](#) And about the ninth hour, Jesus cried out with a loud voice and said, Eli, Eli, Imana shabachthani! which means, My God, my God, for this I was kept! [47](#) Some of the men who were standing by, when they heard it, said, This man has called for Elijah. [48](#) And immediately one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. [49](#) But the rest said, Hush, let us see if Elijah will come to save him.

[50](#) But Jesus again cried out with a loud voice, and gave up his breath. [51](#) And immediately the door curtains of the temple were rent in two, from the top to the bottom; and the Earth quaked, and the rocks split; [52](#) And the tombs were opened; and the bodies of a great many saints who were sleeping in death rose up, [53](#) And they went out; and after his resurrection, they entered into the holy city, and appeared to a great many. [54](#) When the centurion and those who were with him watching Jesus, saw the earthquake and all that happened, they were very much frightened, and they said, Truly this man was the Son of God. [55](#) There were also many women there, who were looking from afar, those who had followed Jesus from Galilee, and who used to minister to him. [56](#) One of them was Mary of Magdala; and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

[57](#) When evening came, there came a rich man of Arimathaea, whose name was Joseph, who was also a disciple of Jesus. [58](#) He went to Pilate and asked for the body of Jesus. And Pilate commanded that the body should be given to him. [59](#) So Joseph took the body, and wrapped it in a shroud of fine linen, [60](#) And laid it in his own new tomb which was hewn in a rock; and they rolled a large stone, and placed it against the door of the tomb, and went away. [61](#) And there were there Mary of Magdala and the other Mary, who were sitting opposite the tomb. [62](#) The next day, which is after Friday, the high priests and the Pharisees together came to Pilate, [63](#) And they said to him, Our lord, we have just remembered that that deceiver used to say when he was alive, After three days I will rise again. [64](#) Now, therefore, command that precautions be taken at the tomb for three days. It is probable that his disciples may come and steal him at night, and then say to the people, He has risen from the dead; and the last deception will be worse than the first. [65](#) Pilate said to them, You have guards; go and take precautions as best you know. [66](#) So they went and kept a watch at the tomb, and together with the guards they sealed the stone.

Matthew 28

George Lamsa Translation of the Peshitta
<http://www.studylight.org/bible/glt/matthew/28.html>

[1](#) IN the evening of the sabbath day, when the first day of the week began, there came Mary of Magdala and the other Mary, to see the tomb. [2](#) And behold, a great earthquake took place; for the angel of the Lord came down from heaven, and went up and rolled away the stone from the door, and sat on it. [3](#) His appearance was like lightning, and his garments white as snow. [4](#) And for fear of him the guards who were watching trembled, and became as if they were dead. [5](#) But the angel answered and said to the women, You need not be afraid; for I know that you are seeking Jesus who was crucified. [6](#) He is not here, for he has risen, just as he had said. Come in, see the place where our Lord was laid. [7](#) And go quickly, and tell his disciples that he has risen from the dead; and behold, he will be before you to Galilee; there you will see him; behold, I have told you. [8](#) And they went away hurriedly from the tomb with fear and with great joy, running to tell his disciples. [9](#) And behold, Jesus met them, and said to them, Peace be to you. And they came up and laid hold of his feet, and worshipped him. [10](#) Then Jesus said to them, Do not be afraid; but go and tell my brethren to go to Galilee, and there they shall see me.

[11](#) When they were going, some of the guards came into the city, and told the high priests everything that had happened. [12](#) So they gathered with the elders and took counsel; and they gave money, not a small sum, to the guards, [13](#) Telling them, Say that his disciples came by night and stole him while we were sleeping. [14](#) And if this should be heard by the governor, we will appeal to him, and declare that you are blameless. [15](#) So they took the money, and did as they were instructed; and this word went out among the Jews, until this day.

[16](#) The eleven disciples then went to Galilee to a mountain, where Jesus had promised to meet them. [17](#) And when they saw him, they worshipped him; but some of them were doubtful. [18](#) And Jesus came up and spoke with them, and said to them, All power in heaven and on Earth has been given to me. Just as my Father has sent me I am also sending you. [19](#) Go, therefore, and convert all nations; and baptise them in the name of the Father and of the Son and of the Holy Spirit; [20](#) And teach them to obey everything that I have commanded you; and, behold, I am with you all the days, to the end of the world.

Amen.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

December 16, 1918 – Matthew

Book of Truths

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The God-man, as Jesus is sometimes designated by your religious writers and theologians, was not at the time of his creation or appearance in the flesh possessed of these divine attributes, which are of the nature and essence of the Father, but only of the human attributes which belonged to the perfect man – that is, the man who was the perfect creature as he existed before the fall of the first parents, when sin had not entered into their souls and into the world of men’s existence. Jesus was from the time of his birth, the perfect man, and, consequently, without sin – all his moral qualities being in complete harmony with the will of God and the laws controlling his creation; yet, he was not greater than were the first parents prior to their act of disobedience.

There was nothing of God, in the sense of the divine that entered into his nature or constituents, and if the Divine Love had not come into and transformed his soul, he would have remained only the perfect creature of a quality no higher or greater than was bestowed upon the first man. And Jesus was as regards his possibilities and privileges, like this first man prior to his fall or death of the potentiality of becoming divine, but differed from him in this: Jesus embraced and made his own these privileges, and hence became divine, while the first man refused to embrace them and lost them, and remained the mere man though not the perfect man as he was created.

And while Jesus by reason of his possession of the Divine Love became divine, yet he never became the God-man, and never can, for there does not exist and never can be a God-man. God is God, alone, and never has and never can become man; and Jesus is man only, and never can become God.

But Jesus is pre-eminently the divine man, and may rightly be called the best beloved son of the Father, for he possesses more of the Divine Love and, consequently, more of the essence and nature of the Father, than does any other spirit of the Celestial heavens, and with this possession there comes to him greater power and glory and knowledge. He may be described and understood as possessing and

manifesting the wisdom of the Father; and we spirits of the Celestial kingdom recognize and acknowledge that superior wisdom of Jesus and are compelled by the very greatness and force of the wisdom, itself, to honour and abide in his authority.

Divine Love:

It is like oil that descends upon the head and upon the beard, the beard of Aaron, that descends upon the collar of his garment.

(Psalm 133:2 –Aramaic Bible in plain English)

and anoints the heart and soul (+B)

In subtle ways the message of Divine Love is seeping into publications.

Note: Following the writings of James Moncrief, one could consider that any reference to the Father, by other relevant writers, may be read as a reference to ‘our Mother and Father’. Further, when considering soul healing, then reference to Divine Love could be referred to as ‘Feeling Healing with Divine Love’.

By living true to ourselves, true to our feelings, we are living true to God. It's that simple.

Quotations from the Bible – Gospels of Matthew

<http://new-birth.net/padgetts-messages/gospels-of-matthew-quotations-from-the-bible/>

Some quotes are confirmed, some explained and some refuted.

New Testament Revelation of Jesus of Nazareth may be downloaded from the Medical – Spiritual References:

[Revelations via Dr Samuels](#)

<http://www.pascashealth.com/index.php/library.html>

The Bible Passage	Our Messages Reference
2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.	<ul style="list-style-type: none"> • Revelation 33: The star of Bethlehem and the Three Wise Men.
2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 2:20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 2:21 And he arose, and took the young child and his mother, and came into the land of Israel. 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.	<ul style="list-style-type: none"> • Revelation 9: Jesus' boyhood in Egypt.
3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 3:2 And saying, Repent ye: for the kingdom of heaven is at hand. 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	<ul style="list-style-type: none"> • Revelation 1: Relationship between Jesus and his cousin.
3:4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.	<ul style="list-style-type: none"> • Revelation 2: Life and ministry of John the Baptist.
3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 3:14 But John forbid him, saying, I have need to be baptized of thee, and comest thou to me?	<ul style="list-style-type: none"> • Revelation 17: Spiritualism causes stagnation of the soul.
4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 4:2 And when he had fasted forty days and forty nights, he was afterward an hungred. 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	<ul style="list-style-type: none"> • Revelation 17: Spiritualism causes stagnation of the soul.
4:17 From that time Jesus began to preach, and to say, Repent: for	<ul style="list-style-type: none"> • Revelation 1: Relationship

the kingdom of heaven is at hand.	between Jesus and his cousin.
5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 5:2 And he opened his mouth, and taught them, saying,	<ul style="list-style-type: none"> • Revelation 30: The Sermon on the Mount and the Beatitudes.
5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.	<ul style="list-style-type: none"> • Revelation 30: The Sermon on the Mount and the Beatitudes.
5:4 Blessed are they that mourn: for they shall be comforted.	<ul style="list-style-type: none"> • Revelation 30: The Sermon on the Mount and the Beatitudes.
5:5 Blessed are the meek: for they shall inherit the Earth.	<ul style="list-style-type: none"> • Revelation 30: The Sermon on the Mount and the Beatitudes.
5:8 Blessed are the pure in heart: for they shall see God.	<ul style="list-style-type: none"> • Revelation 30: The Sermon on the Mount and the Beatitudes.
5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.	<ul style="list-style-type: none"> • Revelation 30: The Sermon on the Mount and the Beatitudes.
5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.	<ul style="list-style-type: none"> • Stand up and be counted (1).
5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. 21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 5:26 Verily I say unto thee, thou	<ul style="list-style-type: none"> • Helen writes on the Law of Compensation. • Jesus writes about a visit by Mr. Padgett to spiritualist medium and advise him to help her to offer the Divine Love of the Father that is now justly due her since she has been seeking the greater Love since early Childhood.

<p>shalt by no means come out thence, till thou have paid the last farthing.</p>	
<p>5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.</p>	<ul style="list-style-type: none"> • Revelation 16: Lazarus was not dead, only unconscious.
<p>5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.</p>	<ul style="list-style-type: none"> • Revelation 13: Matthew wrote passage on divorce. • Jesus and baptism by water.
<p>7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.</p>	<ul style="list-style-type: none"> • Jesus: The real truth of the life on Earth, and what it means to mortals.
<p>7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:10 Or if he ask a fish, will he give him a serpent?</p>	<ul style="list-style-type: none"> • Revelation 3: Divine Love is a privilege Gift of the Father.
<p>8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 8:4 They say unto him, Master, this woman was taken in adultery, in the very act. 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.</p>	<ul style="list-style-type: none"> • Revelation 13: Matthew wrote passage on divorce.
<p>9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.</p>	<ul style="list-style-type: none"> • Revelation 1: Relationship between Jesus and his cousin.
<p>9:16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</p>	<ul style="list-style-type: none"> • Revelation 40: Why Jesus taught in parables; how his disciples were able to heal.
<p>10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;</p>	<ul style="list-style-type: none"> • Jesus' father was called Alphaeus by some of the Gospel writers.

11: 1 After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee. 2 When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples 3 to ask him, “Are you the one who is to come, or should we expect someone else?” 4 Jesus replied, “Go back and report to John what you hear and see: 5 The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 6 Blessed is anyone who does not stumble on account of me.” 7 As John’s disciples were leaving, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed swayed by the wind? 8 If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings’ palaces. 9 Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written: “‘I will send my messenger ahead of you, who will prepare your way before you.’ 11 Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, and violent people have been raiding it. 13 For all the Prophets and the Law prophesied until John. 14 And if you are willing to accept it, he is the Elijah who was to come. 15 Whoever has ears, let them hear. 16 “To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others: 17 ‘We played the pipe for you, and you did not dance; we sang a dirge, and you did not mourn.’ 18 For John came neither eating nor drinking, and they say, ‘He has a demon.’ 19 The Son of Man came eating and drinking, and they say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’ But wisdom is proved right by her deeds.”

- [John the Baptist – Jesus was the true Messiah and the true Christ as he taught when on Earth.](#)

11:13 For all the prophets and the law prophesied until John.
11:14 And if ye will receive it, this is Elias, which was for to come.

- [Revelation 41: Events in the Garden of Gethsemane; Pilate and Herod.](#)

11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

- [Revelation 18: Jesus disclaims several miracles and incidents attributed to him.](#)

<p>12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.</p>	<ul style="list-style-type: none"> • Paul of Tarsus: Hell – what it is and what the purpose is. • Probation does exist among spirits in the hells. All who refuse to seek the Way to the Celestial Heavens will eventually find their way to the kingdom where the perfect natural man exists.
<p>12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the Earth.</p>	<ul style="list-style-type: none"> • Revelation 37: False beliefs regarding Jonas and Father Abraham.
<p>12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.</p>	<ul style="list-style-type: none"> • Helen explains Judge Syrick's spiritual condition as well as their cousin Laura, who was not known to either on Earth. And spiritual attractions are different from those on Earth.
<p>13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.</p>	<ul style="list-style-type: none"> • John, as Mr. Padgett's guardian angel will go wherever Mr. Padgett will go to enable him to perform his work in protecting and enlightening Mr. Padgett.
<p>13:33 He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough."</p>	<ul style="list-style-type: none"> • Why the Divine Love of God is necessary for man to possess in order that he may become at-one with the Father and an inhabitant of the Celestial Kingdom. • Stand up and be counted (2).
<p>13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 13:56 And his sisters, are they not all with us? Whence then hath this man all these things? 13: 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 13:58 And he did not many mighty works there because of their unbelief.</p>	<ul style="list-style-type: none"> • The miracle at Naym.

<p>14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 14:4 For John said unto him, It is not lawful for thee to have her.</p>	<ul style="list-style-type: none"> • Revelation 2: Life and ministry of John the Baptist.
<p>14:15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 14:16 But Jesus said unto them, They need not depart; give ye them to eat. 14:17 And they say unto him, We have here but five loaves, and two fishes. 14:18 He said, Bring them hither to me. 14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 14:21 And they that had eaten were about five thousand men, beside women and children.</p>	<ul style="list-style-type: none"> • Revelation 18: Jesus disclaims several miracles and incidents attributed to him. • Revelation 48: The ancient origins of some of the miracles found in the New Testament.
<p>14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 14:26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 14:27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.</p>	<ul style="list-style-type: none"> • Revelation 18: Jesus disclaims several miracles and incidents attributed to him.
<p>15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15:15 Then answered Peter and said unto him, Declare unto us this parable. 15:16 And Jesus said, Are ye also yet without understanding? 15:17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.</p>	<ul style="list-style-type: none"> • Stand up and be counted (2). • Stand up and be counted. (3)
<p>15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. 15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 15:25 Then came she and worshipped him, saying, Lord, help me. 15:26 But he answered and said, It is not meet to take the children's bread, and to cast it</p>	<ul style="list-style-type: none"> • Revelation 36: Joseph and Mary; the vicarious atonement; the misinterpretation regarding Gentiles.

<p>to dogs. 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.</p>	
<p>15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 15:33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 15:34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 15:35 And he commanded the multitude to sit down on the ground. 15:36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 15:37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 15:38 And they that did eat were four thousand men, beside women and children.</p>	<ul style="list-style-type: none"> • Revelation 18: Jesus disclaims several miracles and incidents attributed to him.
<p>16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 16:7 And they reasoned among themselves, saying, It is because we have taken no bread. 16:8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 16:11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.</p>	<ul style="list-style-type: none"> • Stand up and be counted (2).
<p>16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?</p>	<ul style="list-style-type: none"> • Revelation 20: Reincarnation is an oriental doctrine
<p>16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.</p>	<ul style="list-style-type: none"> • Revelation 41: Events in the Garden of Gethsemane; Pilate and Herod
<p>16:15 He saith unto them, But whom say ye that I am?</p>	<ul style="list-style-type: none"> • Revelation 31: "On this rock I will build my Church."
<p>16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.</p>	<ul style="list-style-type: none"> • Revelation 4: Jesus proclaims Messiahship.

<p>16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.</p>	<ul style="list-style-type: none"> • Revelation 31: "On this rock I will build my Church." • Revelation 46: Peter's leadership of the Christian movement.
<p>17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 17:3 And, behold, there appeared unto them Moses and Elias talking with him.</p>	<ul style="list-style-type: none"> • Revelation 2: Life and ministry of John the Baptist. • Revelation 32: The first followers to receive the Divine Love, beyond the Second Death. • Revelation 46: Peter's leadership of the Christian movement.
<p>17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.</p>	<ul style="list-style-type: none"> • Revelation 32: The first followers to receive the Divine Love, beyond the Second Death.
<p>17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?</p>	<ul style="list-style-type: none"> • Revelation 41: Events in the Garden of Gethsemane; Pilate and Herod
<p>17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 17:13 Then the disciples understood that he spake unto them of John the Baptist.</p>	<ul style="list-style-type: none"> • Revelation 20: Reincarnation is an oriental doctrine
<p>17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the Earth take custom or tribute? of their own children, or of strangers? 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.</p>	<ul style="list-style-type: none"> • The coin in the fish's mouth.
<p>18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 18:2 And Jesus called a little child unto him, and set him in the midst of them, 18:3 And said, Verily I say unto you, Except ye be converted, and become</p>	<ul style="list-style-type: none"> • Revelation 52: Jesus never sought to break away from Judaism or to establish a new

<p>as little children, ye shall not enter into the kingdom of heaven. 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 18:5 And whoso shall receive one such little child in my name receiveth me. 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!</p>	<p>church.</p>
<p>18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.</p>	<ul style="list-style-type: none"> • Revelation 16: Lazarus was not dead, only unconscious.
<p>19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.</p>	<ul style="list-style-type: none"> • Revelation 13: Matthew wrote passage on divorce.
<p>19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.</p>	<ul style="list-style-type: none"> • Revelation 16: Lazarus was not dead, only unconscious. • The real meaning in Jesus sayings.
<p>19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?</p>	<ul style="list-style-type: none"> • Revelation 13: Matthew wrote passage on divorce.
<p>19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.</p>	<ul style="list-style-type: none"> • Revelation 1: Relationship between Jesus and his cousin.
<p>19:30 But many that are first shall be last; and the last shall be first.</p>	<ul style="list-style-type: none"> • Esau (son of Isaac): He now knows the difference between the spirit who has in his soul the Divine Love and one who has not.
<p>21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 21:20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!</p>	<ul style="list-style-type: none"> • Revelation 18: Jesus disclaims several miracles and incidents attributed to him.
<p>21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching,</p>	<ul style="list-style-type: none"> • The Pharisees scheme to get rid

<p>and said, By what authority doest thou these things? and who gave thee this authority? 21:24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 21:27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.</p>	<p>of Jesus.</p>
<p>22:1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.</p>	<ul style="list-style-type: none"> • Why men must receive this Divine Love in order to be admitted to the Celestial Kingdom.
<p>22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.</p>	<ul style="list-style-type: none"> • John, as Mr. Padgett's guardian angel will go wherever Mr. Padgett will go to enable him to perform his work in protecting and enlightening Mr. Padgett.
<p>23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.</p>	<ul style="list-style-type: none"> • Stand up and be counted (1).
<p>24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately,</p>	<ul style="list-style-type: none"> • Jesus refers to the prophecy in the Bible (Matt. 24)

saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 24:4 And Jesus answered and said unto them, Take heed that no man deceive you. 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many. 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 24:8 All these are the beginning of sorrows. 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 24:10 And then shall many be offended, and shall betray one another, and shall hate one another. 24:11 And many false prophets shall rise, and shall deceive many. 24:12 And because iniquity shall abound, the love of many shall wax cold. 24:13 But he that shall endure unto the end, the same shall be saved. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand:)

25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 25:2 And five of them were wise, and five were foolish. 25:3 They that were foolish took their lamps, and took no oil with them: 25:4 But the wise took oil in their vessels with their lamps. 25:5 While the bridegroom tarried, they all slumbered and slept. 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 25:7 Then all those virgins arose, and trimmed their lamps. 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 25:12 But he answered and said, Verily I say unto you, I know you not. 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

- [Revelation 39: Parables of wise and foolish virgins explained; the Spirit of God; the closing of the Celestial Heavens.](#)

- [Revelation 35: The virgin birth; fasting; temptation by the devil; washing of the Divine Love.](#)

<p>26:7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 26:8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 26:9 For this ointment might have been sold for much, and given to the poor. 26:10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 26:11 For ye have the poor always with you; but me ye have not always. 26:12 For in that she hath poured this ointment on my body, she did it for my burial. 26:13 Verily I say unto you, Whersoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. 26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 26:16 And from that time he sought opportunity to betray him.</p>	<ul style="list-style-type: none"> • Why Judas betrayed Jesus.
<p>26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;</p>	<ul style="list-style-type: none"> • Revelation 36: Joseph and Mary; the vicarious atonement; the misinterpretation regarding Gentiles.
<p>26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.</p>	<ul style="list-style-type: none"> • Revelation 2: Life and ministry of John the Baptist. • Revelation 41: Events in the Garden of Gethsemane; Pilate and Herod.
<p>26:51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.</p>	<ul style="list-style-type: none"> • Revelation 41: Events in the Garden of Gethsemane; Pilate and Herod.
<p>27:44 The thieves also, which were crucified with him, cast the same in his teeth.</p>	<ul style="list-style-type: none"> • Revelation 50: The words supposedly uttered by Jesus on the cross.
<p>27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?</p>	<ul style="list-style-type: none"> • Revelation 50: The words supposedly uttered by Jesus on the cross.
<p>27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the Earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints</p>	<ul style="list-style-type: none"> • The principalities of the air.

<p>which slept arose 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.</p>	
<p>27:54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.</p>	<ul style="list-style-type: none"> • Revelation 25: Jesus throws more light on his trial and crucifixion and supplies additional truths about his birth.
<p>27:57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 27:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.</p>	<ul style="list-style-type: none"> • Revelation 49: More about Jesus' father and mother.
<p>28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 28:3 His countenance was like lightning, and his raiment white as snow: 28:4 And for fear of him the keepers did shake, and became as dead men.</p>	<ul style="list-style-type: none"> • Revelation 11: Jesus elaborates further on His Crucifixion, resurrection and what followed.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/>

Mark 1

<http://www.studylight.org/bible/glt/mark/1.html>

1 THE beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet, Behold I send my messenger before your face, that he may prepare your way, 3 The voice that cries in the wilderness, Make ready the way of the Lord, and straighten his high ways. 4 John was in the wilderness, baptizing and preaching the baptism of repentance for the forgiveness of sins, 5 And the whole province of Judaea went out to him, and all the people of Jerusalem; and he baptized them in the river Jordan, when they confessed their sins. 6 John wore a dress of camel's hair, with a girdle of leather fastened around his loins; and his food was locusts and wild honey. 7 And he preached saying, Behold, there is coming after me one who is mightier than myself, even the strings of whose shoes I am not good enough to bend down and untie. 8 I have baptized you with water; but he will baptize you with the Holy Spirit.

9 And it came to pass in those days, Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John. 10 And immediately, as he went up out of the water, he saw the sky was clear open, and the Spirit as a dove came down upon him. 11 And a voice came from heaven, You are my beloved Son, I am pleased with you. 12 And immediately the Spirit drove him out into the wilderness. 13 And he was there in the wilderness forty days, being tried out by Satan; and he was with the wild beasts; and the angels ministered to him.

14 But after John was delivered up, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time has come to an end, and the kingdom of God is at hand; repent and believe in the gospel. 16 While he walked along the sea of Galilee, he saw Simon and Andrew his brother throwing their nets into the sea; for they were fishermen. 17 And Jesus said to them, Come after me, and I will make you fishers of men. 18 And straightway they left their nets, and went after him. 19 And when he went a little further, he saw James the son of Zebedee and his brother John; they also were in a boat mending their nets. 20 And he called them; and immediately they left their father Zebedee with the hired men, and went after him. 21 When they entered into Capernaum, straightway he taught on the sabbaths in their synagogues. 22 And they were amazed at his teaching; for he taught them as one with an authority, and not like their scribes.

23 And there was in their synagogue a man who had in him an unclean spirit; and he cried out, 24 And said, Jesus of Nazareth, what have we in common? Have you come to destroy us? I know you, who you are, Holy One of God. 25 And Jesus rebuked him and said, Be silent, and come out of him. 26 And the unclean spirit threw him down, and cried out in a loud voice, and left him. 27 And they were all astonished, and kept asking one another saying, What does this mean? and what is this new teaching, that with such a power he commands even unclean spirits and they obey him? 28 And his fame immediately spread throughout the country of Galilee.

29 Then they went out of the synagogue, and came to the house of Simon and Andrew, together with James and John. 30 And Simon's mother-in-law was laid up with fever; and they spoke to him about her. 31 And he went and held her hand, and lifted her up; and immediately the fever left her, and she

ministered to them. [32](#) In the evening towards sunset, they brought to him all who were seriously sick, and the insane. [33](#) And the whole city was gathered at the door. [34](#) And he healed many who were seriously sick with divers diseases, and he restored many who were insane; and he did not allow the insane to speak because some of them were his acquaintances. [35](#) And in the morning he rose up very early and went away to a lonely place, and there prayed. [36](#) And Simon and those who were with him were looking for him. [37](#) And when they found him, they said to him, Everyone wants you. [38](#) He said to them, Let us walk to the neighbouring towns and cities, so that I may preach there also; because I came for this. [39](#) And he preached in all their synagogues throughout Galilee, and cast out demons.

[40](#) And there came to him a leper, who fell down at his feet, and begged him, saying, If you will, you can make me clean. [41](#) And Jesus had mercy on him, and stretched out his hand and touched him, and said, I am willing; be clean. [42](#) And in that hour his leprosy disappeared from him, and he became clean. [43](#) And Jesus rebuked him and put him out, [44](#) And said to him, Look here, why are you telling it to the people? but go away, show yourself to the priests, and offer an offering for the sake of your cleansing, according to what Moses commanded, as their testimonial. [45](#) But when he went out, he began to publish it still more, and to spread the word, so that Jesus was no longer able to enter the city openly, but he remained outside in a lonely place; and yet they came to him from every place.

BAPTISM

September 9, 1915 – Ann Rollins

Book of Truths

www.lulu.com

Baptism is not essential to a man's salvation. It is merely symbolical of the truth of a reuniting with the love of the Father, and when you can receive that love in substance and reality, what is the need of resorting to a mere shadow? I tell you that no baptism or drinking wine and eating bread in remembrance of Jesus is necessary to salvation, and are not even advisable so far as the actual salvation of man is concerned; because many persons when they are baptized believe that is all that is necessary to salvation, and neglect the real development of the soul, and the desire to have the inflowing of the Divine Love, without which there is no salvation. Have faith and trust in the Master.

June 29, 1916 – Martin Luther – founder of the Lutheran Church

Book of Truths

I am here, Luther

Well, as you may not know, the church of which I am the founder believes and teaches the necessity of infant baptism and the observance of the "Lord's Supper" as necessary parts of its church doctrine. And these are of such very great importance that without them it is difficult to become an accepted member of the "invisible church of Christ."

Nothing is further from the truth than these doctrines regarding the baptism of infants, for they have no virtue to save one from his sins or to make him in at-onement with the Father. The mere fact that water is sprinkled on an infant's head and some blessing pronounced by the preacher does not in any way bring that infant in union with the Father. Baptism is of man's creation, and to God it means nothing more than an outward ceremony that affects the infant merely as regards its connection with the established earthly church. It is not possible for this baptism to have any effect upon the soul of the infant, and neither does it open up the soul faculties to the inflowing of the Divine Love.

God cares not for these ceremonies, for their tendency is to make men and women neglectful of the great truths that will bring them in harmony with God's laws of Love and redemption. And the same thing may be said of any and all kinds of baptism, whether the subject thereof be an infant or a grown man or woman.

As to the sacrament of the "Lord's Supper," it has no part in God's plan for the redemption of mankind, and it is merely a reminder of the association of Jesus with his disciples. It cannot affect the condition or development of the soul, and as now understood and practiced, is of no importance. Jesus does not want to be remembered in the way of recalling the tragedy on the cross; and the blood spilt is not an element that enters into the plan of the salvation of men.

And besides, with this practice there is always more or less a worshipping of Jesus as God, which Jesus abhors. So you see, the remembrance of the last supper is a thing which is not acceptable to God or to Jesus. He does not want men to believe that they can be saved by any sacrifice of him or by any blood which he may have shed as a result of his crucifixion.

Of course you will remember that the question of what the wine and bread of this practice really were was one that engendered much controversy and even hatred and ill-feeling on the part of those who were assisting me in the great Reformation. If I had known then what I do now, no such question would have been debated or believed in by me and taught for many years. The blood of Jesus was no more than any other man's blood, and the commemoration of the last supper that Jesus gave his disciples before his death is a useless ceremony, and brings no help to those who indulge in this so-called "sacrament."

*So with my love and wishes for an increase in you of the Divine Love,
I am your brother in Christ – Martin Luther*

Mark 2

<http://www.studylight.org/bible/glt/mark/2.html>

1 AND Jesus entered again into Capernaum for a few days; and when they heard that he was in a house, 2 A great many gathered together so that it was impossible to hold them, not even in front of the entrance; so he spoke a few words to them. 3 And they came to him, and brought to him a paralysed man, carried between four men. 4 But as they were unable to come near him because of the crowd, they went up to the roof and uncovered it over the place where Jesus was; and they lowered the quilt-bed in which the paralysed man lay. 5 When Jesus saw their faith, he said to the paralytic, My son, your sins are forgiven. 6 Now some of the scribes and Pharisees were sitting there, and they reasoned in their hearts, 7 Why does this man speak blasphemy? Who can forgive sins except God only? 8 But Jesus perceived in his spirit that they were reasoning among themselves, and he said to them, Why do you reason these things in your heart? 9 Which is the easier, to say to the paralytic, Your sins are forgiven; or to say, Rise, take up your quilt-bed and walk? 10 But that you may know that the Son of man has power on Earth to forgive sins, he said to the paralytic, 11 I tell you, Rise, take up your quilt-bed, and go to your house. 12 And immediately he rose, and took up his quilt-bed and went out before the eyes of them all; and they were all amazed, and gave glory to God, saying, We have never seen anything like it. 13 And he went out again by the seaside, and all the people kept coming to him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphaeus, sitting at the custom house, and he said to him, Follow me; and he got up and followed him. 15 And it happened that while he was a guest at his

house, a great many publicans and sinners were also guests with Jesus and his disciples; for there were many, and they followed him. [16](#) And when the scribes and the Pharisees saw him eating with the publicans and sinners, they said to his disciples, Why does he eat and drink with publicans and sinners? [17](#) When Jesus heard it, he said to them, Those who are healthy need no doctor, but those who are seriously sick; I came not to call the righteous, but the sinners.

[18](#) The disciples of John and of the Pharisees were fasting; and they came and said to him, Why do the disciples of John and of the Pharisees fast, and your own disciples do not fast? [19](#) Jesus said to them, Why, can the sons of the wedding feast fast as long as the bridegroom is with them? No! [20](#) But the days will come when the bridegroom is taken away from them, then in that day they will fast. [21](#) No man puts a new patch and sews it on a worn out garment, so that the new patch may not weaken the old, and the hole become larger. [22](#) And no man pours new wine into old wine-skins, so that the wine may not rend the skins and the skins be ruined, and the wine run out; but they pour new wine into new wine-skins.

[23](#) And it happened that while Jesus was going through the wheat fields on the sabbath, his disciples walked and pulled up the ears of wheat. [24](#) And the Pharisees said to him, Look what they are doing on the sabbath! that which is unlawful. [25](#) Jesus said to them, Have you not read what David did, when he was in need and hungry, he and those who were with him? [26](#) How he entered into the house of God when Abiathar was the chief priest, and ate the bread which was on the table of the Lord, which was not lawful to be eaten except by the priests, and he gave it also to those who were with him? [27](#) And he said to them, The sabbath was created for the sake of man, and not man for the sake of the sabbath. [28](#) The Son of man therefore is the Lord also of the sabbath.

Mark 3

<http://www.studyLight.org/bible/glt/mark/3.html>

[1](#) JESUS entered again into the synagogue, and there was there a man whose hand was withered. [2](#) And they watched him if he would heal him on the sabbath, that they might accuse him. [3](#) And he said to the man whose hand was withered, Stand up in the midst. [4](#) Then he said to them also, Is it lawful to do good or evil on the sabbath, to save a life or to destroy it? But they were silent. [5](#) And he looked at them with anger, sad because of the hardness of their hearts; and he said to the man, Stretch out your hand, and he stretched it out; and his hand was restored. [6](#) And the Pharisees immediately went out with the Herodians, and they took counsel concerning him how to do away with him. [7](#) So Jesus went to the sea with his disciples; and a great many people from Galilee followed him, and from Judaea, [8](#) And from Jerusalem, and from Idumaea, and from around the Jordan, and from Tyre and from Sidon; large crowds, who had heard all that he was doing, came to him. [9](#) And he said to his disciples to bring the boat near to him, because of the crowds, so that they might not press on him. [10](#) For he was healing so many, that others pushed toward him so as to touch him. [11](#) And those who were afflicted with unclean spirits, when they saw him, fell down before him, and cried saying, You are indeed the Son of God. [12](#) And he cautioned them a great deal, not to make him known.

[13](#) And he went up to the mountain, and called those he wanted; and they came to him. [14](#) And he chose twelve to be with him, that he might send them to preach, [15](#) And to have power to heal the sick, and cast out devils. [16](#) And Simon he surnamed Peter. [17](#) And James the son of Zebedee, and John the brother of James, he surnamed B'nai Rakhshi, which means sons of thunder, [18](#) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus,

and Simon the Zealot, [19](#) And Judas of Iscariot, who betrayed him. And they came into the house. [20](#) And the people gathered again, so that they could not find bread to eat. [21](#) And his relatives heard it, and went out to arrest him, for they said, He has lost his mind.

[22](#) And the scribes who had come down from Jerusalem said, Beelzebub is with him, and, By the prince of demons he is casting out demons. [23](#) And Jesus called them, and said to them in parables, How can Satan cast out Satan? [24](#) If a kingdom is divided against itself, that kingdom cannot stand. [25](#) And if a household is divided against itself, that household cannot stand. [26](#) And if Satan rises up against himself and is divided, he cannot stand, but that is his end. [27](#) No man can enter into a strong man's house and plunder his goods, unless he first bind the strong man; and then he plunders his house. [28](#) Truly I say to you, that all sins and blasphemies which men blaspheme, shall be forgiven to them. [29](#) But he who blasphemes against the Holy Spirit, shall never be forgiven, but is guilty before the everlasting judgment. [30](#) Because they had said, He has an unclean spirit.

[31](#) Then there came his mother and his brothers, and stood outside, and they sent in to call him. [32](#) But the people were sitting around him; and they said to him, Behold, your mother and your brothers are outside, asking for you. [33](#) And he answered and said to them, Who is my mother, and who are my brothers? [34](#) And he looked at those who sat near him and said, Behold my mother, and behold my brothers. [35](#) For whoever does the will of God, is my brother and my sister and my mother.

Mark 4

<http://www.studyLight.org/bible/glt/mark/4.html>

[1](#) AGAIN he began to teach by the sea side; and many people gathered unto him, so that he went up and sat in a boat in the sea; and all the people stood on the land by the sea. [2](#) And he taught them much by parables, and in his teaching he said, [3](#) Listen; Behold, a sower went out to sow. [4](#) And when he had sown, some fell on the roadside, and the fowls came and ate it. [5](#) Other fell upon the rock, where there was not sufficient soil; and it sprung up earlier because the ground was not deep enough; [6](#) But when the sun shone, it was scorched, and because it had no root, it dried up. [7](#) And other fell among thistles, and the thistles sprung up and choked it, and it bore no fruit. [8](#) But other fell in good soil, and it sprung up and grew and bore fruit, some thirty, and some sixty, and some one hundred. [9](#) And he said, He who has ears to hear, let him hear. [10](#) When they were alone by themselves, those who were with him together with the twelve asked him about that parable. [11](#) And Jesus said to them, To you is given to know the mystery of the kingdom of God, but to the outsiders everything has to be explained by parables. [12](#) For seeing they see, and yet do not perceive; and hearing they hear, and yet do not understand; if they return, their sins would be forgiven. [13](#) And he said to them, Do you not know this parable? how then will you know all the parables? [14](#) The sower who sowed, sowed the word. [15](#) Those on the roadside are those in whom the word is sown; and when they have heard it, Satan comes immediately and takes away the word which is sown in their hearts. [16](#) And those which were sown upon the rock, are those who when they have heard the word, immediately receive it with joy; [17](#) And they have no root in themselves, but last for a while; and when trouble or persecution comes because of the word, they soon stumble. [18](#) And those which were sown among thistles are those who have heard the word, [19](#) And the thoughts of this world, and the deception of wealth, and the lusts of other things, enter in and choke the word, and bear no fruit. [20](#) And those which were sown in good soil, are those who hear the word, and receive it and bear fruit, one thirty, and one sixty, and one a hundred.

[21](#) And he said to them, Is a lamp brought and put under a basket or under a bed? Is it not put on a lampholder? [22](#) For there is nothing hidden which will not be uncovered; and nothing in secret which will not be revealed. [23](#) If any man has ears to hear, let him hear. [24](#) And he said to them, Take heed what you hear; with what measure you measure it will be measured to you; and increase especially to them who hear. [25](#) For he who has, to him will be given; and he who has not, even that which he has will be taken away from him. [26](#) And he said, Such is the kingdom of God, like a man who casts seed in the ground. [27](#) And he sleeps and rises up night and day, and the seed springs up and grows, while he is not aware of it. [28](#) For the Earth causes it to yield fruit; and yet first it becomes a blade of grass, then an ear, and at last a full grain in the ear. [29](#) But when the fruit is ripe, then immediately comes the sickle, because the harvest is ready. [30](#) And he said, To what shall we compare the kingdom of God? and with what parable shall we picture it? [31](#) It is just like a grain of mustard seed, which, when it is sown in the earth, is the smallest of all the seeds on earth. [32](#) But when it is sown, it springs up and becomes greater than all the herbs, and puts forth large branches, so that the birds can settle under their shadow. [33](#) Jesus talked to them with parables as these, such parables as they were able to hear. [34](#) And without parables he did not speak to them; but to his disciples, among themselves, he explained everything.

[35](#) On that day, at evening, he said to them, Let us cross over to the landing place. [36](#) And they left the people, and took him away while he was in the boat. And there were other boats with them. [37](#) And there arose a heavy storm and wind, and the waves kept falling into the boat, so that the boat was nearly filled up. [38](#) But Jesus was sleeping on a blanket in the stern of the boat; and they came and roused him and said to him, Teacher, do you not care that we are perishing? [39](#) So he got up, and rebuked the wind, and said to the sea, Peace, be still. And the wind quieted down, and there was a great calm. [40](#) And he said to them, Why are you so fearful? and why do you have no faith? [41](#) And they were exceedingly afraid, and said to each other, Oh, who is this, that even the wind and the sea obey him?

Mark 5

<http://www.studylight.org/bible/glt/mark/5.html>

[1](#) AND they reached the port on the other side of the sea, in the country of the Gadarenes. [2](#) And as he went out of the boat, he was met by a man from the cemetery, who had an unclean spirit. [3](#) He lived in the cemetery, and no man could bind him in chains; [4](#) Because whenever he was bound with fetters and chains, he broke the chains and cut the fetters, and no man could control him. [5](#) And always, night and day, he was in the cemetery and in the mountains, crying aloud and cutting himself with stones. [6](#) When he saw Jesus from afar, he ran and worshipped him, [7](#) And he cried with a loud voice and said, What have we got together, Jesus, Son of the most high God? I adjure you by God, not to torment me. [8](#) For he said to him, Get out of the man, O you unclean spirit. [9](#) And he asked him, What is your name? And he said to him, Our name is Legion, because we are many. [10](#) And he begged him much that he would not send him out of the country. [11](#) Now there was there, near the mountain a large herd of swine feeding.

[12](#) And the lunatics begged him saying, Send us to the swine, that we may attack them. [13](#) And he permitted them. And the lunatics went out, and attacked the swine; and the herd ran to the steep rocks, and fell into the sea; they were about two thousand, and they were drowned in the water. [14](#) And those who fed them, fled, and told it in the city and also in the villages. So they went out to see what had happened. [15](#) And they came to Jesus, and saw the lunatic, clothed and well behaved, and sitting down; even the one who once had the legion within him; and they were afraid. [16](#) And those who saw it told them just how it happened to the lunatic and also to the swine. [17](#) So they began to urge him to leave

their border. [18](#) As he went up to the boat, the lunatic begged him to remain with him. [19](#) And he would not permit him, but said to him, Go to your home, to your own people, and tell them what the Lord has done for you, and had mercy on you. [20](#) And he went away, and began to preach in the ten cities about what Jesus had done for him; and they were all surprised.

[21](#) When Jesus crossed in the boat to the other side, large crowds again gathered around him, while he was by the sea. [22](#) And there came one of the leaders of the synagogue, whose name was Jairus; and when he saw him, he fell at his feet, [23](#) And he beseeched him much and said to him, My daughter is very seriously ill; come and lay your hand on her, and she will be healed, and live. [24](#) So Jesus went with him; and a large multitude followed him, and they pressed on him. [25](#) And there was a woman who had had the haemorrhage for twelve years, [26](#) Who had suffered much at the hands of many doctors, and had spent everything she had, and was not helped at all, but rather became worse. [27](#) When she heard concerning Jesus, she came through the dense crowd from behind him, and touched his cloak. [28](#) For she said, If I can only touch his cloak, I will live. [29](#) And immediately the haemorrhage was dried up; and she felt in her body that she was healed of her disease. [30](#) Jesus instantly knew that some power had gone out of him; so he turned around to the people and said, Who touched my garments? [31](#) His disciples said to him, You see the people pressing on you, and yet you say, Who touched me? [32](#) And he was looking round to see who had done this. [33](#) But the woman, frightened and trembling, because she knew what had happened to her, came and fell before him and told him the whole truth. [34](#) He said to her, My daughter, your faith has healed you; go in peace, and be healed of your disease.

[35](#) While he was still talking, some men came from the house of the leader of the synagogue, saying, Your daughter is dead; why do you trouble the Teacher? [36](#) Jesus heard the word which they spoke, and he said to the leader of the synagogue, Fear not, only believe. [37](#) And he did not permit any man to go with him, except Simon Peter, and James, and John the brother of James. [38](#) And they came to the house of the leader of the synagogue, and he saw them in a tumult, weeping and wailing. [39](#) So he entered and said to them, Why are you excited and crying? The little girl is not dead, but she is asleep. [40](#) And they laughed at him. But Jesus put them all out, and took the little girl's father and mother and those who were with him, and he entered where the little girl was laid. [41](#) And he took the little girl by her hand, and said to her, Talitha, koomi, which means, Little girl, rise up. [42](#) And immediately the little girl got up and walked; for she was twelve years old. And they were astonished with a great astonishment. [43](#) But he commanded them that no man should know this; and he told them to give her something to eat.

Mark 6

<http://www.studyLight.org/bible/glt/mark/6.html>

[1](#) AND Jesus went out from thence, and came to his city; and his disciples followed him. [2](#) When the sabbath came, he began to teach in the synagogue, and many who heard him were surprised, and said, Whence did he receive all this? and what wisdom is this which is given to him, that wonders like these are wrought by his hands? [3](#) Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? and behold, are not his sisters here with us? And they denounced him. [4](#) And Jesus said to them, There is no prophet who is insulted, except in his own city, and among his own brothers, and in his own [house](#). [5](#) And he could not perform even a single miracle there, except that he laid his hand on a few sick people and healed them. [6](#) And he wondered at their lack of faith. And he travelled in the villages teaching.

[7](#) Then he called his twelve, and began to send them two by two; and he gave them power over the unclean spirits, to cast them out. [8](#) And he commanded them not to take anything for the journey, except a staff only; no bag, no bread, no copper money in their purses; [9](#) But to wear sandals, and not to wear two shirts. [10](#) And he said to them, Whatever house you enter, stay there until you leave that place. [11](#) And whoever will not receive you, nor hear you, when you leave that place, shake off the sand under your feet as a testimony to them. Truly I say to you, It will be easier for Sodom and Gomorrah in the day of judgment than for that city. [12](#) And they went out and preached that they should repent. [13](#) And they cast out many demons, and anointed with oil many who were sick, and they were healed.

[14](#) And Herod the king heard about Jesus, for his name was known to him; and he said, John the Baptist has risen from the dead; this is why miracles are worked by him. [15](#) Others said, He is Elijah. And yet others, He is a prophet, just like one of the prophets. [16](#) But when Herod heard it, he said, John, whom I beheaded; it is he who has risen from the dead. [17](#) For this same Herod had sent out and arrested John, and cast him in prison, because of Herodias, wife of his brother Philip, whom he had married. [18](#) For John had said to Herod, It is not lawful for you to marry your brother's wife. [19](#) But Herodias was bitter towards him, and wanted to kill him; but she could not. [20](#) For Herod was afraid of John, because he knew that he was a righteous and holy man, and he guarded him; and he heard that he was doing a great many things, and he heard him gladly. [21](#) Then came a state day, when Herod on his birthday gave a banquet to his officials, and captains, and the leading men of Galilee. [22](#) And the daughter of Herodias entered in and danced, and she pleased Herod and the guests who were with him; and the king said to the little girl, Ask me whatever you wish, and I will give it to you. [23](#) And he swore to her, Whatever you ask me, I will give you, as much as half of my kingdom. [24](#) She went out and said to her mother, What shall I ask him? She said to her, The head of John the Baptist. [25](#) And immediately she entered cautiously to the king, and said to him, I do wish in this very hour that you may give me on a tray the head of John the Baptist. [26](#) And the king was exceedingly sorry; but because of the oaths, and because of the guests, he did not wish to refuse her. [27](#) So the king immediately sent the executioner, and commanded to bring the head of John. And he went and beheaded John in the prison, [28](#) And brought it on a tray and gave it to the girl; and the girl gave it to her mother. [29](#) And when his disciples heard of it, they came and took up his body and buried it in a grave.

[30](#) And the apostles gathered together unto Jesus, and told him everything they had done, and what they had taught. [31](#) And he said to them, Come, let us go to the wilderness all alone, and rest awhile; for there were many coming and going, and they had no chance even to eat. [32](#) So they went away in a boat to a desert place by themselves. [33](#) And many people saw them when they were leaving, and they knew them, and from all the cities they hurried by land and reached the place before him. [34](#) And when Jesus went out he saw large crowds, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them a great many things. [35](#) And when it was getting late, his disciples came up to him and said to him, This is a desert place, and it is getting late; [36](#) Dismiss them, so that they may go away to the farms and villages around us, and buy bread for themselves; for they have nothing to eat. [37](#) He said to them, You give them to eat. They said to him, Shall we go and buy two hundred penny's worth of bread, and give it to them to eat? [38](#) He said to them, Go and see how many loaves of bread you have got here. And when they found out, they said to him, Five loaves of bread and two fish. [39](#) And he commanded them to make everyone sit down in groups on the grass. [40](#) So they sat down in groups, by hundreds and by fifties. [41](#) Then he took the five loaves of bread and the two fish, and he looked up to heaven, and he blessed and broke the loaves of bread, and gave them to his disciples

to place before them; and they divided the two fish among them all. [42](#) And they all ate and were satisfied. [43](#) And they took up the fragments of bread, twelve full baskets, and also of the fish. [44](#) And those who ate the bread were five thousand men.

[45](#) And immediately he urged his disciples to go up into the boat, and go in advance of him to the port at Bethsaida, while he dismissed the people. [46](#) And when he had dismissed them, he went up to the mountain to pray. [47](#) When evening came, the boat was in the midst of the sea, and he was alone on the land. [48](#) And he saw them struggling as they were rowing, for the wind was against them; and in the fourth watch of the night, Jesus came to them, walking on the water, and he wanted to pass by them. [49](#) But when they saw him walking on the water, they thought it was a false vision, and they cried out; [50](#) For they all saw him and were frightened. And immediately he spoke to them and said, Have courage, it is I, do not be afraid. [51](#) And he went up to them into the boat, and the wind quieted down; and they marvelled exceedingly, and were astonished in themselves. [52](#) For they did not understand the miracle of the loaves of bread, because their hearts were confused. [53](#) And when they had crossed to the port, they came to the land of Gennesaret. [54](#) And when they went out of the boat, the people of that place immediately knew him. [55](#) And they came running throughout that land; and began to bring those who were seriously sick, carrying them in quilt-beds, where they heard he was. [56](#) And wherever he entered into villages and cities, they laid the sick in the streets, and begged him even to touch the edge of his robe; and all who touched him were healed.

MIRACLES GENERALLY

May 30, 1917 – Peter

Book of Truths

www.lulu.com

I am here, Peter, Apostle of Jesus

I have seen what you were reading and must inform you that many of the supposed miracles of healing and raising of the dead and the controlling of the laws or expressions of nature never occurred.

No, these accounts are not true and are the results of the imaginings of men who attempted to add to the book that Luke wrote. Of course there is a true foundation for some of these alleged miracles, but as to others, there is no foundation in fact.

Jesus did heal the sick and cure the blind and the deaf and the withered hand and the palsied man and resurrected the supposed dead, but not in the way described in the New Testament. It is not good for men to believe in the truth of all these miracles.

[Question] Well, that incident never occurred, for Jesus in casting out evil spirits would have had no authority or power to permit them to enter into the swine, and it would not have been in consonance with his love and ideas of what was just, to have allowed the swine to receive these spirits and thereby perish as the account says. And besides, the result of such a happening would have been, that the property of the innocent owners was taken from them and lost.

In all Jesus' performance of miracles, or in any of his teachings, did he ever do or say that which worked wrong to a human being. All men were to him the objects of his love and the salvation which he came to Earth to show men the way to.

Sometime, I will consider these miracles in a message, and inform you of those that he actually performed, and those that are the mere fancies of some of those eastern teachers who had a very wonderful imagination, and used them in adding to the truths of Luke's original writings.

[*Question*] Well, there is some little truth in that for we were in a storm and were afraid and he slept, and we awakened him, but he did not rebuke the storm and the waves and cause them to subside, but rather he allayed our fears by his talk and example, and to us it became as if there were no storm, for when fear left us, it was as if we were not sensible of the storm so far as the dread of drowning or perishing was concerned.

[*Question*] No, this is another interpolation and should not be believed. Many wonders ascribed to Jesus were never performed, although it appeared to us as if there was no limit to the powers of Jesus. But sometime I will come and write fully on this matter. I must stop now.

Your brother in Christ – Peter

Mark 7

<http://www.studyLight.org/bible/glt/mark/7.html>

1 THEN there gathered unto him Pharisees and scribes, who had come from Jerusalem. **2** And they saw some of his disciples eating bread with their hands unwashed; and they reproached them. **3** For all the Jews, even the Pharisees, unless their hands are washed carefully would not eat, because they strictly observe the tradition of the elders. **4** Even the things from the market, if they are not washed, they would not eat them. And there are a great many other things, which they have accepted to obey, such as the washing of cups and pots, and copper utensils, and the bedding of dead men. **5** And the scribes and Pharisees asked him, Why do your disciples not walk according to the tradition of the elders, but eat bread with their hands unwashed? **6** He said to them, The prophet Isaiah well prophesied about you, O hypocrites, as it is written, This people honour me with their lips, but their heart is far away from me.

7 And they worship me in vain, when they teach the doctrines of the commandments of men. **8** For you have ignored the commandment of God, and you observe the tradition of men, such as the washing of cups and pots, and a great many other things like these. **9** He said to them, Well you do injustice to the commandment of God so as to sustain your own tradition. **10** For Moses said, Honour your father and your mother; and he who curses father or mother, let him be put to death. **11** But you say, If a man may say to his father or his mother, What is left over is Corban (my offering); **12** And yet you do not let him do anything for his father or mother. **13** So you dishonour the word of God for the sake of the tradition which you have established; and you do a great many like these. **14** Then Jesus called all the people and said to them, Hear me, all of you, and understand. **15** There is nothing outside of a man, if it should enter into him, which can defile him; but what goes out of him, that defiles the man. **16** Who has ears to hear, let him hear. **17** When Jesus entered into the house because of the people, his disciples asked him concerning that parable. **18** And he said to them, So even you are puzzled. Do you not know that whatever enters into a man from outside cannot defile him? **19** Because it does not enter into his heart, but into his stomach, and then is thrown out through the intestines, thereby purifying the food. **20** It is what goes out of man which defiles the man. **21** For from within, from the heart of men go out evil thoughts, such as fornication, adultery, theft, murder, **22** Extortion, wickedness, deceit, lust, an evil eye, blasphemy, pride, foolishness; **23** All these evils go out from within, and they defile the man.

[24](#) Jesus moved away from thence, and came to the borders of Tyre and Sidon, and he entered into a house, and did not want any one to know about him. And yet he could not hide himself. [25](#) For immediately a woman heard about him, whose daughter had an unclean spirit; and she came and fell at his feet. [26](#) But the woman was a heathen, from Phoenicia in Syria; and she besought him to cast out the demon from her daughter. [27](#) And Jesus said to her, Let the children be first filled; for it is not right to take the children's bread and throw it to the dogs. [28](#) But she answered and said to him, Yes, my Lord; even the dogs eat the children's crumbs under the trays. [29](#) Jesus said to her, Go your way; just because of this word, the demon has gone out of your daughter. [30](#) So she went to her house, and found her daughter lying in bed, and the demon gone out of her.

[31](#) Again Jesus went out from the border of Tyre and Sidon, and came to the sea of Galilee, to the border of the ten cities. [32](#) And they brought to him a deaf and dumb man; and they asked him to lay his hand on him. [33](#) So he drew him aside from the people, and put his fingers into his ears, then he spat, and touched his tongue; [34](#) And he looked up to heaven, and sighed, and he said to him, Ethpatak, which means, Be opened. [35](#) And in that very hour his ears were opened, and the knot of his tongue was loosened, and he spoke plainly. [36](#) And he warned them not to tell this to any man; but the more he warned them, so much the more they published it. [37](#) And they were greatly astonished, saying, He does everything so well. He makes the deaf hear, and the dumb to speak.

Mark 8

<http://www.studylight.org/bible/glt/mark/8.html>

[1](#) IN those days, when there was a large multitude, and they had nothing to eat, he called his disciples and said to them, [2](#) I have pity for this people, for they have remained with me three days, and they have nothing to eat; [3](#) And if I dismiss them to their homes, while they are fasting, they will faint on the way, for some of them have come from a distance. [4](#) His disciples said to him, How can any man here in this lonely place, feed all of these with bread? [5](#) And he asked them, How many loaves have you? They said to him, Seven. [6](#) So he commanded the people to sit on the ground; and he took the seven loaves of bread, and he blessed them, and broke them, and gave them to his disciples to set before them; and they set them before the people. [7](#) And there were a few fishes; he blessed them also, and commanded to set them before them. [8](#) So they ate and were satisfied, and they took up seven baskets of fragments which were left over. [9](#) The men who ate were about four thousand; and he dismissed them.

[10](#) And immediately he went up into the boat with his disciples, and he came to the country of Dalmanutha. [11](#) And the Pharisees came out and began to question him, and they asked him for a sign from heaven, so as to test him. [12](#) And he sighed in his spirit and said, Why does this generation want a sign? truly I say to you, No sign will be given to this generation. [13](#) And he left them, and went up into the boat, and departed from that port. [14](#) And they had forgotten to take bread; except one loaf they had none with them in the boat. [15](#) And he commanded them and said to them, Look out, and beware of the leaven of the Pharisees and of the leaven of Herod. [16](#) They were reasoning among themselves and saying, It is because we have no bread. [17](#) But Jesus knew it and said to them, What are you thinking, because you have no bread? Do you not even yet know, and do you not understand? Is your heart still hard? [18](#) You have eyes, and yet do you not see? You have ears, and yet do you not hear? And do you not remember? [19](#) When I broke the five loaves of bread for the five thousand, how many full baskets of fragments did you take up? They said to him, Twelve. [20](#) He said to them, And when the seven for the

four thousand, how many baskets full of fragments did you take up? They said, Seven. [21](#) He said to them, How is it then that even yet you cannot understand?

[22](#) And he came to Bethsaida; and they brought to him a blind man, and they besought him to touch him. [23](#) And he took the blind man by the hand and brought him outside the town; and he spat on his eyes, and put his hands on him, and asked him what he saw. [24](#) And he looked and said, I see men like trees, walking. [25](#) Again he put his hands over his eyes, and he was restored, and saw everything clearly. [26](#) And he sent him to his house, saying, Do not enter even into the town, nor tell it to anyone in the town.

[27](#) And Jesus went out, and his disciples, to the towns of Caesarea of Philippi; and on the road he asked his disciples and said to them, What do men say about me, that I am? [28](#) They said, John the Baptist; and others, Elijah; and yet others, One of the prophets. [29](#) Jesus said to them, But you, who do you say I am? Simon Peter answered and said to him, You are the Christ, the Son of the living God. [30](#) And he warned them not to tell any man about him. [31](#) Then he began to teach them, that the Son of man will have to suffer a great deal, and be rejected by the elders, and the high priests, and the scribes, and be killed, and rise again on the third day. [32](#) And he spoke that word openly. So Peter took him aside and began to rebuke him. [33](#) But he turned around and looked on his disciples, and he rebuked Simon, and said, Get behind me, Satan; for you are not thinking the things of God, but of men. [34](#) And Jesus called the people together with his disciples, and said to them, He who wishes to come after me, let him deny himself, and take up his cross, and follow me. [35](#) For whoever wishes to save his life will lose it; and whoever loses his life for my sake and the sake of my Gospel, he will save it. [36](#) For how could a man be benefited, if he should gain the whole world and lose his life? [37](#) Or what could a man give in exchange for his life? [38](#) Whoever, therefore, is ashamed of me and of my words in this sinful and adulterous generation, the Son of man will also be ashamed of him, when he comes in the glory of his Father with his holy angels.

Mark 9

<http://www.studylight.org/bible/glt/mark/9.html>

[1](#) AND he said to them, Truly I say to you, that there are men standing here, who shall not taste death, till they see that the kingdom of God has come with power. [2](#) And six days after, Jesus took Peter, and James, and John, and brought them up to a high mountain alone; and he was transfigured before their eyes. [3](#) His clothes shone, and became white like snow, in such a manner that men on Earth cannot make white. [4](#) And there appeared to them Moses and Elijah, talking with Jesus. [5](#) And Peter said to him, Teacher, it is better for us to remain here; and let us make three shelters, one for you, and one for Moses, and one for Elijah. [6](#) For he did not know what he was saying, for they were in fear. [7](#) And there was a cloud overshadowing them, and a voice out of the cloud said, This is my beloved Son; hear him. [8](#) And suddenly, when the disciples looked around, they saw no man, except Jesus alone with them. [9](#) And as they came down from the mountain, he commanded them not to tell any man what they had seen, until the Son of man has risen from the dead. [10](#) So they kept that saying to themselves, and they wanted to know what risen from the dead means. [11](#) And they asked him, saying, Why then do the scribes say that Elijah must first come? [12](#) He said to them, Elijah does come first, to prepare everything; and as it is written concerning the Son of man, that he will suffer much and be rejected. [13](#) But I say to you, that Elijah has also come, and they did with him whatever they pleased, as it is written of him.

[14](#) And when he came to his disciples, he saw a large crowd with them, and the scribes debating with them. [15](#) And immediately all the people saw him, and were greatly surprised, and they ran to greet him. [16](#) And he asked the scribes, What do you debate with them? [17](#) One of the multitude answered and said, Teacher, I brought my son to you, for he has a spirit of dumbness. [18](#) And whenever it seizes him, it troubles him; and he foams, and gnashes his teeth, and gets worn out. And I asked your disciples to cast it out, but they could not. [19](#) Jesus answered and said to him, O faithless generation, how long shall I be with you? and how long shall I preach to you? bring him to me. [20](#) And they brought the boy to Jesus; and when the spirit seized him, it immediately troubled him; and he fell on the ground, gasping and foaming. [21](#) So Jesus asked his father, How long has he been like this? He said to him, From his childhood. [22](#) And many times it has thrown him into the fire and into the water to destroy him; but whatever you can do, help me, and have mercy on me. [23](#) Jesus said to him, If you can believe, everything is possible to him who believes. [24](#) And immediately the father of the boy cried out weeping, and said, I do believe, help my little belief. [25](#) When Jesus saw that people were running and gathering to him, he rebuked the unclean spirit, and said to it, O deaf and dumb spirit, I command you, come out of him, and do not enter him again. [26](#) And the epileptic cried out much, and was tortured, and the spirit went out; then the boy became as if dead, so that many could say, He is dead. [27](#) Then Jesus took him by the hand, and lifted him up. [28](#) When Jesus entered the house, his disciples asked him privately, Why could we not cast it out? [29](#) He said to them, This kind cannot be cast out by anything, except by fasting and prayer.

[30](#) And when they went out from thence, they passed through Galilee; and he did not want any man to know about him. [31](#) For he taught his disciples, and said to them, The Son of man will be delivered into the hands of men, and they will kill him; and after he is killed, he will rise on the third day. [32](#) But they did not understand the saying, and they were afraid to ask him. [33](#) And they came to Capernaum; and when they entered the house, he asked them, What were you reasoning among yourselves on the road? [34](#) But they kept silent, for on the road they had argued with one another, which was the greatest of them. [35](#) And Jesus sat down, and he called the twelve and said to them, He who wishes to be first, let him be the last of every man, and the minister of every man. [36](#) And he took a little boy, and made him to stand in the midst; then he took him in his arms, and said to them, [37](#) Whoever receives a boy like this in my name, he receives me; and he who receives me, does not receive me, but him who has sent me. [38](#) John said to him, Teacher, we saw a man casting out demons in your name; and we forbade him, because he did not follow us. [39](#) Jesus said to them, Do not forbid him; for there is no man who performs miracles in my name, who will hastily speak evil of me. [40](#) Therefore, he who is not against you is for you.

[41](#) For whoever gives you to drink even a cup of water only, because you represent the name of Christ, truly I say to you that his reward shall not be lost. [42](#) And whoever shall cause one of these little ones who believe in me to stumble, it were better for him that an ass' mill stone were hanged on his neck and then he were thrown into the sea. [43](#) If your hand offends you, cut it off; it is much better for you to go through life maimed, than to have two hands and go to Gehenna, [44](#) Where their worm does not die, and their fire does not quench. [45](#) And if your foot offends you, cut it off; it is much better for you to go through life lame, than to have two feet, and fall into Gehenna, [46](#) Where their worm does not die, and their fire does not quench. [47](#) And if your eye offends you, remove it; it is better for you to enter the kingdom of God with one eye, than to have two eyes and fall into the Gehenna of fire, [48](#) Where their worm does not die, and their fire does not quench. [49](#) For everything will be salted on fire, and every

sacrifice will be salted with salt. [50](#) O how good is salt; but if the salt should lose its savour, with what could it be salted? Let there be salt in you, and be in peace with one another.

Mark 10

<http://www.studyLight.org/bible/glt/mark/10.html>

[1](#) AND he departed from thence, and came to the border of Judaea, at the crossing of the Jordan; and a great many people went to him there, and he taught them again, as he was accustomed to do. [2](#) And the Pharisees came up to him, tempting him and asking, Is it lawful for a man to desert his wife? [3](#) He said to them, What did Moses command you? [4](#) They said, Moses gave us permission to write a letter of separation, and then to divorce. [5](#) Jesus answered and said to them, It was because of the hardness of your heart, that he wrote for you this particular law. [6](#) But from the very beginning God made them male and female. [7](#) For this reason a man shall leave his father and his mother and follow his wife. [8](#) And both shall be one flesh; henceforth they are not two, but one flesh. [9](#) What therefore God has joined, let no man separate. [10](#) And his disciples again asked him about this in the house. [11](#) And he said to them, Whoever divorces his wife and marries another, commits adultery. [12](#) And if a woman divorces her husband, and marries another, she commits adultery.

[13](#) And they brought little boys to him, that he might touch them; but his disciples rebuked those who brought them. [14](#) But when Jesus saw it, he was displeased, and he said to them, Allow the little boys to come to me, and do not forbid them; for the kingdom of God is for such as these. [15](#) Truly I say to you, Whoever does not receive the kingdom of God like a little boy shall not enter it. [16](#) Then he took them in his arms, and put his hand on them, and blessed them.

[17](#) While he was on the way, a man came ran up and fell on his knees and he asked him, saying, O good Teacher, what shall I do to inherit life eternal? [18](#) Jesus said to him, Why do you call me good? There is no one who is good, except the one God. [19](#) You know the commandments, Do not commit adultery, Do not steal, Do not murder, Do not bear false witness, Do not oppress, Honour your father and mother. [20](#) But he answered and said to him, Teacher, all of these I have obeyed from my boyhood. [21](#) Then Jesus looked at him and loved him, and he said to him, You lack one thing; go, sell everything you have, and give it to the poor, and you shall have a treasure in heaven; and take up your cross and follow me. [22](#) But he felt sad because of this saying, and he went away depressed; for he had great wealth. [23](#) Then Jesus looked at his disciples and said to them, How hard it is for those who have wealth, to enter into the kingdom of God! [24](#) But the disciples were surprised at his words. And Jesus answered again and said to them, My sons, how hard it is for those who trust in their wealth, to enter into the kingdom of God! [25](#) It is easier for a rope to enter through the eye of a needle, than for a rich man to enter into the kingdom of God. [26](#) But they were the more surprised, saying among themselves, Who then can be saved? [27](#) Jesus looked at them, and said to them, With men this is impossible, but not with God; for everything is possible with God. [28](#) Then Peter began to say, Behold, we have left everything and followed you. [29](#) Jesus answered and said, Truly I say to you, There is no man who leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my sake and for the sake of my gospel, [30](#) Who shall not receive now, in this time, an hundredfold, houses, and brothers and sisters, and maidservants, and children, and fields, and other worldly pursuits, and in the world to come life everlasting. [31](#) Many who are first shall be last, and the last first.

[32](#) While they were going up on their way to Jerusalem, Jesus was ahead of them; and they were amazed; and they followed him with fear. And he took his twelve aside, and began to tell them what was surely to happen to him. [33](#) Behold, we are going up to Jerusalem, and the Son of man will be delivered to the high priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles. [34](#) And they will mock him, and scourge him, and spit in his face, and kill him; and on the third day he will rise up. [35](#) And James and John, the sons of Zebedee, came up to him and said to him, Teacher, we wish you would do for us whatever we ask. [36](#) He said to them, What do you wish me to do for you? [37](#) They said to him, Grant us to sit, one at your right and one at your left, in your glory. [38](#) He said to them, You do not know what you are asking; can you drink the cup which I drink? and be baptized with the baptism with which I am to be baptized? [39](#) They said to him, We can. Jesus said to them, The cup which I shall drink, you will drink too; and with the baptism with which I am baptized, you will be baptized too; [40](#) But to sit at my right and at my left, that is not mine to give; except to those for whom it is prepared. [41](#) When the ten heard it, they began to murmur at James and John. [42](#) Jesus called them and said to them, You know that those who consider themselves princes of the people, are their owners too; and their officials rule over them. [43](#) Let not this be so among you; but he who wishes to be great among you, let him be a minister to you. [44](#) And anyone of you who wishes to be first, let him be a servant of every man. [45](#) For also the Son of man did not come to be ministered to, but to minister, and to give his life as a salvation for the sake of many.

[46](#) And they came to Jericho; and when Jesus went out of Jericho with his disciples and a large crowd, a blind man, Timaeus, the son of Timaeus, sat by the roadside begging. [47](#) When he heard that it was Jesus of Nazareth, he began to cry aloud and say, O son of David, have mercy on me. [48](#) And many rebuked him to keep quiet, but he cried out the more, saying, O son of David, have mercy on me. [49](#) Then Jesus stopped and commanded to call him. So they called the blind man, and said to him, Have courage, rise; he is calling you. [50](#) And the blind man threw off his robe, and he got up, and went to Jesus. [51](#) Jesus said to him, What do you wish me to do for you? The blind man said to him, Master, that I may see. [52](#) And Jesus said to him, See; your faith has healed you. And immediately he saw, and went on the way.

Mark 11

<http://www.study-light.org/bible/glt/mark/11.html>

[1](#) WHEN he came near to Jerusalem, to wards Bethphage and Bethany at the Mount of Olives, he sent two of his disciples, [2](#) And he said to them, Go to the village in front of us; and as soon as you enter it, you will find a colt which is tied up, on which no man of the sons of men has ever ridden; untie it and bring it. [3](#) And if any man should say to you, Why are you doing this? say to him that our Lord needs it; and immediately he will send it here. [4](#) So they went and found the colt tied by the door, outside, in the street. And as they were untying it, [5](#) Some of the men who stood there said to them, What are you doing, are you untying the colt? [6](#) And they said to them as Jesus had instructed them; and they permitted them. [7](#) And they brought the colt to Jesus, and they put their garments on it, and Jesus rode on it. [8](#) And many spread their garments on the road; and others cut down branches from the trees, and spread them on the road. [9](#) And those who were in front of him, and those who were behind him, were crying and saying, Hosanna; Blessed is he who comes in the name of the Lord; [10](#) And blessed is the kingdom of our father David, which comes; Hosanna in the highest. [11](#) And Jesus entered Jerusalem, into the temple; and he saw everything, and when evening came, he went out to Bethany with the twelve.

[12](#) And the next day, when they went out of Bethany, he became hungry. [13](#) And he saw a fig tree in the distance, which had leaves on it. So he came to it to see if he could find anything on it; and when he came he found nothing on it except leaves; for it was not yet time for the figs. [14](#) And he said to it, From now and forever, let no man eat of your fruit. And his disciples heard it. [15](#) And they came to Jerusalem; and Jesus entered into the temple of God, and began to cast out those who were buying and selling in the temple; and he overturned the trays of the money-changers and the stands of those who sold doves; [16](#) And he would not allow any man to bring goods into the temple. [17](#) And he taught them and said to them, Is it not written, My house shall be called the house of prayer for all the peoples? But you have made it a bandits' cave. [18](#) And the high priests and the scribes heard it, and they sought how to do away with him; for they were afraid of him, because all the people were amazed at his teaching. [19](#) And when evening came, they went outside of the city. [20](#) And in the morning, as they were passing, they saw the fig tree withered from its roots. [21](#) And Simon remembered, and said to him, Master, behold, the fig tree which you cursed has withered.

[22](#) Jesus answered and said to them, If you have faith in God, [23](#) Truly I say to you, Whoever should say to this mountain, Remove and fall into the sea, and does not doubt in his heart, but believes that what he says will be done, whatever he says will be done to him. [24](#) Therefore I say to you, Anything you pray for and ask, believe that you will receive it, and it will be done for you. [25](#) And when you stand up to pray, forgive whatever you have against any man, so that your Father in heaven will forgive you your trespasses. [26](#) But if you will not forgive, even your Father in heaven will not forgive you your trespasses.

[27](#) And they came again to Jerusalem; and while he was walking in the temple, the high priests, and the scribes, and the elders came to him. [28](#) And they said to him, By what authority do you do these things? and who gave you this authority to do these things? [29](#) Jesus said to them, I will also ask you a word to tell me, and then I will tell you by what authority I do these things. [30](#) Whence is the baptism of John, from heaven, or from men? Tell me. [31](#) And they reasoned among themselves and said, If we should say to him, from heaven, he will say to us, Why then did you not believe him? [32](#) And if we should say, from men, there is the fear of the people, for all of them regard John as a true prophet. [33](#) So they answered and said to Jesus, We do not know. He said to them, I will also not tell you by what authority I do these things.

The Temple Incident

JUDAS of KERIOTH (2001 – 2003)
Received by H.R. Cuenca, Ecuador

www.lulu.com
August 21st, 2001

[Judas speaking]

Well, my brother. You want to know more about the New Testament. Why don't we start now? Let us choose an easy topic, to begin with, the incident in the Temple of Jerusalem. You already know a lot about that. Do you agree?

As the New Testament relates, a few days prior to his death, Jesus visited the Temple. Here you should write down what you know about the sales of animals and the trade in general in the Temple, OK?

[HR: The so-called "House of Annas" was the owner of a great part of the sales stands for animals, of money-changers' business, etc. The sales frequently occurred at exorbitant prices, sucking the last copper coin from the worshippers, especially from the poor and naive peasants. The House of Annas had converted religion into big business, lacking spirituality, but they called themselves "the spiritual leaders of Israel."

The Sadducee High-Priest Yosef Kayafa, Annas' son-in-law, who had been High-Priest previously, transferred the selling of animals from the markets on the mount of Olives to the court of the Gentiles, a recent innovation to guarantee a temple monopoly on animals offered for sacrifice, over Pharisaic objections. One may even consult the Mishnah's story of R. Gamaliel's later drastic action against overcharging for sacrificial animals.

Inside the Temple walls, there opened a great columned hall or portico, facing the north side, like a cloister. The hall's size was impressive, and so it was called the Royal Portico. Four rows of pillars divided it into three long aisles. Each pillar was 27 feet high and so thick that three men standing with arms stretched out could just encircle it. The tops of the pillars were carved with rows of leaves and the ceiling with leaves and flowers.

It was in this splendid portico, where the moneychangers' tables stood, and the traders had stalls and cages to sell animals and birds for sacrifice.

Every Jew was expected to pay a tax to the Temple each year. The amount was set at half a shekel of silver, the amount laid down in the Law of Moses for the atonement of every Israelite, in Exodus 30:11-16. In the first century half a shekel was reckoned the equivalent of two Greek drachmas or two Roman denarii. A laborer could earn that amount in two days.

The priests decreed that payment should be made in coins of the purest silver. Only one sort was acceptable, the silver coins of the city of Tyre.

Many of the traders charged very high prices, taking shameless advantage of the pilgrims who came from the countryside and from foreign lands. The traders had to pay for permission to have their stalls in this area, and they had to pay the leading priests.

Later Jewish tradition even remembered one place as 'the Bazaars of the sons of Annas'. Again, you find here the reference to the abuses of the 'House of Annas'.

It can be estimated that the amount taken to the Temple each year was about half a million shekels. The Tyrean shekel was worth four denarii, so the annual income of the Temple would be equivalent to wages for two million man-days of work, or 5480 man-years of work, on a basis of 7 working days per week.

Let's say the average yearly income of a North American today would be 30,000 dollars. Then you could calculate the Temple income almost as 170 million dollars. And a good part of this, constituted personal revenue for Annas and his friends. The Temple was not the spiritual center any more, it had become big business!]

Very well, this was the situation. Jesus entered with us, and stayed silent for a while, observing the chaos, the noise, animals bellowing, people screaming, clients haggling with dealers, humble people with scared looks, a tremendous tumult. And then he took the word, hollering to dominate the commotion with his voice. And suddenly, there was all silence. Those were the famous words: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Jesus didn't

since matters, he uttered openly what he thought and felt. And what had to happen happened. People got angry. A great uproar arose. Everybody knew that Jesus was right, and they let off their steam over the salesmen. Jesus didn't incite that incident, but his words certainly unchained the feelings, which until then had been restrained in the people's hearts.

The House of Annas had Jesus watched very closely during a long time, provoking him, but they could not find any pretext to put him into jail. But this was too much! This meant his definite death sentence, no matter how they could arrange it.

Why did he do this? Well, there comes the moment in each one's life, when one must find hard words, when one must pronounce himself clearly, with all severity, in order to be true to himself and true to God. Jesus knew the risk, but he was not afraid. It was the maximum Jewish authority pretending to spiritually guide the Jewish people. How could he have disregarded what was happening before his eyes? No, he did the correct thing, but he had to suffer the consequences.

No, they did not put him into jail. No, they did not do anything, for the moment. There was no pretext under which it would have been possible to arrest him. He had not uttered anything but the truth. He had not participated in the riot. We could leave the Temple area without problems.

Yes, that incident also contributed to my decision of betraying him. In fact, I loved him very much. But for me, he didn't behave correctly. Jesus had power, I had seen it, a lot of power! He could mobilize people, he had all the potential of changing things, but he didn't do it.

Then, what I did was to force him into a situation, where he had to demonstrate his power, putting an end to the supreme priest's henchmen, to show his antagonism openly to the Temple hierarchy and to launch a rebellion. Yes, these are political, revolutionary ideas, but politics and religion then were one and the same thing, there was not separation between them, that is a modern idea. I failed, I didn't understand him. And you know the rest of the story.

Mark 12

<http://www.study-light.org/bible/glt/mark/12.html>

1 AND he began to speak to them in parables. A man planted a vineyard, and fenced it all around, and he dug in it a wine-press, and built a tower in it, and then he leased it to labourers, and went on a journey. 2 And in due season he sent his servant to the labourers, to receive some of the fruits of the vineyard. 3 But they beat him, and sent him away empty. 4 And again he sent to them another servant; they stoned him also, and wounded him, and sent him away in disgrace. 5 And again he sent another, but they killed him; and he sent many other servants, some of them they beat, and some they killed. 6 But finally, he had a very beloved son, and he sent him to them last of all, for he said, They might feel ashamed before my son. 7 But the labourers said among themselves, This is the heir; come, let us kill him, and the inheritance will be ours. 8 And they took and killed him, and threw him outside of the vineyard. 9 What then will the owner of the vineyard do? He will come and destroy those labourers, and give the vineyard to others. 10 Have you not read this scripture, The stone which the builders rejected, the same became the corner-stone? 11 This was from the Lord, and it is a wonder in our eyes. 12 They

wanted to seize him, but they were afraid of the people; for they knew that he spoke this parable against them; and they left him and went away.

[13](#) And they sent to him some men of the scribes and of the Herodians, that they might trap him by a word. [14](#) They came and asked him, Master, we know that you are true, and you do not favour any man; for you are impartial, and you teach the way of God in truth. Is it lawful to give head-tax to Caesar or not? [15](#) Shall we give or shall we not give? But he knew their scheme, and said to them, Why do you tempt me? Bring me a penny, that I may see it. [16](#) And they brought it to him. He said to them, Whose is this image and inscription? They said, Caesar's. [17](#) Jesus said to them, Give to Caesar what is Caesar's, and to God what is God's. And they were amazed at him.

[18](#) Then the Sadducees came to him, those who say there is no resurrection; and they asked him, saying, [19](#) Teacher, Moses wrote to us, that if a man's brother die, and leave a wife, and leave no children, his brother should take his wife, and raise up offspring for his brother. [20](#) Now there were seven brothers; the first one took a wife and died, and left no off- spring. [21](#) Then the second one married her, and he died; he also left no offspring; and likewise the third one. [22](#) So all seven of them married her, and left no offspring. And after them all the woman also died. [23](#) Therefore at the resurrection, whose wife will she be? for all seven had married her. [24](#) Jesus said to them, Do you not err, because you do not understand the scriptures, nor the power of God? [25](#) For when they rise from the dead, they neither marry women, nor are women given in marriage to men; but they are like the angels in heaven. [26](#) Now concerning the rising of the dead, have you not read in the book of Moses, how God said to him from the bush, I am the God of Abraham and the God of Isaac and the God of Jacob? [27](#) And yet he was not the God of the dead, but of the living. You therefore greatly err.

[28](#) And one of the scribes came near and heard them debating, and he saw that he gave them a good answer. So he asked him, Which is the first commandment of all? [29](#) Jesus said to him, The first of all commandments is, Hear, O Israel, the Lord our God is one Lord; [30](#) And you must love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your power; this is the first commandment. [31](#) And the second is like to it, You must love your neighbour as yourself. There is no other commandment greater than these. [32](#) The scribe said to him, Well, Teacher, you have said the truth, that he is one, and there is no other beside him; [33](#) And that a man should love him with all the heart, and with all the mind, and with all the soul, and with all the power, and love his neighbour as himself; this is far more important than all burnt offerings and sacrifices. [34](#) When Jesus saw that he replied wisely, he answered and said to him, You are not far from the kingdom of God. And no man dared again to question him.

[35](#) And Jesus answered and said, as he taught in the temple, How do the scribes say that Christ is the son of David? [36](#) For David himself said through the Holy Spirit, The Lord said to my Lord, Sit on my right hand, until I put your enemies a stool under your feet. [37](#) Now therefore David himself calls him my Lord, and how can he be his son? And all the people heard him with pleasure. [38](#) And in his teaching he said to them, Beware of the scribes, who like to walk in long robes, and love to be saluted in the streets, [39](#) And the front seats in the synagogues, and the head places at banquets; [40](#) Those who embezzle the property of widows, with the pretence of making long prayers. They shall receive greater judgment. [41](#) And when Jesus sat towards the treasury, he watched how the people cast their alms into the treasury; and many rich men were casting in a great deal. [42](#) And there came a poor widow, and she cast in two coins, which are farthings. [43](#) And Jesus called his disciples, and said to them, Truly I say to you, that

this poor widow has cast in the treasury more than all the men who are casting; [44](#) For all of them cast of their abundance; but she of her poverty cast everything she had, even all of her possessions.

Mark 13

<https://www.studylight.org/bible/glt/mark/13.html>

[1](#) WHEN JESUS went out of the temple, one of his disciples said to him, Teacher, behold, look at those stones and those buildings. [2](#) Jesus said to him, Do you see these great buildings? Not a stone shall be left here upon another stone, which shall not be torn down. [3](#) While Jesus sat on the Mount of Olives, towards the temple, Peter and James and John and Andrew asked him alone, [4](#) Tell us when these things will happen, and what is the sign when all these things are about to be fulfilled?

[5](#) Then Jesus began to tell them; Be careful that no man deceive you. [6](#) For many will come in my name, and say, I am he; and they will deceive many. [7](#) And when you hear of wars and rumours of revolutions, do not be afraid; for this is bound to happen, but the end is not yet. [8](#) For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in different places, and there will be famines and uprisings. These things are just the beginning of travail. [9](#) Look out for yourselves; for they will deliver you to the judges, and they will scourge you in their synagogues; and you will stand before kings and governors for my sake, and as a testimony to them. [10](#) But my gospel must first be preached among all nations. [11](#) When they bring you up to deliver you, do not worry beforehand what you will speak; and do not think of anything except what is given you in that very hour; speak that; for it is not you that speak, but the Holy Spirit. [12](#) A brother will deliver his brother to death, and a father his son; and the children will rise up against their parents, and put them to death. [13](#) And you will be hated by all men because of my name; but he who has patience to the end, will be saved.

[14](#) But when you see the sign of the refuse of desolation, as spoken by the prophet Daniel, accumulating where it should not be, whoever reads can understand it. Then let those who are in Judaea flee to the mountain; [15](#) And he who is on the roof, let him not come down, and not enter to take anything out of his house; [16](#) And he who is in the field, let him not return to take his clothes. [17](#) But woe to those who are with child, and to those who give suck in those days! [18](#) Pray that your flight may not be in winter. [19](#) For in those days there will be suffering, such as has never been from the beginning of the creation, which God created until now, and never will be again. [20](#) And if the Lord had not shortened those days, no flesh would live; but for the sake of the chosen ones, which he chose, he shortened those days. [21](#) Then if any man should say to you, Behold, here is the Christ; or, behold, there; do not believe it. [22](#) For there will rise false Christs, and lying prophets, and they will show signs and wonders, and mislead, if possible, even the chosen ones. [23](#) But you be careful; behold, I have told you everything in advance.

[24](#) But in those days, after that suffering, the sun will be darkened, and the moon will not give her light, [25](#) And the stars will fall down from the sky, and the powers of the universe will be shaken. [26](#) Then they will see the Son of man coming in the clouds, with a great army and with glory. [27](#) Then he will send his angels, and gather his chosen ones from the four winds, from the utmost part of the Earth to the utmost part of heaven.

[28](#) From the fig tree learn a parable. When its branches become tender and bring forth leaves, you know that summer is coming. [29](#) So even you, when you see all these things happen, understand that it is near

the door. [30](#) Truly I say to you that this generation will not pass away, until all these things happen. [31](#) Heaven and Earth will pass away, but my words shall not pass away. [32](#) But concerning that day and that hour, no man knows, not even the angels of heaven, neither the Son, except the Father. [33](#) Look out, be alert and pray; for you do not know when the time is. [34](#) It is just like a man who went on a journey, and left his house, and gave authority to his servants, and to each man his work, and he commanded the porter to keep awake. [35](#) Be alert therefore, for you do not know when the owner of the house will come, in the evening, or at midnight, or at the cockcrow, or in the morning. [36](#) He might come suddenly, and find you asleep. [37](#) What I say to you I say to all of you: Be alert.

Mark 14

<http://www.study-light.org/bible/glt/mark/14.html>

[1](#) AFTER two days, the passover of un leavened bread was to come; and the high priests and the scribes were seeking how to seize him by craft and kill him. [2](#) And they said, Not during the feast, for it may cause a riot among the people. [3](#) When he was in Bethany, in the house of Simon the leper, while he reclined, there came a woman who had with her an alabaster vessel of perfume of pure nard, of good quality and very expensive; and she opened it, and poured it upon the head of Jesus. [4](#) But there were some men of the disciples who were displeased within themselves, and said, Why was this perfume wasted? [5](#) For it could have been sold for more than three hundred pennies and given to the poor. So they annoyed her. [6](#) Jesus said, Leave her alone; why do you trouble her? She has done a good work to me. [7](#) For you always have the poor with you, and when you wish, you can do good to them; but I am not always with you. [8](#) But this one has done it with what she had; she anointed my body in advance as for the burial. [9](#) And truly I say to you, Wherever this my gospel is preached throughout the world, what she has done will also be told as a memorial to her. [10](#) Then Judas of Iscariot, one of the twelve, went to the high priests, to deliver Jesus to them. [11](#) When they heard it, they were glad, and promised to give him money. So he sought an opportunity to deliver him.

[12](#) On the first day of unleavened bread, on which the Jews sacrifice the passover, his disciples said to him, Where do you wish that we go and prepare the passover for you to eat? [13](#) And he sent two of his disciples, and said to them, Go to the city, and behold you will meet a man carrying a vessel of water; follow him. [14](#) And wherever he enters, say to the owner of the house, Our master says, Where is the guestchamber, where I may eat the passover with my disciples? [15](#) And he will show you a large upper room furnished and prepared; there make ready for us. [16](#) And his disciples went out and came to the city, and they found just as he had told them; and they prepared the passover. [17](#) And when it was evening, he came with his twelve. [18](#) And when they were reclining and eating, Jesus said, Truly I say to you, One of you who eats with me, he will betray me. [19](#) They began to feel troubled, and said to him one by one, Why, is it I? [20](#) But he said to them, One of the twelve who dips with me in the dish. [21](#) The Son of man will go, as it is written of him; but woe to the man by whose hand the Son of man is betrayed! It would have been far better for that man never to have been born. [22](#) While they were eating, Jesus took bread, and blessed it, and he broke it, and gave it to them, and he said to them, Take it; this is my body. [23](#) And he took the cup, and gave thanks, and he blessed it and gave it to them, and they all drank of it. [24](#) And he said to them, This is my blood of the new covenant, which is shed for the sake of many. [25](#) Truly I say to you, I shall not drink again of the fruit of the vine, until that day in which I drink it new in the kingdom of God. [26](#) And they offered praise, and went out to the Mount of Olives. [27](#) Then Jesus said to them, All of you will deny me this night; for it is written, I will smite the shepherd, and his sheep will scatter. [28](#) But when I am risen, I will be in Galilee before you. [29](#) Peter said to him, Even if

all of them should deny you, but not I. [30](#) Jesus said to him, Truly I say to you, that you, today, in this night, before the cock crows twice, will deny me three times. [31](#) But he kept telling him still more, Even if I must die with you, I will never deny you, O my Lord. All the disciples said also, like him.

[32](#) And they came to a place, which is called Gethsemane; and he said to his disciples, Sit down here, while I pray. [33](#) And he took with him Peter and James and John, and he began to be sorrowful and oppressed. [34](#) And he said to them, My soul is sorrowful even to death; wait for me and keep awake. [35](#) And he went a little aside, and fell on the ground, and prayed, that if it were possible, the hour might pass away from him. [36](#) And he said, Abba, Ave, O Father, my Father, you can do everything; make this cup pass away from me; but not according to my will, but yours. [37](#) And he came and found them sleeping, and he said to Peter, Simon, are you sleeping? Could you not keep awake even for one hour? [38](#) Awake and pray, that you may not enter into temptation; the spirit indeed is willing and ready, but the body is weak. [39](#) He went away again and prayed, and he said the same word. [40](#) And he returned again, and came and found them sleeping, because their eyes were heavy; and they did not know what to say to him. [41](#) Then he came the third time, and said to them, From now on sleep and get rest; the end has arrived and the hour has come; and behold, the Son of man will be delivered into the hands of sinners. [42](#) Arise, let us go; behold, he who is to deliver me is near.

[43](#) While he was speaking, Judas of Iscariot, one of the twelve, came and many other people, with swords and staves, from the high priests and the scribes and the elders. [44](#) And the traitor who was to do the delivering gave them a sign, and he said, He whom I kiss, it is he; seize him carefully, and take him away. [45](#) And immediately he drew near and said to him, My teacher, my teacher; and he kissed him. [46](#) And they laid hands on him and arrested him. [47](#) But one of those who stood by drew a sword, and struck it at the servant of the high priest, and cut off his ear. [48](#) And Jesus answered and said to them, Have you come out against me as against a bandit, with swords and staves to arrest me? [49](#) I was with you every day teaching in the temple, and you did not arrest me; but this has happened so that the scriptures might be fulfilled. [50](#) Then his disciples left him and fled. [51](#) And a young man was following him, naked, with a loin cloth around him; and they seized him. [52](#) But he left the loin cloth, and fled naked.

[53](#) And they took Jesus to Caiaphas the high priest; and there gathered to him all the high priests and the scribes and the elders. [54](#) But Simon followed him afar off, up to the courtyard of the high priest; and he sat with the servants, warming himself before the fire. [55](#) The high priests and the whole council were seeking testimony against Jesus so that they might put him to death; but they could not find it. [56](#) For even though many testified against him, their testimonies were not worthy. [57](#) Then some men, who were false witnesses, stood up against him, and said, [58](#) We heard him say, I will tear down this temple which is made with hands, and in three days I will build another which is not made with hands. [59](#) But even this testimony was not worthy. [60](#) Then the high priest stood up in the midst, and asked Jesus, and said, Do you not answer? What do these testify against you? [61](#) But Jesus was silent, and made no answer. Again the high priest asked him, and said, Are you the Christ, the Son of the Blessed One? [62](#) Jesus said to him, I am; and you will see the Son of man sitting at the right hand of power, and coming upon the clouds of the sky. [63](#) Then the high priest tore his robe, and said, Why therefore do we need witnesses? [64](#) Behold, you have heard blasphemy from his own mouth; what do you think? And they all decided that he is guilty of death. [65](#) Then some of the men began to spit in his face, and to cover his face, and to strike him on his head, saying, Prophecy; and the soldiers smote him on his cheeks.

[66](#) And when Simon was below in the courtyard, there came a young maidservant of the high priest; [67](#) And she saw him warming himself, and looked at him, and said to him, You also were with Jesus the Nazarene. [68](#) But he denied it and said, I do not understand what you are saying. Then he went out to the porch, and the cock crowed. [69](#) And the same young maid saw him, and began to say to those who stood by, This one also is one of them. [70](#) But he denied it again. And a little later, those who stood by said to Peter, Truly you are one of them, for you also are a Galilean, and even your speech is like theirs. [71](#) And he began to curse and to swear, I do not know this man of whom you speak. [72](#) At that very hour the cock crowed the second time. And Simon remembered the word that Jesus said to him, Before the cock crows twice you will deny me thrice. And then he began to weep. Jesus before Caiaphas.

Mark 15

<http://www.studyLight.org/bible/glt/mark/15.html>

[1](#) AND immediately in the morning the high priests took counsel together with the elders and the scribes and with the whole council; and they bound Jesus and took him away, and delivered him to Pilate the governor. [2](#) And Pilate asked him, Are you the King of the Jews? He answered and said to him, You say that. [3](#) And the high priests accused him of many things. [4](#) Then Pilate asked again and said to him, Do you not answer? see, how many are testifying against you. [5](#) But Jesus gave no answer, so that Pilate marvelled. [6](#) Now it was the custom on every feast to release to them one prisoner, whom they asked for. [7](#) There was one called Bar-Abbas, who was bound with those who made insurrection, and who had committed murder during the insurrection. [8](#) And the people cried out, and began to ask, to do for them according to the custom. [9](#) Pilate answered and said, Are you willing that I release to you the King of the Jews? [10](#) For Pilate knew that the high priests had delivered him because of envy. [11](#) But the high priests incited the people the more, that he should release Bar-Abbas to them. [12](#) Pilate said to them, What then do you wish me to do to this man whom you call the King of the Jews? [13](#) And they cried out again, Crucify him! [14](#) Then Pilate said to them, What evil has he done? but they cried aloud the more, Crucify him!

[15](#) Now Pilate wanted to do the will of the people; so he released Bar-Abbas to them, and he delivered to them Jesus, scourged, to be crucified. [16](#) Then the soldiers took him to the inner courtyard, which is the Praetorium; and they called together the whole company. [17](#) And they dressed him in purple, and wove a crown of thorns and put it on him. [18](#) And they began to salute him, Hail, O King of the Jews. [19](#) And they stuck him on his head with a reed, and spat on his face, and knelt on their knees and worshipped him. [20](#) And when they had mocked him, they took off the purple, and put on him his own clothes, and took him out to crucify him. [21](#) And they compelled one who was passing by, Simon the Cyrenian, who was coming from the field, the father of Alexander and Rufus, to carry his cross.

[22](#) And they brought him to Golgotha, a place which is interpreted The Skull. [23](#) And they gave him to drink wine mixed with myrrh; but he would not take it. [24](#) And when they had crucified him, they divided his clothes, and cast lots on them, what each man should take. [25](#) It was the third hour when they crucified him. [26](#) And the reason for his death was inscribed in writing, THIS IS THE KING OF THE JEWS. [27](#) And they crucified with him two bandits, one on his right and one on his left. [28](#) And the scripture was fulfilled which said, He was reckoned with the wicked. [29](#) Even those who passed by blasphemed against him, nodding their heads and saying, O destroyer of the temple and builder of it in three days, [30](#) Deliver yourself and come down from the cross. [31](#) The high priests likewise were

laughing among themselves, with the scribes, and saying, He saved others; but he cannot save himself. [32](#) O Christ, the King of Israel! let him now come down from the cross, so that we may see and believe in him. Even those who were crucified with him reproached him.

[33](#) And when the sixth hour was come, there was darkness over all the land, until the ninth hour. [34](#) And at the ninth hour, Jesus cried out with a loud voice, and said, Eli, Eli, Lmana, shabachthani! which means, My God, my God, for this I was kept! [35](#) Some of the men who were standing by, when they heard it, said, He called for Elijah. [36](#) And one ran and filled a sponge with vinegar, and tied it on a reed to give him a drink; and he said, Hush, let us see if Elijah will come to take him down. [37](#) But Jesus cried with a loud voice, and the end came. [38](#) And the door curtains of the temple were rent in two, from the top to the bottom. [39](#) And when the centurion, who stood by near him, saw that he cried out in this manner and passed away, he said, Truly this man was the Son of God. [40](#) There were also women who were looking from afar, Mary of Magdala, and Mary the mother of James the young and of Joses, and Salome; [41](#) Who had followed him, when he was in Galilee, and ministered to him; and many other women who had come up with him to Jerusalem.

[42](#) And when it was Friday evening, which is before the sabbath, [43](#) There came Joseph of Arimathaea, an honourable counsellor, who was also waiting for the kingdom of God; and he dared and went to Pilate, and asked for the body of Jesus. [44](#) But Pilate marvelled that he was already dead. So he called the centurion and asked him if he had died before the time. [45](#) And when he learned it, he gave the body to Joseph. [46](#) And Joseph bought linen, and took him down and wrapped him in it, and laid him in a tomb which was hewn in a rock; and he rolled a stone against the door of the tomb. [47](#) But Mary of Magdala and Mary the mother of Joses, saw where he was laid.

Mark 16

<http://www.studyLight.org/bible/glt/mark/16.html>

[1](#) WHEN the sabbath had passed, Mary of Magdala and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. [2](#) Early in the morning, on the first day of the week, they came to the tomb, as the sun was just rising. [3](#) And they said among themselves, Who will roll away the stone from the door of the tomb for us? [4](#) And they looked and saw that the stone was rolled away, for it was very large. [5](#) And they entered the tomb, and saw a young man, sitting on the right, covered in a white robe; and they were astonished. [6](#) But he said to them, Do not be afraid. You seek Jesus the Nazarene, who was crucified; he has risen; he is not here; behold the place where he was laid. [7](#) But go away and tell his disciples, and Peter, that he will be before you in Galilee; there you will see him, just as he has told you. [8](#) And when they heard it, they fled and went out of the tomb, for they were seized with amazement and trembling; and they said nothing to any man, for they were frightened.

[9](#) Now he rose early on the first day of the week, and appeared first to Mary of Magdala, from whom he had cast seven demons. [10](#) And she went and brought glad tidings to those who were with him, who now were mourning and weeping. [11](#) And when they heard them saying that he was alive, and had appeared to them, they did not believe them. [12](#) After these things he appeared to two of them in another manner, as they were walking and going to a village. [13](#) And they went and told the rest; but they did not believe them also.

[14](#) At last he appeared to the eleven while they were reclining, and he upbraided them for their little faith and the dullness of their hearts, because they had not believed those who saw him risen. [15](#) And he said to them, Go to all the world, and preach my gospel to the whole creation. [16](#) He who believes and is baptized shall be saved; and he who does not believe shall be condemned. [17](#) And wonders will follow those who believe these things. In my name they will cast out demons; and they will speak with new tongues; [18](#) And they will pick up snakes; and if they should drink any poison of death, it will not harm them; and they will lay their hands on the sick, and they will be healed.

[19](#) Then our Lord Jesus, after he had spoken to them, ascended to heaven, and sat on the right hand of God. [20](#) And they went out, and preached in every place; and our Lord helped them, and he strengthened their words by the miracles which they performed.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

September 24, 1915 – John the Baptist

Book of Truths

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I want now to deal with the truth that this is the one thing that perfects mankind, and spirits as well, and enables them to obtain the soul qualities which are absolutely necessary before a man can become at-one with the Father.

The other things which the churches teach as necessary sacraments, such as baptism, the laying on of hands, and the Lord's Supper, or communion, are things which are not necessary. They were never intended as being anything more than merely symbolical, and even as symbols, the last-mentioned does no good, but rather, harm, for besides being used to remind the followers of Jesus of his communion with them before his sacrifice, they look upon it as something which saves a soul from sin and fits it for Heaven. I want you to understand that all these things are not important to a soul's becoming at-one with God, and that mortals must learn the truth of what I say.

Many preachers, as well as laymen, believe that only the blood of Jesus can save from sin, and that his death was necessary for man's salvation. But I want to tell you that if he had died a natural death, beloved by all who knew him, and honoured by the whole Jewish nation, his blood would have been just as efficacious, and his death just as important, as they were, because he was killed as a result of hatred and envy on the part of the Jewish authorities. In neither case would the blood or the death in one particular have anything to do with the salvation of men. His living and teaching, and the making known to man the great gift of the Father, and the way to find the gift and possess it, were the things that brought to man salvation. Jesus lived and taught and loved us; he did not die and suffer and make atonement for us. The living Christ is of more importance to our happiness and salvation than the dead Jesus, and so Jesus, himself, teaches. And he is not pleased with those who teach the dying Jesus instead of the living Christ. I, John, was not only a precursor of the Master, but a follower, also, and it was not his blood or death that saved me, but his living and teaching me the way to obtain the Divine Love of the Father.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

<http://www.studylight.org/bible/glt/>

Luke 1

<http://www.studylight.org/bible/glt/luke/1.html>

1 SINCE many have desired to have in writing the story of those works, with which we are familiar, 2 According to what was handed down to us by those who from the beginning were eyewitnesses and ministers of that very word, 3 And since these were seen by me also because I was near and considered them all very carefully, I will therefore write to you everything in its order, most honourable Theophilus, 4 So that you may know the truth of the words, by which you were made a convert.

5 There was in the days of Herod, king of Judaea, a priest whose name was Zacharias, of the order of ministry of the house of Abijah; and his wife was of the daughters of Aaron, and her name was Elizabeth. 6 They were both righteous before God, and walked in all his commandments, and in the righteousness of the Lord without blame. 7 But they had no son, because Elizabeth was barren, and they were both well on in years. 8 And it happened, while he was ministering in the order of his ministry before God, 9 According to the custom of the priesthood, his turn came to burn incense; so he entered the temple of the Lord. 10 And all the congregation of the people prayed outside, at the time of incense. 11 And the angel of the Lord appeared to Zacharias, standing on the right of the altar of incense. 12 And when Zacharias saw him he became dumbfounded, and fear came upon him. 13 And the angel said to him, Fear not, Zacharias; for your prayer has been heard, and your wife Elizabeth will bear you a son, and you will call his name John. 14 And you will have joy and gladness; and a great many will rejoice at his birth. 15 For he will be great before the Lord, and he will not drink wine and strong drink; and he will be filled with the Holy Spirit, while he is still in the womb of his mother. 16 And many Israelites he will cause to turn to the Lord their God.

17 And he will go before them with the spirit and the power of Elijah, to turn the hearts of parents to their children, and those who are disobedient to the wisdom of the righteous; and he will prepare a true people for the Lord. 18 And Zacharias said to the angel, How will I understand this? for I am an old man, and my wife is well on in years. 19 And the angel answered, saying to him, I am Gabriel, who stand in the presence of God; and I am sent to speak to you, and to bring you these glad tidings. 20 From henceforth you will be dumb, and not able to speak, till the day these things happen, because you did not believe these my words which are to be fulfilled in their time. 21 Now the people stood waiting for Zacharias, and wondered because he remained so long in the temple. 22 When Zacharias came out, he could not speak with them; and they understood that he had seen a vision in the temple; and he made signs to them with his eyes, but remained dumb. 23 And when the days of his ministry were finished, he went to his house. 24 And it happened after those days, his wife Elizabeth conceived, and hid herself for five months; and she said, 25 The Lord has done these things to me in the days that he has been mindful of me, to remove my reproach among men.

26 Now in the sixth month the angel Gabriel was sent from God to Galilee, to a city called Nazareth, 27 To a virgin who was acquired for a price for a man named Joseph, of the house of David; and the name of the virgin was Mary. 28 And the angel went in and said to her, Peace be to you, O full of grace; our Lord is with you, O blessed one among women.

[29](#) When she saw him, she was disturbed at his word, and wondered what kind of salutation this could be. [30](#) And the angel said to her, Fear not, Mary; for you have found grace with God. [31](#) For behold, you will conceive and give birth to a son, and you will call his name Jesus. [32](#) He will be great, and he will be called the Son of the Highest; and the Lord God will give him the throne of his father David. [33](#) And he will rule over the house of Jacob for ever; and there will be no limit to his kingdom. [34](#) Then Mary said to the angel, How can this be, for no man has known me. [35](#) The angel answered and said to her, The Holy Spirit will come, and the power of the Highest will rest upon you; therefore the one who is to be born of you is holy, and he will be called the Son of God. [36](#) And behold, Elizabeth your kinswoman has also conceived a son in her old age; and yet this is the sixth month with her, who is called barren. [37](#) For nothing is impossible for God. [38](#) Mary said, Here I am, a handmaid of the Lord; let it be to me according to your word. And the angel went away from her.

[39](#) In those days, Mary rose up, and went hurriedly to a mountain, to a city of Judaea. [40](#) And she entered the house of Zacharias, and saluted Elizabeth. [41](#) And when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. [42](#) And she cried in a loud voice, and said to Mary, Blessed are you among women, and blessed is the fruit of your womb. [43](#) How does this happen to me, that the mother of my Lord should come to me? [44](#) For behold, when the voice of your salutation fell on my ears, the babe in my womb leaped with great joy. [45](#) And blessed is she who believed; for there will be a fulfilment of the things which were spoken to her from the Lord. [46](#) And Mary said, My soul magnifies the Lord, [47](#) And my spirit rejoices in God my Saviour. [48](#) For he has regarded the meekness of his handmaid; for behold, from henceforth, all generations shall envy me. [49](#) For he who is mighty has done great things to me; holy is his name. [50](#) And his mercy is for centuries and generations, upon those who fear him. [51](#) He has brought victory with his arm; he has scattered the proud in the imagination of their heart. [52](#) He has put down the mighty from their seats, and he has lifted up the meek. [53](#) He has filled the hungry with good things; and dismissed the rich empty. [54](#) He has helped his servant Israel, and has remembered his mercy, [55](#) Just as he spoke with our forefathers, with Abraham, and with his seed for ever. [56](#) Mary stayed with Elizabeth about three months, and then returned to her own home.

[57](#) Now the time came for Elizabeth to be delivered, and she gave birth to a son. [58](#) And when her neighbours and relatives heard that God had increased his mercy to her, they rejoiced with her. [59](#) And it happened on the eighth day, they came to circumcise the boy; and they would have called him Zacharias, after the name of his father. [60](#) And his mother answered and said to them, Not so; but he should be called John. [61](#) And they said to her, There is no man in your family, who is called by this name. [62](#) Then they made signs to his father, what he wanted to call him. [63](#) And he asked for a tablet and wrote, saying, John is his name. And every one was surprised. [64](#) And immediately his mouth and his tongue were opened, and he spoke and blessed God. [65](#) And fear came on all their neighbours; and these things were spoken throughout the mountain of Judaea. [66](#) And all who heard it reasoned in their hearts, saying, What a boy he will be! And the hand of the Lord was with him.

[67](#) And his father Zacharias was filled with the Holy Spirit, and prophesied, and said, [68](#) Blessed is the Lord, the God of Israel; for he has visited his people and wrought a salvation for them. [69](#) And he has raised up a horn of salvation for us in the house of his servant David; [70](#) Just as he spoke by the mouth of his holy prophets who have been for ages, [71](#) That he would save us from our enemies, and from the hand of all who hate us. [72](#) He has shown mercy to our fathers, and he has remembered his holy covenants; [73](#) And the oaths which he swore to Abraham our father, [74](#) To grant to us, that we may be

saved from the hand of our enemies, and serve before him without fear, [75](#) In justice and righteousness all our days. [76](#) And you, boy, will be called the prophet of the Highest; for you will go before the face of the Lord, to prepare his way; [77](#) To give knowledge of life to his people by the forgiveness of their sins, [78](#) Through the mercy and kindness of our God; whereby we shall be visited by a ray from above, [79](#) To give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace. [80](#) The boy grew and became strong in spirit; and he was in the desert until the day of his appearance to Israel.

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August 28, 1915 – Luke

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1914 – 1923

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I am the one who first collected the different writings or manuscripts of the history of the times of the New Testament and of the sayings and doings of Jesus and compiled them in one Gospel. The present Gospel is not as I wrote it, for many things have been added and a number extracted from what I wrote and what the truths are.

June 8, 1915 – Jesus

Book of Truths

Let no man believe that I was born of the virgin Mary, or that I was begotten by the holy spirit, or that I am God, for all these things are not true.

April 15, 1916 – Mary, the mother of Jesus

Book of Truths

I am here, Mary, the mother of Jesus

I come to you with all the mother's love of one who loved her dear son so much while on Earth, and who suffered all the heart pangs which the cruel death of my beloved caused me, and with the love that has been purified by experience and closeness to the blessed Father.

I say, I come to you with this mother's love, for you are the children of my Father, as I am his child, and you are also the brothers of my dear son, who is with you so much and so interested in you and your future.

Let your love for the Father increase, and also your love for the Master, as he is the greatest and dearest friend that you have in all the Celestial or spiritual heavens.

I am in the Celestial heavens, very near the fountainhead of God's love, and also near the home of my dear son, but not in the same sphere with him, for no spirit in all the Celestial heavens has the same great soul development as he has, or possessed with the Divine Love to such an extent.

And I want to say just here that I am not in the condition or place that I am, because I am his mother, but because of the development of my own soul; only this great possession of the Divine Love determines our position and condition here.

I am now in such condition that I know that the love of the Father is the only thing in all the universe of God that can make a mortal, or spirit either, a partaker of the divine nature, and an inhabitant of the

Kingdom of Heaven.

I will not write more, but will come again and write you of the early life of Jesus, and of his development in the love as was shown to me, while he was a growing child, and after he became a man, prior to his public ministry.

[*Question: Was Joseph the father of Jesus?*] Well, I suppose I am the only one in all the universe of God, who knows the fact with reference to that question, and I as a spirit of the Celestial spheres, knowing only truth, say to you and all the world, that Joseph was the actual father of Jesus, and that he was conceived and born as any other mortal was conceived and born. The holy spirit did not beget him and I never was informed that such a thing would happen. I was known by Joseph before the conception of Jesus, and by him I was made pregnant with that blessed son. This is the truth and all accounts and statements to the contrary are erroneous.

I was a simple Jewish maiden, and never had any knowledge that my son was to be different from the sons of other mothers, and it was not until after the development in him of the divine nature of the Father that I realized that he was so different from the sons of other mothers.

I will not write more tonight.

So my dear children believe what I have written, and also know that I love you with a great love, and am working with the other Celestial spirits to make your souls the possessors of this great love.

With this Love and my blessing I will say, God be with you now and for all eternity. Your sister and mother in Christ – Mary

The Rejected Ones – Living True to One’s Feelings – Mother Mary **by James Moncrief**
Message 11 **Mary, natural mother of Jesus** 13 December 2002

I want to speak to you James. I am Jesus’ mother, Mary.

I have been waiting to write because I want to ask everyone who is interested in me, to please stop worshipping me. I do not want to be worshipped, please! I do not want any credit given to me. I do not deserve any. And just because I was Jesus’ mother, the mother whom the Mother and Father chose, it’s not any reason to worship me. If anything, I need to be sympathised with because I did not appreciate what an amazing gift They gave to me. I was blind, as all mothers are, to the truth, and as a consequence, I did my best to keep Jesus AWAY from the Mother and Father making him do what I wanted him to do.

As I progressed in my soul–healing, I became more ashamed of the errors that I lived and the many ones I tried to force on Jesus and my other children. Joseph and I did what we thought was best by trying to get Jesus to do what we thought being a spiritual and dutiful son involved. We tried to get him to say and do his prayers as we had been taught to do them, and even at times tried to persuade him not to speak with what he called his Spiritual Father in Heaven.

We of course had a very rare opportunity, to listen to our son and to support his life with the Father, but all we succeeded in doing was adding more hardship to his life, more trials and tribulations. We tried to make him be like the other children and tried to stop him being his true self.

As Jesus himself has revealed to you, because of the nature of his soul, it being kept in its perfect state, we were not forceful enough as individuals to completely interfere with him and inhibit his soul development and divine development of character. We were fearful people like many in our day, and only tried to do what we were told by the authorities. It was Jesus himself and his good nature that made us feel that we were not complete failures as parents, even though it became quite apparent to us from his early childhood that he was very capable of looking after himself and doing exactly what he wanted to do and when he wanted to do it.

I was most grateful to him for looking after me when Joseph died, this being another thing that he did not have to do. It was only out of his purity of heart that he stayed with me and his brothers and sisters, for as long as he did. This I am ever so grateful to the Mother and Father for. If Jesus had left during such troubling times I dare say, I and the other children might just have survived, but we would have greatly missed his fatherly feelings toward us all.

I as you also know through other messages I have delivered to Earth, was not a virgin, and I did not conceive Jesus in any other way than by normal natural means. There was no need for me to be any other way than how I was. I can't be the blessed Holy Virgin Mother of Christ. That is not my role in Creation and it is a sin to make me. So I say again, please do not hold me in any special favour. I was only a mother like all mothers. I am not special, nor do I want to be elevated to heights beyond this for it is untrue, and if you persist in believing I am anyone other than who I am – an ordinary woman – then you are deluding and lying to yourself.

It doesn't harm me if you choose to exalt me in any way because I have now done my healing and live in the higher Celestial spheres, but you will continue to cause great harm to yourself, and to your own soul's growth and development. It will retard your ability to see the truth clearly as you imprison your mind with such false belief. And remember that such beliefs, if they have been adopted when you were a child, will be deeply ingrained in you, and so it will take you a lot of hard work to completely divest yourself of them. I would advise you to ask the Mother and Father to help you to see the truth of why you have such a belief; ask with all the sincerity of your heart as you ask Them for Their Love, the Truth, and all other help.

They will show you why it is that you believe that I am something and someone I am not. And when you see the reasons for your belief you will be able to know for yourself that what I am saying is true. I can only encourage you to look, and to *want* to look into yourself. By telling you, you are wrong to believe that I am something I am not, I can only hope to stir up deep buried feelings within you. And it will, if you have already begun to embark on doing your soul-healing and want to know the truth; these feelings, be they good or bad, will lead you deeper inside yourself, to the truth that lies hidden and 'dormant' in your soul.

I, being the 'Great Virgin Mother' (whom, as I said, I am not) that so many souls wish to believe and call out to for help and love, have become, and wrongly so, the substitute mother principle. These people who believe such false things really want a new mother. Deep inside them they are not happy with their own mother. If they were they would love her and not me. I am not to be loved as a replacement

mother for all the lost and lonely children of Earth who were not loved by their own parents. I am not to be put in place of your own mother, to be made higher than her. If you do this then you are making a very big mistake because you will be hiding from yourself the real truth about how you – your soul, feels about your own mother.

To believe that I being Jesus' mother in some way elevates me to an even higher level than Jesus, presupposes that I am more wise and more all knowing than him, and that the Father – the Heavenly Father and I are closer than Jesus and the Father, which completely discounts any love that Joseph and I might have had for each other. It does not allow me any privacy; such beliefs are very invasive. Do you believe that I want to attend personally to each and every soul that cries out to me for help? And why aren't these souls crying out for their own mother's love? I ask you, where are such souls' mothers now? Why are these people and spirits not looking toward their own mother for such love? Just because you have become an adult does not mean that you are still not a child and have a parent. And if such people turned their focus on their mothers and went to them and begged them for love and help and comfort, all that they long, beg and pray to me for, it would very quickly become obvious to all involved as to the real truth that was underlying their relationship. There would be no love forthcoming and this is the truth you will have to accept one day.

And even if you try to justify that your belief in the Virgin Mother Mary is only a symbol for the Mother of all things, and even the Heavenly Mother of Jesus, then do not continue to delude yourself in such impersonal concepts because these will cause you equally if not more harm, than looking toward me as a person who can comfort you. If you entertain such beliefs then all you will be doing is restricting your own personal relationship with the Mother of All: the Divine and Heavenly Mother who is the true Holy One! She is the one who is always with you and can comfort you. However, as you will be told in messages to come, you will not be able to ask Her for help directly until you come to a reconciliation of the truth of how you are with your own human mother. And if you persist in keeping me between the truth of the relationship with your own mother, then you will also be keeping me and other things between any relationship you will be able to have with the Divine and Heavenly Mother.

And so I want to say again, PLEASE DO NOT WORSHIP ME! Think fondly of me, by all means, as a sister of yours in our Heavenly Parents kingdom. And even though I was the mother of Jesus of Nazareth, I was only a mother like all other mothers. I am an ascending soul of light and truth, just as you are. You have equally a specific role to play in Creation as I have, and if **you stay true to your soul's leadings by honouring all your feelings, you will enjoy the bounty of love that is destined for you to have.**

Try not to remove the focus from yourself, which should remain on you at all times, by calling out to me for my attention. I am not your mother, I cannot be. And by minding your own business, you will not make the pain you feel in your own heart caused by the rejection of love from your own mother persist in robbing you of any good and joyous feelings of love.

There is a real and true mother of Jesus, the Divine Mother of all Creation. She is his mother and my role in the affairs of flesh and blood are well and truly over. And so I will say again, please to not worship me or idolise me or dream of me or make me the subject of your fantasies any longer. Allow me as a belief to die within you so that you move on in your life and make room in your heart for the ones who really should be there.

I have no healing abilities other than that which comes as a natural attribute of my soul dependant on the level of love and truth that I am living. And my healing of any soul – even though I have never done such a thing – is not up to me. That is the Mother and Father’s business, not mine. It is to Them and Them only you should direct your prayers, and it will only be through the invocation of Their Divine Love that you will be healed. You have to accept full responsibility for your whole unloved negative self. I will not and cannot come and interfere in your soul’s development in the hope of furthering my own self greatness by healing the sick and loving the poor.

I have very little now to do with Earth or spirits whom are not of the Celestial level of love. My soul is progressing as I obtain more of my Heavenly Parents’ Divine Love. I have before me my eternal destiny and everyday with my soul-partner (whom is not Joseph) I am endeavouring to continue my ascent of truth. I have only come today to speak with you James because Mary asked me to. And now having said enough I will return to my home. Thank you for writing my message, and I truly hope that it can be of some help.

Good-bye, Mary, one time but now long ago, mother to Jesus the man.

Luke 2

<http://www.studyLight.org/bible/glt/luke/2.html>

1 AND it happened in those days that there went out a decree from Caesar Augustus, to take a census of all the people in his empire. 2 This first census took place during the governorship of Quirinius in Syria. 3 And every man went to be registered in his own city. 4 Joseph also went up from Nazareth, a city of Galilee, to Judaea, to the city of David, which is called Bethlehem; because he was of the house and family of David; 5 With his acquired wife Mary, while she was with child, that they might be registered there. 6 And it came to pass while they were there, that her days of deliverance were to be fulfilled. 7 And she gave birth to her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger; because they had no place where they were lodging.

8 Now there were shepherds in that region, where they were staying, and they were watching their flocks at night. 9 And behold, the angel of God came to them, and the glory of the Lord shone on them; and they were seized with a great fear. 10 And the angel said to them, Do not be afraid; for behold, I bring you glad tidings of great joy, which will be to all the world. 11 For today is born to you in the city of David, a Saviour, who is the Lord Christ. 12 And this is a sign for you; You will find a babe wrapped in swaddling clothes, and laid in a manger. 13 And suddenly there appeared with the angel, many hosts of heaven, praising God, and saying, 14 Glory to God in the highest, and on Earth peace and good hope for men. 15 And it happened, when the angels departed from them and went to heaven, the shepherds spoke to one another, saying, Let us go to Bethlehem, and see this thing that has happened, as the Lord has shown to us. 16 And they came very hurriedly, and found Mary, and Joseph, and the babe laid in the manger. 17 When they saw it, they made known the word which was spoken to them concerning the boy. 18 And all who heard it were amazed at the things which were spoken by the shepherds. 19 But Mary treasured all these things, and dwelt on them in her heart. 20 And the shepherds returned, glorifying and praising God for all that they had seen and heard, as it was spoken to them.

[21](#) And when eight days were fulfilled to circumcise the child, his name was called Jesus; because he was named by the angel before he was conceived in the womb. [22](#) And when the days for their purification were fulfilled, according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord; [23](#) As it is written in the law of the Lord, Every male that opens the womb shall be called holy to the Lord; [24](#) And to offer a sacrifice, as it is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

[25](#) Now there was a man in Jerusalem, whose name was Simon; and this man was pious and righteous, waiting for the consolation of Israel; and the Holy Spirit was upon him. [26](#) And it was said to him by the Holy Spirit, that he would not see death, until he sees the Anointed of the Lord. [27](#) This man was led by the Spirit to the temple; and when the parents brought in the boy Jesus, to do for him according to what is commanded in the law, [28](#) He received him in his arms, and blessed God, and said, [29](#) Now dismiss thy servant, O my Lord, in peace, according to your word; [30](#) For behold, mine eyes have already seen your mercies, [31](#) Which you have prepared before the face of all peoples, [32](#) A light for a revelation to the Gentiles, and a glory to your people Israel. [33](#) And Joseph and his mother marvelled about these things which were spoken concerning him. [34](#) And Simon blessed them, and he said to Mary, his mother, Behold, this one is appointed for the fall and for the rise of many in Israel, and for a sign of dispute; [35](#) And a sword will pierce through your own soul; so that the thoughts of the hearts of many may be revealed. [36](#) And Hannah the prophetess, the daughter of Phanuel, of the tribe of Asher, was of a great age; and she had lived seven years with her husband from the days of her virginity. [37](#) Then she became a widow for about eighty-four years, and she never left the temple, and with fasting and prayer she worshipped day and night. [38](#) She also stood up at that hour, and gave thanks to the Lord, and spoke concerning him to every man who was looking forward to the salvation of Jerusalem. [39](#) And when they had done everything according to the law of the Lord, they returned to Galilee, to their own city Nazareth. [40](#) The boy grew and became strong in spirit, filled with wisdom; and the grace of God was upon him.

[41](#) And his people went every year to Jerusalem during the feast of the passover. [42](#) And when he was twelve years old, they went up to the feast, as they were accustomed. [43](#) And when the feast days were over, they returned; but the boy Jesus remained in Jerusalem; and Joseph and his mother did not know it. [44](#) They thought that he was with the children of their party; and when they went a day's journey, they sought for him among their own people and those who knew them. [45](#) But they could not find him; so they returned again to Jerusalem, looking for him. [46](#) After three days, they found him in the temple, sitting in the midst of the teachers, listening to them, and asking them questions. [47](#) And all those who heard him were amazed at his wisdom and his answers. [48](#) And when they saw him, they were astonished; and his mother said to him, My son, why have you done so to us? behold, I and your father have been looking for you with much anxiety. [49](#) He said to them, Why were you looking for me? did you not know that I would be in the house of my Father? [50](#) But they could not understand the word which he said to them. [51](#) So he went down with them and came to Nazareth; and he was subject unto them. And his mother treasured all these words in her heart. [52](#) And Jesus grew in his stature and in his wisdom, and in favour with God and men.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

June 7, 1915 – Jesus

Book of Truths

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I was never in the presence of the Jewish priests, expounding to them the law and asking questions when about twelve years of age, as stated in the Bible, and not before my first appearance, after I became a man did I attempt to show priest or layman, that I was the messenger of the Father, and sent by Him to proclaim the glad tidings of immortality restored and of the great love of the Father which was necessary to make all men at one with Him, and to give them a home in His kingdom.

Yes, I know it was said that my mother was told of the object of my birth and what a blessed woman she was, but this is not true. My mother, as she has told me, had no reason to suppose that I was different from other children born of men. The story of the angel of God coming to her and telling her that she must submit to the birth of a child who would be begotten by God or by His holy spirit, and that she, as a virgin, should bear and give birth to that child, is not true, for she never in all her life told me that she had any such visitor; and I know that she would be as much surprised, as are many men, that such a thing as the birth of a child by a virgin could take place. So you see the Bible account of my being begotten and all the attending circumstances are not true. My father, Joseph, never supposed at anytime that I was not his child, and the story of the angel coming to him and telling him that he must not put her away because of appearance is not, true, because he never in all my conversations with him, intimated that I was other than his own child.

Luke 3<http://www.studyLight.org/bible/glt/luke/3.html>

1 IN the fifteenth year of the reign of Tiberius Caesar, during the governorship of Pontius Pilate in Judaea, when Herod was tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanius tetrarch of Abilene, 2 During the high priesthood of Annas and Caiaphas, the word of God came to John, son of Zacharias, in the wilderness. 3 And he came throughout the country around Jordan, preaching the baptism of repentance for the forgiveness of sins; 4 As it is written in the book of the words of Isaiah the prophet, who said, The voice which calls in the wilderness, Prepare the way of the Lord, make the paths of our God straight in the plain. 5 Let all the valleys be filled up, and all the mountains and hills be levelled; let the crooked places be made straight, and the rough places like a plain; 6 And let every flesh see the salvation of God. 7 And he said to the people, who were coming to him to be baptized, O offspring of scorpions, who has warned you to escape from the anger which is coming? 8 Therefore bring forth fruits which are worthy of repentance; and do not begin to say within yourselves, We have Abraham as our father; for I say to you that God can raise up children for Abraham from these stones. 9 Behold, the axe is already placed at the root of the trees; therefore every tree which bears not good fruits will be cut down and dropped in the fire. 10 And the people asked him saying, What then shall we do? 11 He answered and said to them, He who has two shirts, let him give to him who has not; and he who has food, let him do likewise. 12 And there came also publicans to be baptized, and they said to him, Teacher, what shall we do? 13 He said to them, Do not exact anything more over what is commanded you to exact. 14 And the soldiers also asked him saying, What shall we do? And he said to them, Do not molest any man, and do not despise any man; your own wages should be enough for you.

[15](#) While the people were placing their hope on John, and all of them were thinking in their hearts, that perhaps he is the Christ; [16](#) John answered and said to them, Behold, I baptize you with water; but one is coming after me, who is greater than I, the strings of whose shoes I am not worthy to untie; he will baptize you with the Holy Spirit and with fire; [17](#) He holds a shovel in his hand, and purifies his threshing; the wheat he gathers into his barns, and the straw he burns in the unquenchable fire. [18](#) Many other things also, he taught and preached to the people. [19](#) Now Herod the tetrarch, because he was rebuked by John concerning Herodias wife of Philip his brother, and for all the evil things that he was doing, [20](#) Added this also to them all, that he put John into prison.

[21](#) It came to pass when all the people were baptized, Jesus also was baptized, and while he prayed the heaven was opened, [22](#) And the Holy Spirit descended on him, like a dove, and a voice from heaven, saying, You are my beloved Son, with whom I am pleased. [23](#) Now Jesus was about thirty years old, and he was supposed to be the son of Joseph, the son of Heli, [24](#) The son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, [25](#) The son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, [26](#) The son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, [27](#) The son of John, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, [28](#) The son of Melchi, the son of Addi, the son of Kosam, the son of Elmodad, the son of Er, [29](#) The son of Jose, the son of Eliezer, the son of Jorim, the son of Mattitha, the son of Levi, [30](#) The son of Simon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, [31](#) The son of Melea, the son of Mani, the son of Matta, the son of Nathan, the son of David, [32](#) The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, [33](#) The son of Aminadab, the son of Aram, the son of Hezron, the son of Perez, the son of Juda, [34](#) The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, [35](#) The son of Serug, the son of Arau, the son of Peleg, the son of Eber, the son of Shalah, [36](#) The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, [37](#) The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, [38](#) The son of Enosh, the son of Seth, the son of Adam, who was of God.

**AMAN and AMON (Andon and Fonta are our First Parents from about 1,000,000 years ago)
(Adam and Eve, the Adamite pair arrived about 38,000 years ago)**

August 30, 1915 – Aman

Book of Truths www.lulu.com

I am here, Aman (James Padgett could not separate the first parents from being the Adamite pair)

Yes, and I want to correct what I wrote before in this: I never was a spirit who wanted to have merely immortality as God was immortal, but I also wanted to obtain the power and wisdom which I saw that God possessed.

I thought that if I could obtain these qualities, I would become a God and a co-equal with my Creator, and hence the possessor of all the universe, and of all power and knowledge that He had. My effort to realize my ambition in these particulars was a part of my great sin of disobedience. I thought it best to tell you this so that my description of the great sin of disobedience would not be only a part of the truth. I now know what an insignificant creature I was as compared to the Father, and I also know that the creation of Amon and me was the highest creation in all the universe of God.

But the great mercy and love of the Father, notwithstanding my great sin, has placed me in the position and condition which he promised me at my creation, and which I forfeited with such fatal consequences. You have a privilege which I was then deprived of for so many long years, and your happiness may be as great as mine is now without having to wait the long and many years that I waited. No wonder that mankind worships Jesus as God, when we consider the great gift that he brought to them and the way to obtain it.

I must not write more. Your brother in Christ, and father in the flesh – Aman

August 30, 1915 – Amon

Book of Truths

I am here, Amon (Aman and Amon, also known as Andon and Fonta, lived about 1,000,000 years ago)

I am the first mother of the entire human race and I want you to know that before Aman and me, no human beings ever existed. We were created by God at the same time, and were ready, just after the moment of our creation, to live the lives of natural beings. So that there was no gradual growth on our part from any other creature or thing. I know it has been said that the first man was not created, but developed from some animal of the lower order, and as the process of evolution proceeded, this being became in the end a man, with all the wonderful organism and structure of his body. But I want to tell you that this is not true.

When I was created I was as perfect in my physical organism as I ever was afterwards or as any man or woman ever became from that time into the present. In fact, I believe, that at the time of our creation we were more perfect than mankind is now, because we had no physical ailments, no sickness, no deformity of any kind.

We certainly were more beautiful in face and form than mankind now is or have been for many long centuries; and besides, our bodies and organism lasted for longer years than do the bodies of mankind at this time.

Before our fall we were very happy in our conjugal love, and knew not troubles or worries of any kind, and never had anything to make us afraid or draw us apart from each other or from God—nor until the great temptation came. And then because of our ideas of our greatness and power and want of dependence on God we fell, and never again were restored to our position of beauty and happiness that were ours in the beginning of our lives on Earth. So you must see that we were specially created and not evolved from any other thing.

Some men now may marvel and wonder at the Bible description of the creation of man, and reject the description as the imaginings of a mind of romance or imagery and not true, but I tell you now that the essentials of this creation and the fall, are true. Of course, the parts played by the apple and the snake and the devil are not true literally, but are symbolical of the principles that entered into the temptation and fall.

I was as much to blame as was Aman, but I did not entice him after I had the ambition to become immortal without waiting till that time came when God would give us that quality of His own nature. Our ambitions grew together and we discussed the matter of making the great effort between us, and

acted as one in trying to obtain this great Immortality. So the story in the Bible is not exactly true just as far as I am concerned, for I did not entice or seduce Aman to do the great wrong; neither did he seduce me to enter into the effort.

But all this is past, and many thousand years have gone by since our fall, and we have suffered much because of our first sin. As you have been told, many thousands of years passed since the time that we forfeited the gift of immortality, until it was restored and made known to humanity by Jesus the son of God, for he was the son of God, and as being a part of his Father's divine nature he was divine, and partook of those qualities of the Father which gave to him immortality, and those who follow his teachings and receive the new birth will become divine and immortal also.

I must not write more tonight. Yes, I will, and now I will say goodnight.

Your sister—and mother in the flesh – Amon

August 30, 1915 – John

Book of Truths

Aman is a general term which means first or highest, and when applied to man it means the first or highest creation. As it is applied in Revelation to Jesus it means the man who first received the Divine Love of the Father after its rebestowal.

I will come to you sometime and explain this matter more fully. Yes, Aman and Amon came to you and gave you their names which were the names that they were called by after their creation. They were both created instantaneously and became living souls in a moment, and did not grow from a germ by the slow process of evolution. Their story of the fall is substantially correct as I have learned from them and from the Master.

Luke 4

<http://www.studyLight.org/bible/glt/luke/4.html>

1 NOW Jesus, full of the Holy Spirit, returned from the Jordan, and the Spirit carried him away into the wilderness, 2 Forty days, in order that he might be tempted by the adversary. And he did not eat anything in those days; and when they were over, at last he became hungry. 3 And the adversary said to him, If you are the Son of God, command this stone to become bread. 4 Jesus answered and said to him, It is written, That it is not by bread alone that man can live, but by every word of God. 5 Then Satan took him up to a high mountain, and showed him all the kingdoms of the Earth in a short time. 6 And the adversary said to him, I will give you all this power and its glory, which are entrusted to me, and I give it to whom I please; 7 If therefore you worship me, it will all be yours. 8 Jesus answered and said to him, It is written, You shall worship the Lord your God, and him only you shall serve. 9 And he brought him to Jerusalem and made him to stand up on the pinnacle of the temple, and said to him, If you are the Son of God, throw yourself down from here; 10 For it is written, That he will command his angels concerning you, to watch you; 11 And they will take you up in their arms, so that even your foot may not strike a stone. 12 Jesus answered and said to him, It is said, You shall not tempt the Lord your God. 13 When the adversary was through with all his temptations, he left him for some time.

14 So Jesus returned in the power of the Spirit to Galilee; and the fame about him went out through all the country around them. 15 And he taught in their synagogues, and was praised by every man. 16 And

he came to Nazareth, where he had been brought up; and he entered the synagogue on the sabbath day, as was the custom, and stood up to read. [17](#) And the book of the prophet Isaiah was given to him. And Jesus opened the book, and found the place where it is written, [18](#) The Spirit of the Lord is upon me; because of this he has anointed me, to preach good tidings to the poor; and he has sent me to heal the broken-hearted, and to proclaim release to the captives, and sight to the blind; to strengthen with forgiveness those who are bruised [19](#) And to preach the acceptable year of the Lord. [20](#) And he rolled up the scroll and gave it to the attendant, and went and sat down. And the eyes of all who were in the synagogue were fixed on him. [21](#) And he began to say to them, To-day this scripture is fulfilled in your ears. [22](#) And all testified to him, and were amazed by the words of grace which came out of his mouth. And they said, Is not this man the son of Joseph? [23](#) Jesus said to them, You might probably tell me this proverb, Physician, heal yourself; and all that we heard you did in Capernaum, do also here in your own city. [24](#) Then he said, Truly I say to you, No prophet is acceptable in his own city. [25](#) For truly I say to you, There were many widows in Israel in the days of the prophet Elijah, when the heaven was closed for three years and six months, and there was a great famine throughout the land; [26](#) Yet Elijah was not sent to one of them, but to Zarephath of Sidon, to a widow. [27](#) And there were many lepers in Israel in the days of the prophet Elisha, and yet not one of them was cleansed, except Naaman the Syrian. [28](#) When those who were in the synagogue heard these things, they were all filled with anger. [29](#) And they rose up, and took him outside the city, and brought him to the brow of the mountain, on which their city was built, that they might throw him down from a cliff. [30](#) But he passed through the midst of them and went away.

[31](#) And he went down to Capernaum, a city of Galilee, and he taught them on the sabbaths. [32](#) And they were astonished at his teaching; because his word had power. [33](#) And there was in the synagogue a man who had an unclean, demonic spirit, and he cried in a loud voice, [34](#) And said, Leave me alone, what have we in common, O Jesus the Nazarene? have you come to destroy us? I know who you are, Holy One of God! [35](#) And Jesus rebuked him, and said, Keep quiet, and come out of him. The demon threw him in the midst, and went out of him, and did him no harm. [36](#) And every man was seized with amazement, and spoke among themselves, saying, What kind of word is this, that he commands unclean spirits with authority and power, and they go out! [37](#) And the fame about him went out through all the country around them. [38](#) And when Jesus left the synagogue, he entered the house of Simon. And Simon's mother-in-law was suffering with a severe fever; and they besought him for her. [39](#) And he stood by her, and rebuked the fever, and it left her; and she rose up immediately and ministered to them. [40](#) When the sun was setting, all who had sick people suffering from divers diseases brought them to him; and he laid his hand on each one of them, and healed them. [41](#) Demons also came out of many, who cried out saying, You are the Christ, the Son of God. And he rebuked them, and he would not allow them to speak; that they might not know that he was the Christ. [42](#) And in the morning, he came out and went to a desert place; and the people were looking for him, and came where he was; and they held him so that he might not leave them. [43](#) But Jesus said to them, I must preach the kingdom of God in other cities also; because I was sent for this. [44](#) And he preached in the synagogues of Galilee.

Luke 5

<http://www.studyLight.org/bible/glt/luke/5.html>

1 IT came to pass when the people gathered around him to hear the word of God, he stood on the shore of the lake of Gennesaret. 2 And he saw two boats standing by the lake; but the fishermen had got out of them, and were washing their nets. 3 One of them belonged to Simon Peter; so Jesus went up and sat in it, and he asked to row it a little way from the shore to the water. And he sat and taught the people from the boat. 4 When he was through speaking, he said to Simon, Row out to the deep, and cast your net for a catch. 5 Simon answered and said to him, Teacher, we have toiled all night, and have caught nothing; but just because of your word, I will cast the net. 6 And when they had done this, they inclosed a great many fish; and their net was breaking. 7 So they signalled to their partners in the other boat, to come and help them. And when they came, they filled both the boats, till they were almost sinking. 8 When Simon Peter saw it, he fell at the feet of Jesus, and said to him, I beg you, my Lord, leave me alone, for I am a sinful man. 9 For he was amazed, and all who were with him, because of the catch of fish which they took. 10 So also was it with James and John, sons of Zebedee, who were partners with Simon. But Jesus said to Simon, Do not be afraid; from henceforth you will be catching men for life. 11 And they brought the boats to land, and left everything and followed him.

12 When Jesus was in one of the cities, there came a man who was covered with leprosy; and he saw Jesus and fell on his face, and besought him, and said, My Lord, if you will, you can cleanse me. 13 And Jesus stretched out his hand and touched him, and said to him, I will, be clean; and immediately his leprosy left him. 14 And he charged him not to tell any man; but go and show yourself to the priests, and make an offering for your cleansing, as Moses commanded, for a testimony to them. 15 And the fame concerning him went out the more; and many people gathered to hear him, and to be healed of their diseases. 16 But he departed into the wilderness, and prayed.

17 It came to pass on one of the days when Jesus was teaching, the Pharisees and the teachers of the law were sitting, who had come from every town of Galilee and Judaea and Jerusalem. And the power of God was present to heal them. 18 And some men brought a paralytic on a quilt-bed; and they wanted to go in and lay him before him. 19 And when they found they were not able to carry him in, because of many people, they went up on the roof, and they lowered him down on his quilt-bed from the ceiling into the midst before Jesus. 20 When Jesus saw their faith, he said to the paralytic, Man, your sins are forgiven. 21 And the scribes and the Pharisees began to reason saying, Who is this man who talks blasphemy? Who can forgive sins, except God only? 22 But Jesus knew their thoughts, and he answered and said to them, What do you reason in your heart? 23 Which is easier to say, Your sins are forgiven, or just to say, Arise and walk? 24 But that you may know that the Son of man has authority on Earth to forgive sins, he said to the paralytic, I tell you, Arise, take up your quilt-bed and go to your home. 25 And immediately he rose up before their eyes, and took his quilt-bed and went to his house, praising God. 26 And every man was seized with amazement, and they praised God, and were filled with fear, saying, To-day we have seen wonders.

27 After these things, Jesus went out and saw a publican named Levi, sitting at the custom house; and he said to him, Follow me. 28 So he left everything, and rose up, and went after him. 29 And Levi gave him a great reception in his house; and there was a large gathering of publicans and others, who were guests with them. 30 And the scribes and the Pharisees murmured and said to his disciples, Why do you eat and drink with publicans and sinners? 31 And Jesus answered and said to them, A physician is not needed for those who are well, but for those who are seriously sick. 32 I have not come to call the righteous, but

the sinners to repentance. [33](#) They said to him, Why do the disciples of John always fast and pray, and also those of the Pharisees; but yours eat and drink? [34](#) He said to them, You cannot make the sons of the wedding feast fast, so long as the bridegroom is with them. [35](#) But the days will come, when the bridegroom is taken from them, then they will fast in those days. [36](#) And he told them a parable, No man cuts a piece of cloth from a new garment and puts it on a worn out garment; so that he may not cut the new, and the new piece will not blend with the old. [37](#) No man pours new wine into worn out skins; else the new wine will rend the skins, and the wine will run out, and the skins will be ruined. [38](#) But they pour new wine into new skins, and both are well preserved. [39](#) And no man drinks old wine, and immediately wants new wine; for he says, The old is delicious.

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My disciples never taught, and never understood that their salvation, or that of any man, depended upon faith in me as the “Son of God,” or that I, the mere Jesus, had in me any virtue to forgive sin or to insure an entrance into the true Kingdom of God, or that, I, as the man Jesus was a son of God in the sense that the Bible teaches. They knew that the Father had revealed to me the truth, and that I had in me that love, which to a large extent, made me like unto and at-one with the Father. My disciples knew that my teachings of the rebestowal of the Divine Love was true, and that when they or any man should possess this love, to the extent of that possession, they would become at-one with the Father, and also with me, who possessed it to a greater degree than any man. I say, they knew this and taught it to the people as I had taught it to them.

But when the compilers of the present New Testament came to declare my sayings and teachings, they knew not of this love, and hence, could not understand what many of my true expressions meant, and gave them an interpretation so far as my real sayings were concerned, that would comply with their knowledge.

No, I am not correctly quoted in many of these sayings, and I may say in the large majority of them, for when they were written, as now contained in the New Testament, men had lost the knowledge of their true meaning, and out of their own minds recorded that which they thought was what I had really said. I do not see how these false sayings can be corrected, except to take each saying and show, by its incompatibility with what I now say, its falsity. This would take too much time and expend much energy that could the better be employed in declaring what the truth actually is.

But this I will say, that whenever these sayings impart that I claim to be God, or that I could or did forgive men of their sins, or that whatsoever should be asked of the Father in my name would be received, are all untrue and has greatly misled the true seeker of knowledge of immortality.

My disciples were close to me and understood better my sayings than all others, and yet they did not understand all the truth, and left the mortal life with many expectations that were not fulfilled and in the very nature of the same could not be fulfilled. They were in certain non-essentials influenced in their beliefs and expectations by their training in the teachings of these Old Testament manuscripts, and were very largely Jews in belief when they died. They understood the vital things that determined their

relationship to God and to their existence in the future world, but as to many of the non-essentials they retained the faith of their fathers, and were not able to receive all the truth which I could have taught them.

I must not linger to correct these alleged sayings of mine, but must occupy my time and yours in declaring and revealing the truth as it exists now and existed then, and you and the world may know, that wherever and whenever these Bible sayings of mine conflict with what I have written and shall write you, they are untrue and were never said by me.

Thus, in this general way, I will make plain to men that the Bible must not in all particulars be relied on or believed in as containing the truth or my declarations of the truth.

Luke 6

<http://www.studylight.org/bible/glt/luke/6.html>

1 IT came to pass on the sabbath, as Jesus walked through the wheat fields, his disciples plucked ears of wheat, and rubbed them in their hands and did eat. 2 But some of the men of the Pharisees said to them, Why are you doing what is unlawful to do on the sabbath? 3 Jesus answered and said to them, Have you not read this, what David did when he and those who were with him were hungry? 4 He entered into the house of God, and took the bread that was on the table of the Lord and did eat it, and he gave it to those who were with him; that which was unlawful to eat but only for the priests. 5 And he said to them, The Son of man is Lord of the sabbath. 6 And it came to pass on another sabbath, he entered into the synagogue and taught; and there was there a man whose right hand was withered. 7 And the scribes and the Pharisees watched him, to see if he would heal on the sabbath, so that they might find an accusation against him. 8 But he knew their thoughts, and said to the man whose hand was withered, Rise up and come to the centre of the synagogue. And when he came and stood up, 9 Jesus said to them, I will ask you, What is lawful to do on the sabbath, that which is good or that which is bad? to save a life or to destroy it? 10 And he looked at all of them, and said to him, Stretch out your hand. And he stretched it out; and his hand was restored like the other. 11 But they were filled with bitterness, and discussed with each other what to do with Jesus.

12 It happened in those days, Jesus went out to a mountain to pray, and he remained all night in prayer to God. 13 And at daybreak, he called his disciples; and he chose twelve from them, whom he called apostles; 14 Simon who is called Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 And Matthew and Thomas, and James the son of Alphaeus and Simon who is called the Zealot, 16 And Judas the son of James, and Judas of Iscariot, who became the traitor. 17 And Jesus went down with them and stood up in the plain; and a large group of his disciples, and a large crowd of people, from all over Judaea, and from Jerusalem, and from the sea coast of Tyre and Sidon, who had come to hear his word, and to be healed of their diseases; 18 And those who were suffering from unclean spirits were healed. 19 And all the people wanted to touch him; because power proceeded from him, and he healed them all.

20 And he lifted up his eyes on his disciples and said, Blessed are you poor, for the kingdom of God is yours. 21 Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. 22 Blessed are you, when men hate you, and discriminate against you, and reproach you, and publish your names as bad, for the sake of the Son of man. 23 Be glad and rejoice in that day,

for your reward is increased in heaven; for their fathers did the same to the prophets. [24](#) But woe to you, rich men! for you have already received your comforts. [25](#) Woe to you who are full! for you will hunger. Woe to you who laugh now! for you will weep and mourn. [26](#) Woe to you when men speak well of you! for so did their fathers to the false prophets.

[27](#) But I say to you who hear, Love your enemies, and do good to those who hate you, [28](#) And bless those who curse you, and pray for those who compel you to carry burdens. [29](#) And he who strikes you on your cheek, offer him the other; and he who takes away your robe, do not refuse your shirt also. [30](#) Give to every one who asks you; and from him who takes away what is yours, do not demand it back again. [31](#) Just as you want men to do to you, do to them likewise. [32](#) For if you love those who love you, what is your favour? for even sinners love those who love them. [33](#) And if you do good only to those who do good to you, what is your favour? for sinners also do the same. [34](#) And if you lend only to him from whom you expect to be paid back, what is your favour? for sinners also lend to sinners, to be paid back likewise. [35](#) But love your enemies, and do good to them, and lend, and do not cut off any man's hope; so your reward will increase, and you will become sons of the Highest; for he is gracious to the wicked and the cruel. [36](#) Be therefore merciful, as your Father also is merciful.

[37](#) Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven. [38](#) Give, and it will be given to you; good measure shaken up and running over, they will pour into your robe. For with the measure that you measure, it will be measured to you. [39](#) And he told them a parable, Can a blind man take care of a blind man? will they not both fall in a pit? [40](#) There is no disciple who is more important than his teacher; for every man who is well developed will be like his teacher. [41](#) Why do you see the splinter in your brother's eye, and do not see the beam in your own eye? [42](#) Or how can you say to your brother, My brother, let me take out the splinter from your eye, when behold, you do not see the beam in your own eye? O hypocrites, first take out the beam from your own eye, and then you will see clearly to take out the splinter from your brother's eye.

[43](#) There is no good tree that bears bad fruits, nor a bad tree that bears good fruits. [44](#) For every tree is known by its own fruits. For they do not gather figs from thistles, nor gather grapes from a bramble bush. [45](#) A good man brings out good things from the good treasure of his heart; and a bad man from the bad treasure of his heart brings out bad things; for from the abundance of the heart the lips speak. [46](#) Why do you call me, My Lord, my Lord, and do not do what I say? [47](#) Every man who comes to me and hears my words and does them, I will show you what he is like. [48](#) He is like a man who built a house, and dug deep, and laid its foundations upon the rock; and when the flood came, the flood beat upon that house, and could not shake it; for its foundation was laid upon a rock. [49](#) And he who hears and does not, is like a man who built his house on the Earth without a foundation; and when the river beat against it, it fell immediately, and the fall of that house was great.

Luke 7

<http://www.studyLight.org/bible/glt/luke/7.html>

[1](#) WHEN he had finished all of these words, in the hearing of the people, Jesus entered Capernaum. [2](#) Now the servant of a centurion was seriously sick, one who was very dear to him; and he was near death. [3](#) And when he heard about Jesus, he sent to him Jewish elders, and besought him to come and heal his servant. [4](#) When they came to Jesus, they begged him earnestly, saying, He is worthy to have this done for him; [5](#) For he loves our people, and has even built us a synagogue. [6](#) Jesus went with them.

And when he was not far from the house, the centurion sent some of his friends to him, and said, My Lord, do not trouble yourself; for I am not worthy that you should enter under my roof; [7](#) That is why I was not worthy to come to you; but just say a word and my boy will be healed. [8](#) For I am also a man in government service, and there are soldiers under my command; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. [9](#) When Jesus heard these things, he was amazed at him, and he turned and said to the people who followed him, I say to you, not even in Israel have I found such faith as this. [10](#) So those who were sent returned to the house, and found the servant who was sick, healed.

[11](#) And it came to pass on the next day, he was going to a city called Nain; and his disciples were with him, and many people. [12](#) And when they came near the gate of the city, he saw a dead man being carried out, who was the only son of his mother, and his mother was a widow; and many people of the city were with her. [13](#) When Jesus saw her, he had compassion on her, and said to her, Weep not. [14](#) Then he went and touched the bier, and those who carried it stood still. And he said, Young man, I tell you, Arise. [15](#) And the dead man sat up, and began to speak. And he gave him to his mother. [16](#) And all men were seized with fear; and they praised God, saying, A great prophet is risen among us; and, God has visited his people. [17](#) And this word about him went out through all Judaea, and through the country around them. [18](#) And John's disciples told him all these things.

[19](#) So John called two of his disciples, and sent them to Jesus, and said, Are you the one who is to come? or are we to expect another one? [20](#) And they came to Jesus and said to him, John the Baptist has sent us to you, saying, Are you the one who is to come? or are we to expect another one? [21](#) In that very hour, he healed a great many of their diseases and plagues, and of evil spirits; and he gave sight to many blind men. [22](#) So Jesus answered and said to them, Go and tell John everything that you have seen and heard; that the blind see, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead rise up, and the poor are given hope. [23](#) And blessed is he, who does not stumble on account of me. [24](#) When John's disciples had gone, Jesus began to speak to the people concerning John, What did you go out to the wilderness to see? A reed which is shaken by the wind? [25](#) If not so, what did you go out to see? A man dressed in fine clothes? Behold, those who wear fine clothes and live delicately are in kings' houses. [26](#) And if not so, what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet. [27](#) This is he of whom it is written, Behold, I send my messenger before your face, to prepare the way before you. [28](#) I say to you that there is no prophet among those who are born of women, who is greater than John the Baptist; and yet even the least person in the kingdom of God is greater than he.

[29](#) And all the people who heard it, even the publicans, justified themselves before God, for they were baptized with the baptism of John. [30](#) But the Pharisees and the scribes suppressed the will of God in themselves, because they were not baptized by him. [31](#) To whom, therefore, shall I liken the men of this generation? and to what are they like? [32](#) They are like boys who sit in the street, and call to their friends and say, We have sung to you but you did not dance; and we have wailed to you and you did not weep. [33](#) For John the Baptist came, neither eating bread nor drinking wine; and you say, He is insane. [34](#) The Son of man came, eating and drinking; and you say, Behold, a glutton and a winebibber, and a friend of publicans and sinners! [35](#) And yet wisdom is justified by all its works.

[36](#) Then one of the Pharisees came and asked him to eat with him. And he entered the house of that Pharisee and reclined as a guest. [37](#) Now there was in that city a woman who was a sinner; and when she knew that he was a guest in the Pharisee's house, she took an alabaster cruse of perfume, [38](#) And she

stood behind him at his feet, weeping, and she began to wet his feet with her tears, and to wipe them with the hair of her head, and she kissed his feet, and anointed them with perfume. [39](#) When the Pharisee who had invited him saw it, he reasoned in himself and said, If this man were a prophet, he would have known who she was and her reputation; for the woman who has touched him is a sinner. [40](#) Jesus answered and said to him, Simon, I have something to tell you. He said to him, Say it, teacher. Jesus said to him, [41](#) There were two men who were debtors to a creditor; one of them owed him five hundred pence, and the other one fifty pence. [42](#) And because they had nothing to pay, he forgave them both. Which one of them will love him more? [43](#) Simon answered and said, I think the one to whom he forgave more. Jesus said to him, You have judged truly. [44](#) And he turned to the woman, and said to Simon, Do you see this woman? I entered your house, you did not give me even water for my feet; but she has wet my feet with her tears, and wiped them with her hair. [45](#) You did not kiss me; but she, since she entered, has not ceased to kiss my feet. [46](#) You did not anoint my head with oil; but she has anointed my feet with perfume. [47](#) For this reason, I say to you, Her many sins are forgiven, because she loved much; but he to whom little is forgiven, loves little. [48](#) And he said to the woman, Your sins are forgiven. [49](#) Then the guests began to say within themselves, Who is this man, who forgives even sins? [50](#) Jesus said to the woman, Your faith has saved you; go in peace.

Luke 8

<http://www.studyLight.org/bible/glt/luke/8.html>

[1](#) AND it came to pass after these things, Jesus was travelling in cities and villages, preaching and giving good news of the kingdom of God. And his twelve were with him, [2](#) And the women who were healed of diseases and unclean spirits, Mary who is called of Magdala, from whom seven demons went out, [3](#) And Joanna, the wife of Chuza the steward of Herod, and Susanna, and many others, who ministered to them of their wealth.

[4](#) And when many people had gathered, and were coming to him from all the cities, he spoke by parables. [5](#) The sower went out to sow his seed. And when he sowed, some fell on the roadside; and it was trodden under foot, and the birds ate it. [6](#) Other fell upon the rock; and sprung up earlier, and because it had no moisture, it dried up. [7](#) And other fell among thistles; and the thistles sprung up with it and choked it. [8](#) And other fell in good and fertile ground; and sprung up and bore fruit a hundredfold. And when he said this, he cried out, He who has ears to hear, let him hear. [9](#) And his disciples asked him, What is this parable? [10](#) He said to them, To you it is granted to know the mystery of the kingdom of God; but to the rest it has to be said in figures; for while they see, they do not perceive; and while they hear, they do not understand. [11](#) This is the parable. The seed is the word of God. [12](#) Those on the roadside are those who hear the word; and the enemy comes and takes away the word from their heart, so that they may not believe and be saved. [13](#) Those on the rock are those who when they have heard, receive the word with joy; and yet they have no root, but their belief is for a while, and in time of trial they stumble. [14](#) That which fell among the thistles are those who hear the word, and then choke themselves with worries and riches and worldly covetousness, and bear no fruit. [15](#) But that in good soil, these are those who hear the word with pure and good heart, and keep it, and bear fruit with patience. [16](#) No man lights a lamp and covers it with a vessel, or puts it under the bed; but he puts it on the lamp holder, that whoever enters sees its light.

[17](#) For there is nothing covered which will not be uncovered; and nothing hidden which will not be known, and come to light. [18](#) Take heed how you hear; for he who has, to him shall be given; and he who has not, even that which he thinks he has shall be taken away from him. [19](#) And there came to him his mother and his brothers, and they were not able to speak to him because of the crowd. [20](#) And they said to him, Your mother and your brothers are standing outside, and they want to see you. [21](#) He answered and said to them, These are my mother and my brothers, those who hear the word of God and do it.

[22](#) It came to pass on one of the days, Jesus went up and sat in a boat with his disciples; and he said to them, Let us cross to the other side of the lake. [23](#) And while they were rowing Jesus fell asleep; and there rose a storm of wind on the lake; and the boat was near sinking. [24](#) And they came up and awoke him and said to him, Our teacher, our teacher, we are perishing. He got up and rebuked the winds and the waves of water, and they quieted down, and there was a calm. [25](#) And he said to them, Where is your faith? But as they were frightened, they wondered, saying one to another, O who is this man, who even commands the winds, and the waves and the sea obey him? [26](#) And they rowed and came to the country of the Gadarenes, which is on the coast opposite Galilee. [27](#) And when he landed, he was met by a man from the city, who had the demon in him for a long time, and he did not wear clothes, and did not live in a house, but in the cemetery. [28](#) When he saw Jesus, he cried out and fell before him, and said in a loud voice, What have we in common, Jesus, Son of the Most High God? I beg you not to torment me. [29](#) For Jesus commanded the unclean spirit to go out of the man. For it was a long time since he was possessed, and bound with chains, and kept in fetters; but he would often break off his bonds and was driven into the desert by the demon. [30](#) Jesus asked him, What is your name? He said, Legion, because many demons had entered into him. [31](#) And they besought him not to command them to go down into the abyss. [32](#) Now there was there a herd of many swine feeding on the mountain; and they besought him to permit them to attack the swine. And he permitted them. [33](#) Then the demons went out of the man, and they attacked the swine; and that whole herd went straight to the cliff, and fell down into the lake and were drowned. [34](#) When the herdsmen saw what had happened, they fled and told it in the cities and in the villages. [35](#) And some men went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, dressed, and well behaved, and sitting at the feet of Jesus; and they were afraid. [36](#) And those who had seen it told them, how that lunatic was healed. [37](#) Then all the people of the Gadarenes besought him to leave them, because they were seized with a great fear; and Jesus went up into the boat and returned from thence. [38](#) But the man from whom the demons had gone out, besought him to remain with him; but Jesus dismissed him and said to him, [39](#) Return to your own house, and declare what God has done for you. And he went away, and preached throughout the city what Jesus had done for him.

[40](#) When Jesus returned, a large multitude welcomed him, for they were all expecting him. [41](#) And a man named Jairus, a leader of the synagogue, fell at the feet of Jesus, and besought him to enter into his house. [42](#) For he had an only daughter, about twelve years old, and she was near death. And as Jesus went with him, a large crowd pressed against him. [43](#) Now a woman who had the haemorrhage for twelve years, and had spent all her wealth for doctors, could not be healed by anybody. [44](#) She came near him from behind, and touched the edge of his cloak; and immediately her haemorrhage stopped. [45](#) And Jesus said, Who touched me? And when all of them denied it, Simon Peter and those who were with him said to him, Teacher, the crowds are troubling you and pressing on you, and yet you say, Who has touched me? [46](#) But he said, Some one has touched me, for I know that power has gone out of me. [47](#) When the woman saw that she could not deceive him, she came trembling, and fell down and

worshipped him; and she said in the presence of all the people for what purpose she had touched him, and how she was healed immediately. [48](#) Jesus said to her, Have courage, my daughter; your faith has healed you; go in peace. [49](#) While he was still talking, there came a man from the house of the leader of the synagogue, and said to him, Your daughter has died, do not trouble the teacher. [50](#) Jesus heard it and said to the father of the girl, Do not be afraid, but only believe, and she will be restored to life. [51](#) Jesus came into the house, and he did not allow anyone to enter with him, except Simon and James and John, and the father and mother of the girl. [52](#) And all of them were weeping and mourning over her; but Jesus said, Do not weep, for she is not dead but asleep. [53](#) And they laughed at him, for they knew that she was dead. [54](#) Then he put everybody out, and held her by her hand, and called her, and said, Little girl, arise. [55](#) And her spirit returned, and she got up immediately; and he commanded to give her something to eat. [56](#) And her parents were amazed; but he warned them, not to tell any man what had happened.

Luke 9

<http://www.studylight.org/bible/glt/luke/9.html>

[1](#) THEN Jesus called his twelve, and gave them power and authority over all the demons, and to cure diseases. [2](#) And he sent them out to preach the kingdom of God, and to heal the sick. [3](#) And he said to them, Do not take anything for the journey, neither a staff, nor a bag, nor bread, nor money; nor have two shirts. [4](#) And into whatever house you enter, remain there, and depart from thence. [5](#) And whoever will not welcome you, when you leave that city, shake off even the sand from your feet for a testimony to them. [6](#) And the apostles went out, and travelled in villages and cities, preaching the gospel, and healing everywhere. [7](#) Now Herod the tetrarch heard of all that was done by his hand; and he was amazed, because some men said that John has risen from the dead. [8](#) But others, that Elijah has appeared; and others, that one of the old prophets has risen. [9](#) So Herod said, I have beheaded John; but who is this one concerning whom I hear these things? And he wanted to see him.

[10](#) When the apostles returned, they told Jesus everything which they had done. And he took them all alone to a lonely place in Bethsaida. [11](#) When the people found it out, they went after him; and he received them, and spoke to them concerning the kingdom of God, and he healed those who were in need of healing. [12](#) And when the day began to wane, his disciples came up and said to him, Dismiss the people, that they may go to the villages around us and to the farms, to lodge there, and find food for themselves; because we are in a lonely place. [13](#) Jesus said to them, You give them to eat. But they said, We do not have more than five loaves of bread and two fish; unless we go and buy food for all this people; [14](#) For there were about five thousand men. Jesus said to them, Make them sit down in groups, fifty men in each group. [15](#) The disciples did so, and made them all sit down. [16](#) And Jesus took the five loaves of bread and the two fish, and looked up to heaven, and he blessed them, and broke and gave them to his disciples, to set before the people. [17](#) And they all ate and were filled; and they took up fragments of what was left over, twelve baskets.

[18](#) While he prayed by himself, and his disciples were with him, he asked them and said, What do the people say concerning me that I am? [19](#) They answered and said to him, John the Baptist; and others, Elijah; and others that one of the old prophets has risen. [20](#) He said to them, But you, what do you say that I am? Simon answered and said, The Messiah (the anointed one of God). [21](#) But he cautioned them, and warned them not to say this to anyone. [22](#) And he said to them, The Son of man must suffer a great many things, and he will be rejected by the elders and the high priests and the scribes, and they will kill him, and on the third day he will rise. [23](#) Then he said in the presence of everyone, He who wishes to

come after me, let him deny himself, and take up his cross every day and follow me. [24](#) For he who wishes to save his life, shall lose it; but he who loses his life for my sake, he shall save it. [25](#) For how can a man be benefited, if he gain the whole world, but lose his own soul, or even weakens it? [26](#) For whoever is ashamed of me and of my words, the Son of man will be ashamed of him, when he comes with the glory of his Father, accompanied by his holy angels. [27](#) I tell you the truth, that there are men who stand here, who will not taste death, until they see the kingdom of God.

[28](#) And it came to pass about eight days after these words, Jesus took Simon, and James and John, and went up into a mountain to pray. [29](#) And while he prayed, the appearance of his face was changed, and his clothes became white and dazzling. [30](#) And behold, two men were speaking with him, who were Moses and Elijah; [31](#) Who appeared in glory, and spoke concerning his departure which was to end at Jerusalem. [32](#) And Simon and those who were with him were heavy with sleep; and when they awoke they saw his glory, and the two men who stood with him. [33](#) And when they began to leave him, Simon said to Jesus, Teacher, it is better for us to remain here; and let us make three shelters, one for you, one for Moses, and one for Elijah; but he did not know what he was saying. [34](#) And when he had said these things, there came a cloud and overshadowed them; and they were frightened when they saw Moses and Elijah enter into the cloud. [35](#) And there came a voice out of the cloud, saying, This is my beloved Son; hear him. [36](#) And when the voice was heard, they found Jesus alone. And they kept silent, and in those days they did not tell any man what they saw.

[37](#) And it came to pass the next day, as they came down from the mountain, they were met by many people. [38](#) And one of the men of that crowd cried out and said, O teacher, I beg you to have mercy on me. I have an only son, [39](#) And a spirit seizes him, and he suddenly cries out, and gnashes his teeth and foams; and it hardly leaves him when it has tormented him. [40](#) And I besought your disciples to cast it out; and they could not. [41](#) Jesus answered and said, O crooked and faithless generation, how long will I be with you, and preach to you? Bring your son here. [42](#) And as he brought him, the demon attacked him and convulsed him. And Jesus rebuked the unclean spirit, and healed the boy, and gave him to his father.

[43](#) And they were all amazed at the greatness of God. And while every man wondered at everything which Jesus did, he said to his disciples, [44](#) Treasure these words in your ears; for the Son of man will be delivered into the hands of men. [45](#) But they did not understand this word, because it was hidden from them so that they might not know it; and they were afraid to ask him concerning this word. [46](#) Then a reasoning entered into their minds, as to who was the greatest among them. [47](#) But Jesus knew the reasoning of their heart, and he took a boy and made him stand by him. [48](#) And he said to them, Everyone who receives a little boy like this one in my name, receives me; and he who receives me receives him who sent me; for whoever is least among you, let him be great. [49](#) And John answered and said, Teacher, we saw a man casting out demons in your name; and we forbid him, because he did not come with us, as your follower. [50](#) Jesus said to them, Do not forbid; for he who is not against you is for you.

[51](#) And it happened, when the days to go up on his journey were fulfilled, he set his face to go to Jerusalem. [52](#) So he sent messengers ahead of him; and they went away and entered into a Samaritan village, to prepare for him. [53](#) But they did not receive him, because his face was set to go straight to Jerusalem. [54](#) When his disciples James and John saw it, they said to him, Our Lord, would you be willing that we command fire to come down from heaven and consume them, just as Elijah did? [55](#) He

turned and rebuked them and said, You do not know of what spirit you are. [56](#) For the Son of man did not come to destroy lives, but to save. And they went to another village.

[57](#) And while they were on the journey, a man said to him, My Lord, I will follow you wherever you go. [58](#) Jesus said to him, The foxes have holes, and the fowl of the sky a shelter; but the Son of man has no place even to lay his head. [59](#) He said to another, Follow me; but he said to him, My Lord, permit me first to go and bury my father. [60](#) Jesus said to him, Let the dead bury their own dead; but you go and preach the kingdom of God. [61](#) Another one said to him, I will follow you, my Lord; but permit me first to entrust my household to some one, and then come. [62](#) Jesus said to him, No man who puts his hand on the plough handle, and looks back, is fit for the kingdom of God.

Luke 10

<http://www.studyLight.org/bible/glt/luke/10.html>

[1](#) AFTER these things, Jesus selected from his disciples seventy others, and he sent them two by two before his face, to every place and city to which he was to go. [2](#) And he said to them, The harvest is great, and the labourers are few; ask therefore the owner of the harvest, to bring out labourers to his harvest. [3](#) Go forth; behold, I send you as lambs among wolves. [4](#) Do not carry purses, nor bags, nor shoes; and do not salute any man on the road. [5](#) And to whatever house you enter, first say, Peace be to this house. [6](#) And if a man of peace is there, let your peace rest upon him; and if not, your peace will return to you. [7](#) Remain in that house, eating and drinking of what they have; for a labourer is worthy of his wages. Do not keep moving from house to house. [8](#) And into whatever city you enter, and they receive you, eat whatever they set before you; [9](#) And heal those who are sick in it, and say to them, The kingdom of God is come near to you. [10](#) But into whatever city you enter, and they do not receive you, go out into the street and say, [11](#) Even the sand of your city which cleaves to our feet, we shake it off to you; but know this that the kingdom of God has come near to you. [12](#) I say to you, that it will be much easier for Sodom in that day than for that city. [13](#) Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you, had been done in Tyre and Sidon, perhaps they might have repented with sackcloth and ashes. [14](#) But, it will be easier for Tyre and Sidon at the judgment day than for you. [15](#) And you, Capernaum, which have exalted yourself up to heaven, you will be brought down to Sheol. [16](#) He who hears you hears me; and he who oppresses you oppresses me; and he who oppresses me oppresses him who sent me.

[17](#) So the seventy whom he had sent returned with great joy, and they said to him, Our Lord, even the demons have submitted to us in your name. [18](#) He said to them, I saw Satan falling like lightning from heaven. [19](#) Behold, I give you power, to tread on snakes and scorpions, and over all the power of the enemy; and nothing shall harm you. [20](#) But do not rejoice in this that the demons submit to you; but rejoice because your names are written in heaven. [21](#) At that very hour, Jesus rejoiced in the Holy Spirit and said, I thank you, O my Father, Lord of Heaven and Earth, because you did hide these things from the wise and men of understanding, and did reveal them to children; yes, my Father, for so it was well pleasing in your presence. [22](#) And he turned to his disciples and said to them, Everything has been entrusted to me by my Father; and no man knows who is the Son, except the Father; and who is the Father except the Son, and to whomever the Son wishes to reveal him. [23](#) Then he turned to his disciples alone and said, Blessed are the eyes which see what you see. [24](#) For I say to you, that many prophets and kings desired to see what you see, and did not see it; and to hear what you hear, and did not hear it.

[25](#) And behold, a scribe stood up to test him, and he said, Teacher, what shall I do to inherit eternal life? [26](#) Jesus said to him, What is written in the law? how do you read it? [27](#) He answered and said to him, You must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself. [28](#) Jesus said to him, You said the truth; do this and you shall live. [29](#) But as he wanted to justify himself, he said to him, And who is my neighbour? [30](#) Jesus said to him, There was a man who went down from Jerusalem to Jericho, and the bandits attacked him, and robbed him, and beat him, and left him with little life remaining in him, and they went away. [31](#) And it chanced a priest was going down that road; and he saw him and passed on. [32](#) And likewise a Levite came and arrived at that place, and saw him and passed on. [33](#) But a Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him. [34](#) And he came to him and bound up his wounds, and poured on them wine and oil; and he put him on his own ass, and brought him to the inn, and took care of him. [35](#) And in the morning, he took out two pennies and gave them to the innkeeper, and said to him, Take care of him; and whatever you spend more, when I return, I will give it to you. [36](#) Who therefore of these three, appears to you, became neighbour to him who fell into the hands of the bandits? [37](#) He said, The one who had compassion on him. Jesus said to him, You go also, and do the same.

[38](#) And it came to pass while they were journeying, he entered into a village; and a woman named Martha received him into her house. [39](#) And she had a sister whose name was Mary, and she came and sat at the feet of our Lord, and listened to his words. [40](#) But Martha was busy with many household cares, and she came and said to him, My Lord, you do not seem to care that my sister has left me to serve alone? tell her to help me. [41](#) Jesus answered and said to her, Martha, Martha, you are worried and excited about many things; [42](#) But one thing is more necessary; and Mary has chosen the good portion for herself, which shall not be taken away from her.

DEVIL

January 3, 1916 – Jesus
I am here, Jesus

Book of Truths www.lulu.com

I am with you tonight to warn you (James Padgett) against letting any doubt enter your mind or heart, as to our actually writing to you, for we and none other are actually in communication with you.

The book that you read is a snare and a lie, for there are no angels who have become devils as the author of that book declares. Never were there any angels who through ambition or any other reason revolted against the power of government of God, and thereby lost their estate as angels. Never was there any Lucifer, and never were there any angels who were thrown from the battlements of heaven into hell, as it has been written and as I told you before, there are no devils and no Satan, considered as real persons and fallen angels. The only spirits in the spirit world are those who at one time were mortals and who lived lives on Earth, shorter or longer, and whenever angels are mentioned in the Bible, or rather in the New Testament in places which contain my sayings or those of the apostles, and I mean those sayings which were actually said, the word angel always refers to the spirit of some mortal who had passed the line between life and death as commonly understood.

I desire to tell you of these things at large very soon and to instruct you as to who were the angels of God that are supposed to have had an existence prior to the creation of man and of the world; and who

the inhabitants of heaven were before the spirit of God entered into man and caused him to become a living soul as the Bible says. But the time is not yet ripe for me to instruct you in these matters, because there are so many more important truths to be first taught you, truths which are vital to man's salvation and happiness to those on Earth and in the spirit world. But this you must believe, that no devils ever write you or in any manner manifest to or through any of the numerous mediums who are used to show the existence of spirits of men in the spirit world, no matter whether these mediums be good or evil.

There are spirits of all kinds just as there are mortals of all kinds, having all the traits and characteristics of mortals, and some of these spirits may be justly called wicked or evil spirits, and even devils. But they are nothing more or less than spirits such as I describe.

I know that the belief of the majority of mankind is that there are such things as devils and that they are independent creations of God, made by Him to tempt and inflict all kind of trouble and unhappiness on mortals, and because of the great number of years that these beliefs have existed, and the fact that many of the churches still teach that such devils do exist, and are at all times trying to tempt and injure men, it is hard and will be difficult to induce men to believe that there are no such things as devils, which is the truth. I know that the Bible in many places speaks of my casting devils out of men, and of men being possessed of devils, and of the apostles casting out devils, and of their not being able to cast out some of these devils, but I tell you now that the Bible is all wrong in this regard, and the writers and translators of the Bible never understood what the word "devil" as used in these various instances, meant or was intended to mean. As I have told you, there was never any devil or devils in the sense mentioned and taught by the churches, and consequently, they never could have possessed mortals nor have been cast out of them.

It is true, that by the workings of the law of attraction, and the susceptibility of mortals to the influence of spirit powers, mortals may become obsessed by the spirits of evil – that is evil spirits of men who once lived on Earth – and this obsession may become so complete and powerful that the living mortal may lose all power to resist this influence of the evil spirits, and may be compelled to do things that the mortal will not desire to do, and to show all the evidence of a distorted mind, and present appearances of a lost will power, as well as of the ability to exercise the ordinary powers given him by his natural creation. And in these instances referred to of casting out devils, wherever they occurred, and they did occur in some of the instances mentioned, the only devils that existed were the evil spirits who had possessed these mortals.

And this obsession obtains today just as it did then, for the same laws are in operation now as were in existence then, and many a man is in a condition of evil life and disturbed mind from the obsession of these evil spirits; and if there were any men of today in that condition of soul development and belief that my disciples were in, they could cast out these so called devils just as the disciples cast them out in the Bible days.

But men have not this faith, though there are many who have been blessed with the inflowing of the holy spirit; but they have not the belief that such work as the disciples performed can be performed by them now, and, in fact, the most of them believe that it would be contrary to God's will to attempt to exercise such powers, and hence, they never attempt to do such work.

But when men learn that in all ages God is the same, that His laws work the same way, that mankind is

the same so far as the soul's possibilities are concerned, and that the faith which God made possible for man to attain to, may be possessed by him now just as it was possessed by my disciples, then they will attempt this work of beneficence and will succeed, and the sick will be healed and the devils cast out, the blind made to see, and the deaf to hear, and the so-called miracles will be performed as they were in my days on Earth.

There is not and never was such a thing as a miracle in the sense of having an effect produced by a cause which was not the result of the ordinary workings of God's laws, for these laws in their workings never vary, and when the same law is called into operation upon the same condition of facts the same results will always be produced. So, let a mortal have in his soul the same amount of God's Divine Love which the Bible writers meant or should have meant, when they spoke of being endowed by the holy ghost, and let him have the necessary faith, that when he prays to God, he will give him the power to exercise this love in a sufficient degree to produce the desired results, and then try to exercise the power of casting out devils or healing and he will find that success will attend his efforts. God is the same at all times and under all circumstances, and only mortals vary in their conceptions and conditions.

So I say, there are no devils as independent creatures of God, in contradistinction to the spirits of men who once lived on Earth, and you must believe that there are not.

I tell you now, that the teachers of such false doctrines will have to pay the penalties for their false teachings when they come to the spirit world, and see the result of these false teachings, and no relief will be granted until they have paid the last farthing. To believe such doctrines entails results that are bad enough for any spirit to endure, but to teach others these beliefs and convince them of their truth, entails upon the teacher, whether he actually believes them or not, sufferings and duration of sufferings of which men have no conception.

I will not write more tonight, but will, in closing, say that you have my love and blessings, and my promises I will fulfil, so that you will realize your expectations and be in condition to perform the work that you have been selected to do.

[*Question*] Well, you let doubt come into your mind, and as a consequence, your soul does not respond, although, strange as it may seem, the Divine Love is there, but when this mental doubt exists, it is as if it were a covering which prevents the existence of the love in the soul to shine forth and produce the great feeling of happiness and joy which otherwise you might experience. The mental condition of the mortal, undoubtedly has a great influence on the consciousness of the man as to his possession of this soul development and the Divine Love, and consequently, there will have to be this continuous fight as long as life lasts on Earth, between the mental conditions and the soul's consciousness. But as the mental beliefs are brought into harmony with the soul's condition, more and more the fight will grow weaker and less frequent, and it is possible that they will cease altogether, and the mental beliefs become entirely and absolutely subordinated or rather absorbed in the soul's consciousness of its being possessed of this Divine Love of the Father.

*So my dear brother, I will say goodnight.
Your brother and friend – Jesus*

Luke 11

<http://www.studyLight.org/bible/glt/luke/11.html>

1 AND it came to pass, while he was praying in a certain place, when he finished, one of his disciples said to him, Our Lord, teach us to pray, just as John also taught his disciples. 2 Jesus said to them, When you pray, say like this, Our Father in heaven, Hallowed be thy name. Thy kingdom come. Let thy will be done, as in heaven, so on Earth. 3 Give us bread for our needs every day. 4 And forgive us our sins; for we have also forgiven all who are indebted to us. And do not let us enter into temptation; but deliver us from error. 5 And he said to them, Who is among you who has a friend, and he should go to him at midnight, and say to him, My friend, loan me three loaves, 6 For a friend has come to me from a journey, and I have nothing to set before him. 7 Would his friend from inside answer and say to him, Do not trouble me; the door is already locked, and my children are with me in bed; I cannot get up and give you. 8 I say to you, that if because of friendship he will not give him, yet because of his persistence, he will rise and give him as much as he wants. 9 I say to you also, Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. 10 For everyone who asks, receives; and he who seeks, finds; and he who knocks, it is opened to him. 11 For who is among you, a father, if his son should ask him bread, why, would he hand him a stone? and if he should ask him a fish, why, would he hand him a snake instead of a fish? 12 And if he should ask him for an egg, why, would he hand him a scorpion? 13 So if you, who err, know how to give good gifts to your children, how much more will your Father give the Holy Spirit from heaven to those who ask him?

14 And while he was casting out a demon from a dumb man, it came to pass when the demon went out, the dumb man spoke; and the people were amazed. 15 But some of the men among them said, This man casts out devils by Beelzebub, the prince of devils. 16 And others, tempting him, asked him for a sign from heaven. 17 But Jesus knew their thoughts, and said to them, Every kingdom which is divided against itself, shall be destroyed; and a house which is divided against itself shall fall. 18 And if Satan is divided against himself, how can his kingdom survive? And yet you say I am casting out devils through Beelzebub. 19 If I cast out devils through Beelzebub, by what do your sons cast them out? Therefore they will be your judges. 20 But if I cast out devils by the finger of God, then the kingdom of God is come near you. 21 When a strong man is armed and keeps watch over his courtyard, his property is safe; 22 But if there should come one who is stronger than he, he will conquer him, and take away his armour in which he trusted, and divide his spoil. 23 He who is not with me is against me; and he who does not gather with me will scatter. 24 When an unclean spirit is gone out of a man, it goes away and travels in places where there is no water, to seek rest; and when it finds it not, it says, I will return to my own house from whence I came out. 25 And if it should come and find it warm and well furnished, 26 Then it goes away and brings seven other spirits worse than itself; and they enter and dwell there; and the end of that man will become worse than the beginning.

27 While he was saying these things, a woman out of the multitude lifted up her voice and said to him, Blessed is the womb which bore you, and the breasts which gave you suck. 28 He said to her, Blessed are they who hear the word of God and keep it.

29 And when the people were gathering, he began to say, This evil generation wants a sign; and no sign will be given to it, except the sign of the prophet Jonah. 30 For as Jonah was a sign to the Ninevites, so also will the Son of man be to this generation. 31 The queen of the south will rise up in judgment with the men of this generation, and condemn them; for she came from the far ends of the Earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The men of Nineveh will rise up in

judgment against this generation and condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. [33](#) No man lights a lamp and puts it in a hidden place, or under a basket, but on a lamp holder, so that those who enter may see its light. [34](#) The lamp of your body is your eye; when therefore your eye is clear, your whole body will also be lighted; but if it is diseased, your whole body will also be dark. [35](#) Take heed, therefore, lest the light which is in you be darkness. [36](#) If your whole body is lighted, and there is no part in it dark, the whole of it will give light, just as a lamp gives you light with its shining.

[37](#) While he spoke, a Pharisee asked him to dine with him; and he entered and reclined. [38](#) When the Pharisee saw him, he was amazed because he did not first wash before dinner. [39](#) And Jesus said to him, Now you Pharisees clean the outside of the cup and the dish; but within you are full of extortion and iniquity. [40](#) O you short sighted, did not he who made the outside also make the inside? [41](#) But give alms of what you have; and, behold, everything will be clean to you. [42](#) But woe to you Pharisees! who take tithes of mint and dill and every kind of vegetable, but overlook justice and the love of God. These were necessary for you to have done, and the same by no means to have left undone. [43](#) Woe to you Pharisees! for you love chief seats in the synagogues, and salutations in the streets. [44](#) Woe to you, scribes and Pharisees, hypocrites! for you are like graves that cannot be recognized, and men walk over them and know it not. [45](#) One of the scribes answered and said to him, Teacher, when you say these things, you reproach us also. [46](#) But he said, Woe also to you, scribes! for you lay heavy burdens on men, and you yourselves do not touch these burdens even with one of your fingers. [47](#) Woe to you! for you build the tombs of prophets, whom your fathers killed.

[48](#) Therefore you are witnesses, and you approve the works of your fathers; for they killed them, and yet you build their tombs. [49](#) For this reason, the wisdom of God also said, Behold, I will send them prophets and apostles, some of them they will persecute and kill; [50](#) That the blood of all the prophets, which was shed since the creation of the world, may be avenged on this generation; [51](#) From the blood of Abel to the blood of Zacharias, who was killed between the temple and the altar; yes, I say to you, it will be avenged on this generation. [52](#) Woe to you, scribes! for you have taken away the keys of knowledge; you did not enter, and those who were entering you hindered. [53](#) When he had said these things to them, the scribes and the Pharisees were displeased, and they were enraged and criticized his words. [54](#) And they plotted against him in many ways, seeking to catch something from his mouth, so that they might be able to accuse him.

Revelation 18: Jesus disclaims several miracles and incidents attributed to him.

(This message is referred to as Revelation 12 on page 31 in New Testament Revelations of Jesus of Nazareth) December 6th, 9th, 13th, & 22nd, 1954

Received by Dr Samuels Washington D.C.

[http://new-birth.net/samuels-messages/53-revelations/revelation-18-the-first-miracle-and-other-absurdities-ntr31/](http://new-birth.net/samuels-messages/http://new-birth.net/samuels-messages/53-revelations/revelation-18-the-first-miracle-and-other-absurdities-ntr31/)

<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Revelations%20via%20Dr%20Samuels.pdf>

I am here, Jesus:

<http://www.pascashealth.com/index.php/library.html>

Also in the gospels of Mark and Matthew, mention is made of my returning from Bethany to Jerusalem on Monday of the Passion Week. They state that, being hungry, I stopped at a fig-tree with leaves blossoming, but finding no fruit I cursed the tree, which, according to the gospel of Matthew, immediately withered.

The truth of the matter is that I had just returned from Lazarus' house where I had enjoyed a good breakfast, served to me by Martha and prepared by Mary, and that I was not hungry, but merely curious, because this being early April, it was not the time for fig-trees to give fruit, and seeing leaves on the tree, I expected to see figs. I wish to make it clear that I never cursed anything or anybody at any time, neither a fig tree nor Chorazin or Capernaum, the town on lake Gennasaret, for I came to save and not destroy. Furthermore, the tree did not begin to miraculously wither, and it was not Matthew who wrote those words, but another many years later who was interested in showing my divinity through the only way he could understand my Messiahship, supernatural powers rather than soul development.

I give you here actual facts for you to use with absolute assurance in the truths of these happenings in your book on the New Testament.

Jesus of the Bible and Master of the Celestial Heavens

Luke 12

<http://www.study-light.org/bible/glt/luke/12.html>

1 WHEN a large number of people had gathered together, so as to tread on one another, Jesus began to say to his disciples, First of all, Beware you of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing that is covered, that will not be uncovered; and what is hidden that will not be known. 3 For whatever you have said in darkness will be heard in the light; and what you have whispered in the ears in the inner chambers will be preached on the housetops. 4 I say to you, my friends, Do not be afraid of those who kill the body, and after that have nothing more they can do. 5 But I will show you of whom to be afraid; of him who after he has killed has the power to throw into hell; yes, I say to you, Fear him. 6 Are not five sparrows sold for two pennies? And yet not one of them is lost before God. 7 But so far as you are concerned, even the hairs of your head are all numbered; therefore fear not, because you are much more important than many sparrows. 8 I say to you, Whoever will acknowledge me before men, the Son of man will also acknowledge him before the angels of God. 9 But he who denies me before men, I will deny him before the angels of God. 10 And whoever says a word against the Son of man, will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven. 11 When they bring you to the synagogues before the leaders and authorities, do not worry how you will answer, or what you will say; 12 For the Holy Spirit will teach you at that very hour what you ought to say.

13 And one of the men from the crowd said to him, Teacher, speak to my brother to divide the inheritance with me. 14 Jesus said to him, Man, who appointed me a judge or a property divider over you? 15 And he said to his disciples, Beware of all covetousness, because life does not depend on abundance of wealth. 16 Then he told them a parable. The land of a rich man brought him a great many crops. 17 And he reasoned within himself and said, What shall I do, for I have no place to gather my crops? 18 So he said, I will do this; I will tear down my barns, and build them and enlarge them; and gather there all my wheat and my good things. 19 And I will say to myself, Myself, you have many good

things stored up for many years; rest, eat, drink, and be happy. [20](#) But God said to him, O you short sighted, this very night your life will be demanded of you; and these things which you have prepared, to whom will they be left? [21](#) Such is he who lays up treasures for himself, and is not rich in the things in God.

[22](#) And he said to his disciples, Therefore I say to you, Do not worry for your life, what you will eat; nor for your body, what you will wear. [23](#) For the life is much more important than food, and the body than clothing. [24](#) Observe the ravens; for they do not sow nor reap, and they have no storerooms and barns; and yet God feeds them; how much more important are you than the fowls? [25](#) Who is among you, who by worrying, can add to his stature one cubit? [26](#) So if you are not able to do the smaller thing, why do you worry about the rest? [27](#) Observe the flowers, how they grow; for they do not toil nor do they spin; but I say to you, that not even Solomon with all his glory was covered like one of these. [28](#) And if God clothes in such fashion the grass of the field, which today is and tomorrow falls into the fireplace; how much more is he to you, O you of little faith? [29](#) So do not be anxious what you will eat, and what you will drink, and let not your mind be disturbed by these things. [30](#) For worldly people seek after all these things; and your Father knows that these things are also necessary for you. [31](#) But you, seek the kingdom of God; and all of these things shall be added to you. [32](#) Do not be afraid, O little flock; for your Father is pleased to give you the kingdom. [33](#) Sell your possessions and give them as alms; make for yourselves purses which do not wear out, and a treasure in heaven that does not run short, where the thief does not come near, and moth does not destroy. [34](#) For where your treasure is, there also will be your heart. [35](#) Let your girdle be fastened on your loins, and your lamps lighted. [36](#) And be like men who expect their master, when he will return from the wedding house; so that when he comes and knocks, they will immediately open the door for him. [37](#) Blessed are those servants, whom their master, when he comes, finds awake; truly I say to you, that he will gird himself and make them sit down, and come in, and serve them. [38](#) If he should come in the second or the third watch and find them so, blessed are those servants. [39](#) But know this, that if the master of the house knew at what watch the thief would come, he would have kept awake, and not allowed his house to be plundered. [40](#) Therefore, you also be ready; for the Son of man will come in that very hour which you do not expect.

[41](#) Simon Peter said to him, Our Lord, do you speak this parable to us, or also to all men? [42](#) Jesus said to him, Who is the faithful and wise steward, whom his master will appoint over his household, to give supplies in due time? [43](#) Blessed is that servant, whom when his master comes will find him so doing. [44](#) Truly I say to you, that he will appoint him over all his wealth. [45](#) But if that servant should say in his heart, My master has delayed his coming; and begins to beat the servants and maidservants of his master, and then begins to eat and drink and get drunk; [46](#) The master of that servant will come in a day and at an hour that he does not expect or know; and he will severely punish him, and place him with those who are not trustworthy. [47](#) And the servant who knows the wishes of his master, and does not make ready according to his wishes, will receive a severe beating. [48](#) But he who does not know, and does what is worthy of punishment will receive less beating. For to whomever more is given, of him more will be required; and to whom much is entrusted, more will be required of his hand. [49](#) I came to set the Earth on fire; and I wish to do it, if it has not already been kindled. [50](#) I have a baptism to be baptised with; and I am oppressed until it is fulfilled. [51](#) Do you think that I have come to bring peace on Earth? I say to you, No, but divisions; [52](#) For from henceforth there will be five in a house, who will be divided, three against two, and two against three. [53](#) For a father will be divided against his son, and a son against his father; a mother against her daughter, and a daughter against her mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

[54](#) And he said to the people, When you see a cloud rise from the west, you immediately say, It will rain; and it is so. [55](#) And when the wind blows from the south, you say, It will be hot; and it is so. [56](#) O you hypocrites, you know how to discern the face of the Earth and of the sky; how then is it that you do not discern this time? [57](#) Why do you not of yourselves judge what is right? [58](#) For when you go with your accuser to the district leader, while you are on the way give something and settle with him; otherwise he might take you to the judge, and the judge will deliver you to the prison warden, and the prison warden will throw you in prison. [59](#) Truly I say to you, you will not come out from thence, until you pay the last penny.

Luke 13

<http://www.studyLight.org/bible/glt/luke/13.html>

[1](#) AT that time, there came some men and told him about the Galileans, whose blood Pilate had mingled with their sacrifices. [2](#) And Jesus answered and said to them, Do you think that those Galileans were greater sinners than all the Galileans, because this happened to them? [3](#) No; but I say to you, that all of you also, if you do not repent, you will perish in the same way. [4](#) Or those eighteen, upon whom the tower in Siloam fell, and it killed them; do you think that they were greater sinners than all the men who live in Jerusalem? [5](#) No, but I say to you, that unless you repent, all of you will perish like them.

[6](#) And he spoke this parable; A man had a fig tree planted in his vineyard; and he came and sought fruit on it, and he did not find any. [7](#) So he said to the labourer, Behold, for three years, I have been coming and seeking fruit on this fig tree, and found none; cut it down; why should it waste the ground? [8](#) The labourer said to him, My lord, let it remain this year also, until I work it and fertilize it. [9](#) It might bear fruit; and if not, then you can cut it down.

[10](#) While Jesus was teaching in one of the synagogues on the sabbath, [11](#) There was there a woman who was afflicted with rheumatism for eighteen years; and was bent down and could never straighten herself at all. [12](#) Jesus saw her, and called her, and said to her, Woman, you are loosened from your sickness. [13](#) And he laid his hand on her, and immediately she straightened up, and praised God. [14](#) But the leader of the synagogue answered with anger, because Jesus healed on the sabbath; and he said to the people, There are six days in which men should work; in those days you ought to come and be healed, and not on the sabbath day.

[15](#) Jesus answered and said to him, O hypocrites, does not each one of you loosen his ox or his ass, from the manger, and go with it to give it drink? [16](#) This one is a daughter of Abraham, and behold, the adversary has bound her for eighteen years; was it not necessary for her to be loosened from this bond on the sabbath day? [17](#) And when he said these things, all who opposed him were ashamed; and all the people rejoiced over all the wonders which were done by his hand.

[18](#) Jesus said, To what is the kingdom of God like? and to what shall I liken it? [19](#) It is like a grain of mustard seed, which a man took and cast into his garden, and it grew and became a large tree, and the fowls of the sky settled on its branches. [20](#) Again Jesus said, To what shall I liken the kingdom of God? [21](#) It is like the leaven which a woman took and buried in three measures of flour, until it was all leavened. [22](#) And he journeyed through the villages and cities, teaching, and going to Jerusalem.

[23](#) A man asked him, Are there only a few who are to be saved? Jesus said to them, [24](#) Strive to enter in through the narrow door; for I say to you, that many will seek to enter in, and will not be able. [25](#) From the hour when the master of the house rises up and locks the door, you will be standing outside and knocking at the door, and you will begin to say, Our Lord, our Lord, open for us; and he will answer and say, I say to you, I do not know you where you come from. [26](#) And you will begin to say, We have eaten and drunk in your presence, and you taught in our streets. [27](#) And he will say to you, I do not know you where you come from; depart from me, O you workers of iniquity. [28](#) There will be weeping and gnashing of teeth, when you see Abraham, and Isaac and Jacob, and all the prophets in the kingdom of God, but you thrown outside. [29](#) And they will come from the east and from the west, and from the south and from the north, and sit down in the kingdom of God. [30](#) And behold, there are some who are last, who will be first, and there are some who are first who will be last.

[31](#) In that very day, some of the men of the Pharisees drew near and said to him, Get out and go away from here; because Herod wants to kill you. [32](#) Jesus said to them, Go and tell that fox, Behold, I cast out demons, and I heal today and tomorrow, and on the third day I will be through. [33](#) But I must do my work today and tomorrow, and I will leave the next day; because it is impossible that a prophet should perish outside of Jerusalem. [34](#) O Jerusalem, Jerusalem, murderess of prophets, and stoner of those who are sent to her! how many times I longed to gather your children together, as a hen which gathers her chickens under her wings, but you were not willing! [35](#) Behold, your house is left to you desolate; for I say to you, that you will not see me until you say, Blessed is he who comes in the name of the Lord.

Luke 14

<http://www.studyLight.org/bible/glt/luke/14.html>

[1](#) AND it came to pass when he entered the house of one of the leaders of the Pharisees to eat bread on a sabbath day, they watched him. [2](#) And there was a man before him, who had dropsy. [3](#) And Jesus answered and said to the scribes and Pharisees, Is it lawful to heal on the sabbath? [4](#) But they kept silent. So he took him, and healed him, and let him go. [5](#) And he said to them, Which one of you, if his son or his ox should fall into a pit on the sabbath day, would not immediately pull and bring him out? [6](#) And they could not answer him concerning this.

[7](#) And he spoke a parable to those who were invited there, because he saw them choosing places among the front seats. [8](#) When you are invited of a man to a banquet house, do not go and sit in the front seat; it might be that a more honourable man than you is invited there; [9](#) And then he who has invited you and him will come, and say to you, Give the place to him; and you will be embarrassed when you get up and take a lower seat. [10](#) But when you are invited, go and sit at the lower end, so that when he who has invited you comes, he will say to you, My friend, go up and sit higher; and you will have glory before all who sit with you.

[11](#) For whoever exalts himself will be humbled; and whoever humbles himself will be exalted. [12](#) He also said to him who had invited him, When you give a dinner or a supper, do not invite your friends, nor your brothers, nor your relatives, nor your rich neighbours; they might probably invite you, and you will be repaid for this. [13](#) But when you give a reception, invite the poor, the maimed, the lame and the blind; [14](#) And you will be blessed; for they have nothing to repay you; for you will be repaid at the resurrection of the righteous.

[15](#) When one of the guests heard these things, he said to him, Blessed is he who will eat bread in the kingdom of God. [16](#) Jesus said to him, A man gave a great supper, and invited many. [17](#) And he sent his servant at supper time to tell those who were invited, Behold, everything is made ready for you, come. [18](#) One and all, they began to make excuse. The first said to him, I have bought a field, and I am forced to go and see it; I beg you to excuse me for being called away. [19](#) Another said, I have bought five yoke of oxen, and I am just going to examine them; I beg you, excuse me for being called away. [20](#) Another said, I have just taken a wife, and therefore I cannot come. [21](#) And the servant came and told his master these things. Then the master of the house was angry, and said to his servant, Go out quickly to the streets and lanes of the city, and bring in here the poor, the afflicted, the maimed and the blind. [22](#) And the servant said, My Lord, it has been done as you commanded, and yet there is more room. [23](#) Then the master said to his servant, Go out to the highways and hedges, and urge them to come in so that my house may be filled. [24](#) For I say to you, that not one of those men who were invited shall taste of my supper.

[25](#) And while many people were going with him, he turned and said to them, [26](#) He who comes to me and does not put aside his father, and his mother, and his brothers, and his sisters, and his wife, and his children, and even his own life, he cannot be a disciple to me. [27](#) And he who does not take up his cross and follow me, cannot be a disciple to me. [28](#) For which of you, who wishes to build a tower, does not at first sit down and consider its cost, to see if he has enough to finish it? [29](#) Lest after he has laid the foundation, he is not able to finish it, and all who see it will mock him, [30](#) Saying, This man began to build, but he was not able to finish. [31](#) Or which king, who goes to war to fight against a king equal to him, would not at first reason, whether he is able with ten thousand to meet the one who is coming against him with twenty thousand? [32](#) And if not, while he is far away from him, sends envoys and seeks peace. [33](#) So every man of you, who would not leave all his possessions, cannot be a disciple to me. [34](#) Salt is good; but if the salt lose its savour, with what can it be salted? [35](#) It is good neither for the ground nor for fertilizing; but it is thrown out. He who has ears to hear let him hear.

Luke 15

<http://www.studylight.org/bible/glt/luke/15.html>

[1](#) THEN the publicans and sinners drew near to him to hear him. [2](#) And the scribes and Pharisees murmured, saying, He receives even the sinners and eats with them. [3](#) So Jesus told them this parable, [4](#) What man among you has one hundred sheep, and if one of them should get lost, would he not leave the ninety and nine in the open, and go in search of the one which is lost, until he finds it? [5](#) And when he finds it he rejoices, and he takes it on his shoulders. [6](#) And he comes to his house, and invites his friends and neighbours, and says to them, Rejoice with me, for I have found my sheep which was lost. [7](#) I say to you, that such will be the joy in heaven over one sinner who repents, than over ninety and nine righteous, who need no repentance. [8](#) Or what woman who has ten coins, and should lose one of them, would not light a lamp and sweep the house, and search for it carefully, until she finds it? [9](#) And when she finds it, she calls her women friends and neighbours, and says to them, Rejoice with me, for I have found my coin which was lost. [10](#) I say to you, that such will be the joy before the angels of God over one sinner who repents.

[11](#) And Jesus said to them again, A man had two sons; [12](#) And his younger son said to him, My father, give me the portion, which is coming to me from your house. And he divided to them his possessions. [13](#) And after a few days, his younger son gathered everything that was his share, and went to a far-away

country, and there he scattered his wealth in extravagant living. [14](#) And when all he had was gone, there was a severe famine in that country; and he began to be in need. [15](#) So he went and got acquainted with one of the men of the city of that country; and he sent him to the field to feed the swine. [16](#) And he craved to fill his stomach with the husks that the swine were eating; and yet no man would give him. [17](#) And when he came to himself, he said, How many hired workers are now in my father's house, who have plenty of bread, and I am here perishing with hunger! [18](#) I will rise and go to my father, and say to him, My father, I have sinned before heaven, and before you; [19](#) And I am no longer worthy to be called your son; just make me like one of your hired workers. [20](#) And he rose up and came to his father. And while he was yet at a distance, his father saw him, and had compassion on him, and he ran and fell on his neck and kissed him. [21](#) And his son said to him, My father, I have sinned before heaven and before you, and I am not worthy to be called your son. [22](#) But his father said to his servants, Bring the best robe and put it on him, and put a ring on his hand, and shoes on his feet; [23](#) And bring and kill the fat ox, and let us eat and be merry; [24](#) For this my son was dead, and has come to life; he was lost and is found. And they began to be merry. [25](#) But his elder son was in the field; and as he came near the house, he heard the voice of the singing of many. [26](#) And he called one of the boys, and asked him what it was all about. [27](#) He said to him, Your brother has come; and your father has killed the fat ox, because he received him safe and well. [28](#) And he became angry and would not go in; so his father came out and besought him. [29](#) But he said to his father, Behold, how many years I have served you, and I never disobeyed your commandment; and yet you never gave me even a kid, that I might make merry with my friends. [30](#) But for this son of yours, after he had wasted your wealth with harlots and come back, you have killed the fat ox. [31](#) His father said to him, My son, you are always with me, and everything which is mine is yours. [32](#) It was right for us to make merry and rejoice; for this your brother was dead and has come to life; and was lost and is found.

Luke 16

<http://www.studyLight.org/bible/glt/luke/16.html>

[1](#) AND he spoke a parable to his disciples, There was a rich man, who had a steward; and they accused him that he was wasting his wealth. [2](#) So his master called him and said to him, What is this that I hear concerning you? Give me an account of your stewardship; for no longer can you be a steward for me.

[3](#) Then the steward said to himself, What will I do? for my lord will take away from me the stewardship? I cannot dig, and I am ashamed to beg. [4](#) Now I know what I will do, so that when I leave the stewardship, they will receive me in their houses. [5](#) And he called his lord's debtors, one by one, and said to the first, How much do you owe my lord? [6](#) He said to him, A hundred pounds of butter. He said to him, Take your note, sit down quickly, and write fifty pounds. [7](#) And he said to another, And you, what do you owe to my lord? He said to him, One hundred bushels of wheat. He said to him, Take your note, and sit down and write eighty bushels. [8](#) And the lord praised the unjust steward because he had done wisely; for the children of this world are wiser in their generation than the children of light. [9](#) And I also say, use this earthly wealth, however acquired, to make friends so that when it is gone, they will receive you and you will have everlasting habitation. [10](#) He who is faithful with little, is also faithful with much; and he who is dishonest with little, is also dishonest with much. [11](#) If therefore, you are not faithful with the wealth of iniquity, who will believe that there is any truth in you? [12](#) And if you are not found faithful with that which is not your own, who will give you that which is your own? [13](#) No servant can serve two masters; for either he will hate the one and like the other; or he will honour one and despise the other. You cannot serve God and mammon (wealth). [14](#) When the Pharisees heard all these

things, because they loved money, they ridiculed him. [15](#) But Jesus said to them, You are the ones who make yourselves righteous before men; but God knows your hearts. For what is highly esteemed among men is disgusting in the presence of God. [16](#) The law and prophets were until John; from that time the kingdom of God is preached, and everyone presses to enter into it. [17](#) It is easier for heaven and Earth to pass away than for one letter of the law to pass away. [18](#) He who divorces his wife and marries another commits adultery; and he who marries the one who is separated commits adultery.

[19](#) There was a rich man, who used to wear purple and fine linen, and every day he made merry very lavishly. [20](#) And there was a poor man named Lazarus, who was laid down at that rich man's door, afflicted with boils; [21](#) He longed to fill his stomach with the crumbs that fell from the rich man's tray; the dogs also came and licked his boils. [22](#) Now it happened that the poor man died, and the angels carried him into Abraham's bosom; and the rich man also died and was buried. [23](#) And while he was tormented in Sheol, he lifted up his eyes from a distance, and saw Abraham, with Lazarus in his bosom. [24](#) And he called in a loud voice and said, O my father Abraham, have mercy on me, and send Lazarus to dip his finger in water and wet my tongue; for I am tormented in this flame. [25](#) Abraham said to him, My son, remember you received your pleasures when you were living, and Lazarus his hardships; and behold now he is comfortable here, and you are suffering. [26](#) Besides all these things, a great gulf is fixed between us and you; so that those who wish to cross over from here to you cannot, neither from there to cross over to us. [27](#) He said to him, If that is so, I beseech you, O my father, to send him to my father's house; [28](#) For I have five brothers; let him go and testify to them, so that they may not also come to this place of torment. [29](#) Abraham said to him, They have Moses and the prophets; let them hear them. [30](#) But he said to him, No, my father Abraham; but if only a man from the dead go to them, they will repent. [31](#) Abraham said to him, If they will not hear Moses and the prophets, neither will they believe even if a man should rise from the dead.

Luke 17

<http://www.studylight.org/bible/glt/luke/17.html>

[1](#) AND Jesus said to his disciples, It is impossible but that offences should come; but woe to him by whose hand they come! [2](#) It were better for him that an ass' millstone were hanged on his neck, and he thrown into the sea, than cause one of these little ones to stumble. [3](#) Beware among yourselves. If your brother should sin, rebuke him; and if he repents, forgive him. [4](#) And if he should offend you seven times in a day, and seven times in a day turn to you and say, I repent; forgive him. [5](#) And the apostles said to our Lord, Increase our faith. [6](#) He said to them, If you have faith, even as a grain of mustard seed, you could say to this mulberry tree, Be uprooted and planted in the sea; it would obey you. [7](#) Now which of you has a servant who ploughs or feeds sheep, and if he should come from the field, would say to him, Enter in and sit down? [8](#) But he will rather say to him, Prepare something that I may have my supper, and gird yourself and serve me until I eat and drink; and then you also can eat and drink. [9](#) Why, will that servant receive praise, because he did what he was commanded to do? I do not think so. [10](#) Even you also, when you have done all the things which are commanded you, say, We are idle servants; we have only done what was our duty to do.

[11](#) And it came to pass, while Jesus was going to Jerusalem, he passed through Samaritan territory which is towards Galilee. [12](#) And when he drew near to enter a village, he was met by ten lepers, and they stood afar off; [13](#) And they lifted their voices saying, O Jesus, our Master, have mercy on us. [14](#) And when he saw them he said to them, Go, show yourselves to the priests; and while they were

going, they were cleansed. [15](#) But one of them, when he saw that he was cleansed, turned back, and with a loud voice praised God. [16](#) And he fell on his face at the feet of Jesus, thanking him; and this one was a Samaritan. [17](#) Jesus answered and said, Were there not ten who were cleansed? where are the nine? [18](#) Why did they separate themselves so as not to come and give praise to God, except this man who is of a strange people? [19](#) And he said to him, Arise, go, your faith has healed you.

[20](#) When some of the Pharisees asked Jesus, when the kingdom of God would come, he answered and said to them, The kingdom of God does not come by observation. [21](#) Neither will they say, Behold, it is here! or, behold, it is there! for behold, the kingdom of God is within you. [22](#) And he said to his disciples, The days will come when you will covet to see one of the days of the Son of man, and you will not see it. [23](#) And if they should say to you, Behold, he is here! and behold, he is there! do not go. [24](#) For just as the lightning flashes from the sky, and all under the sky is lightened, such will be the day of the Son of man. [25](#) But first he must suffer a great many things, and be rejected by this generation. [26](#) Just as it happened in the days of Noah, such will it be in the days of the Son of man. [27](#) For they were eating and drinking, and marrying women, and giving in marriage, until the day when Noah entered the ark, and the flood came, and destroyed every man. [28](#) And again, just as it happened in the days of Lot; they were eating and drinking, and buying and selling, and planting and building; [29](#) But in the day when Lot went out of Sodom, the Lord sent down a rain of fire and sulphur from heaven, and destroyed them all. [30](#) Such will it be in the day when the Son of man appears. [31](#) In that day, he who is on the roof and his clothes in the house, will not come down to take them; and he who is in the field will not return back. [32](#) Just remember Lot's wife. [33](#) He who desires to save his life shall lose it; and he who loses his life shall save it. [34](#) I say to you that in that very night two will be in one bed; one will be taken away, and the other left. [35](#) And two women will be grinding together; one will be taken away, and the other left. [36](#) Two will be in the field; one will be taken, and the other left. [37](#) They answered and said to him, Our Lord, to what place? He said to them, Wherever the corpse is, there will the eagles gather.

Luke 18

<http://www.studyLight.org/bible/glt/luke/18.html>

[1](#) HE also spake to them a parable, that they should pray always and not get weary. [2](#) There was a judge in a city, who did not fear God, and had no regard for men. [3](#) There was a widow in that city, and she used to come to him, saying, Avenge me of my accuser. [4](#) And he would not for a long time; but afterwards he said within himself, Though I am not afraid of God, and have no regard for men; [5](#) Yet because this widow troubles me, I will avenge her, so that she may not keep coming and annoy me. [6](#) Then our Lord said, Hear what the unjust judge said. [7](#) Would not God avenge his chosen ones much more, who call upon him day and night, though he has patience with them? [8](#) I say to you, he will avenge them promptly. But when the Son of man comes, will he find faith on the Earth?

[9](#) And he said this parable against the men who relied upon themselves that they were righteous, and despised every man. [10](#) Two men went up to the temple to pray; one a Pharisee, and the other a publican. [11](#) And the Pharisee stood by himself, and prayed thus: O God, I thank thee, that I am not like the rest of men, extortioners, grafters, adulterers, and not like this publican. [12](#) But I fast twice a week, and I give tithes on everything I earn. [13](#) But the publican stood afar off, and he would not even lift up his eyes to heaven, but smote his breast, saying, O God, be merciful to me, I am a sinner. [14](#) I say to you, that this man went down to his house more righteous than the Pharisee. For everyone who exalts himself will be humbled; and everyone who humbles himself will be exalted.

[15](#) They brought to him also little boys, that he might touch them; and his disciples saw them and rebuked them. [16](#) But Jesus called them, and said to them, Permit the children to come to me, and do not stop them; for the kingdom of heaven is for those who are like these. [17](#) Truly I say to you, He who will not receive the kingdom of God like a little boy will never enter into it.

[18](#) And one of the leaders asked him and said to him, O good Teacher, what shall I do to inherit life everlasting? [19](#) Jesus said to him, Why do you call me good? there is no one good, except one, that is God. [20](#) You know the commandments: You shall not kill; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honour your father and your mother. [21](#) He said to him, All these I have obeyed from my boyhood. [22](#) When Jesus heard it, he said to him, You lack one thing; go, sell everything you have, and give it to the poor, and you will have a treasure in heaven; and come and follow me. [23](#) But when he heard these things, he felt sad, because he was very rich. [24](#) And when Jesus saw that he felt sad, he said, How difficult it is for those who have wealth to enter into the kingdom of God! [25](#) It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God. [26](#) Those who heard it said to him, Who then can be saved? [27](#) But Jesus said, Those things which are impossible to men are possible to God. [28](#) Simon Peter said to him, Behold we have left everything and followed you. [29](#) Jesus said to him, Truly I say to you, that there is no man who leaves houses, or parents, or brothers, or wife, or children for the sake of the kingdom of God, [30](#) Who will not receive many times more at this time, and in the world to come life everlasting.

[31](#) Then Jesus took the twelve and said to them, Behold, we are going up to Jerusalem, and all things which are written by the prophets concerning the Son of man will be fulfilled. [32](#) For he will be delivered to the Gentiles, and they will mock him, and spit in his face. [33](#) And they will scourge him, and curse him, and kill him; and on the third day he will rise again. [34](#) But they understood not one of these things; and this saying was hidden from them, and they did not know these things which were spoken to them.

[35](#) And when he drew near Jericho, a blind man was sitting by the roadside and begging. [36](#) And he heard the voice of the people passing, and asked, Who is this? [37](#) They said to him, Jesus the Nazarene is passing. [38](#) And he cried and said, O Jesus, son of David, have mercy on me. [39](#) And those who were going before Jesus rebuked him, to keep quiet; but he cried the more, O son of David, have mercy on me. [40](#) So Jesus stood still, and commanded to call him to him; and as he came near him he asked him, [41](#) And said to him, What do you wish me to do for you? He answered and said, My Lord, that I may see. [42](#) And Jesus said to him, See; your faith has healed you. [43](#) And he saw immediately, and followed him, and praised God; and all the people who saw it, gave praise to God.

Luke 19

<http://www.studyLight.org/bible/glt/luke/19.html>

[1](#) AND when Jesus entered and passed through Jericho, [2](#) There was a man named Zacchaeus, who was rich and chief of the publicans. [3](#) And he wanted to see who Jesus was; but he could not because of the crowd, for Zacchaeus was small in his stature. [4](#) So he ran ahead of Jesus, and climbed up into a fig tree without leaves, that he might see him, because he was to pass that way. [5](#) When Jesus came to that place, he saw him and said to him, Make haste, come down, O Zacchaeus, for today I must remain in your house. [6](#) And he hastened, and came down, and welcomed him with joy. [7](#) Now when they all saw it,

they murmured, saying, He has entered to stay in the house of a sinner. [8](#) But Zacchaeus rose up and said to Jesus, Behold, my Lord, half of my wealth I will give to the poor; and I will pay fourfold to every man from whom I have extorted. [9](#) Jesus said to him, Today life has come to this house, because he also is a son of Abraham. [10](#) For the Son of man came to seek and save that which was lost.

[11](#) While they were listening to these things, he added and spoke a parable, because he was near Jerusalem, and they were expecting that the kingdom of God would appear at that very hour; [12](#) And he said, A great man of a noble family went to a far country to receive for himself a kingdom, and return. [13](#) And he called his ten servants, and gave them ten pounds, and said to them, Do business until I come back. [14](#) But the people of his city hated him, and sent messengers after him, saying, We do not want him to rule over us. [15](#) And when he received the kingdom and returned, he commanded to call his servants, to whom he had given the money, that he might know what each one of them had gained in business. [16](#) The first one came and said, My lord, your pound has gained ten pounds. [17](#) He said to him, O good servant, because you are found faithful in a little, you will have charge over ten talents.

[18](#) And the second came and said, My lord, your pound has gained five pounds. [19](#) He said to this one also, You also will have charge over five talents. [20](#) And another one came and said, My lord, here is your pound which was with me, which I kept laid up in a purse. [21](#) For I was afraid of you, because you are a harsh man; you pick up what you have not laid down, and you reap what you have not sown. [22](#) He said to him, I will judge you from your own mouth, O wicked servant. You knew me that I am a harsh man, and pick up what I have not laid down, and reap what I have not sown. [23](#) Why then did you not give my money to the exchange, so that when I came I could demand it with its interest? [24](#) And he said to those who stood in his presence, Take away the pound from him, and give it to him who has ten pounds. [25](#) They said to him, Our lord, he has already with him ten pounds. [26](#) He said to them, I say to you, to everyone who has shall be given; and from him who has not, even that which he has will be taken away from him. [27](#) But those my enemies, who were not willing that I should rule over them, bring them here, and kill them before me.

[28](#) And when Jesus had said these things, he went forward to go to Jerusalem. [29](#) And when he arrived at Bethphage and Bethany, on the side of the mountain which is called the Home of Olives, he sent two of his disciples, [30](#) And he said to them, Go to the village which is in front of us; and when you enter it you will find a colt tied up, on which no man has ever ridden; untie it and bring it. [31](#) And if any man should ask you, Why do you untie it? tell him this: Our lord needs it. [32](#) And those who were sent went away, and found just as he had told them. [33](#) And as they were untying the colt, its owners said to them, Why do you untie the colt? [34](#) And they said to them, Our Lord needs it. [35](#) And they brought it to Jesus; and they put their garments on the colt, and they set Jesus on it. [36](#) And as he went on, they spread their garments on the road. [37](#) And when he came near to the descent of the Mount of the Home of Olives, the whole multitude of the disciples began to rejoice, praising God with a loud voice, for all the miracles which they had seen, [38](#) Saying, Blessed is the king who comes in the name of the Lord; peace in heaven and glory in the highest. [39](#) But some of the men of the Pharisees who were in the multitude said to him, Teacher, rebuke your disciples.

[40](#) He said to them, I say to you, that if these should keep silent, the stones would cry out.

[41](#) And when he drew near and saw the city, he wept over it; [42](#) And he said, If you had only known those who are concerned in your peace, even in this your day! but now they are hidden from your eyes.

[43](#) But the days will come to you, when your enemies will surround you, and oppress you from every place, [44](#) And will overthrow you, and your children within you; and they will not leave in you a stone upon a stone; because you did not know the time when you were to be visited. [45](#) And when he entered the temple, he began to put out those who were buying and selling in it; [46](#) And he said to them, It is written, My house is the house of prayer; but you have made it a cave of bandits. [47](#) And he taught every day in the temple. But the high priests and the scribes and the elders of the people sought to get rid of him; [48](#) But they were not able to find what to do to him; for all the people hung around him to hear him.

Luke 20

<http://www.study-light.org/bible/glt/luke/20.html>

[1](#) AND it came to pass on one of the days, while he was teaching the people and preaching in the temple, the high priests and the scribes with the elders rose up against him. [2](#) And they said to him, Tell us by what authority you do these things, and who gave you this authority? [3](#) Jesus answered and said to them, I will also ask you a word, and you tell me; [4](#) The baptism of John, was it from heaven or from men? [5](#) And they reasoned with themselves, saying, If we should say from heaven, he will say to us, Why then did you not believe him? [6](#) And if we should say from men, all the people will stone us; for they regard John as a prophet. [7](#) So they said to him, We do not know whence it is. [8](#) Jesus said to them, Neither will I tell you by what authority I do these things.

[9](#) And he began to say this parable to the people, A man planted a vineyard, and leased it to labourers, and went on a journey for a long time. [10](#) And at the season he sent his servant to the labourers to give him of the fruit of the vineyard; but the labourers beat him and sent him back empty. [11](#) And again he sent another of his servants; but they beat him also, and treated him shamefully, and sent him back empty. [12](#) And again he sent the third one; but they wounded him also, and threw him outside. [13](#) Then the owner of the vineyard said, What shall I do? I will send my beloved son; perhaps they will see him and feel ashamed. [14](#) But when the labourers saw him, they reasoned with themselves, saying, This is the heir; come, let us kill him, and the inheritance will be ours. [15](#) So they cast him out of the vineyard, and killed him. What therefore will the owner of the vineyard do to them? [16](#) He will come and destroy those labourers, and give the vineyard to others. And when they heard it, they said, This will never happen. [17](#) But he looked at them and said, What is it that is written, The stone which the builders rejected, the same became the cornerstone? [18](#) Whoever falls on that stone will be broken; and on whomever it falls it will scatter him. [19](#) The high priests and the scribes sought to lay hands on him that very hour; but they were afraid of the people; for they knew that he had spoken this parable against them.

[20](#) So they sent spies disguised as righteous men, to ensnare him by a word, and to deliver him to the judge, and then to the authority of the governor. [21](#) So they asked him, and said to him, Teacher, we know that you speak and teach truthfully, and you do not discriminate between men, but you teach the way of God justly. [22](#) Is it lawful for us to pay head-tax to Caesar or not? [23](#) But he understood their craftiness and said, Why do you tempt me? [24](#) Show me a penny. Whose image and inscription are on it? They said, Caesar's. [25](#) Jesus said to them, Give therefore to Caesar that which is Caesar's and to God what is God's. [26](#) And they were not able to get a word from him before the people; and they were amazed at his answer, and kept silence.

[27](#) Then came to him some of the men of the Sadducees, those who say there is no resurrection; and they asked him, [28](#) Teacher, Moses wrote to us, that if a man's brother should die, and has a wife without children, let his brother take his wife and raise up offspring for his brother. [29](#) Now there were seven brothers; the first married and died without children. [30](#) The second married his wife, and he died without children. [31](#) And the third one married her again; and likewise the seven of them; and they died leaving no children. [32](#) And at last the woman also died. [33](#) Therefore at the resurrection to which one of them will she be a wife? for seven of them married her. [34](#) Jesus said to them, The sons of this world marry women, and women are given to men in marriage. [35](#) But those who are worthy of the other world, and the resurrection from the dead, neither take women in marriage nor are women given in marriage to men. [36](#) For they cannot die again, because they are like angels; and they are sons of God, because they are sons of the resurrection. [37](#) Now concerning the resurrection of the dead, even Moses pointed out; for he referred to it at the Bush when he said, The Lord God of Abraham, and the God of Isaac, and the God of Jacob. [38](#) God is not the God of the dead but of the living; for all live to him.

[39](#) And some of the men of the scribes answered and said to him, Teacher, you have well said. [40](#) And they did not dare again to question him concerning anything. [41](#) And he said to them, How can the scribes say concerning the Christ, that he is son of David? [42](#) And yet David said in the book of Psalms, The Lord said to my Lord, Sit at my right hand, [43](#) Until I put down your enemies under your feet. [44](#) If, therefore David calls him my Lord, how then can he be his son? [45](#) And while all the people were listening, he said to his disciples, [46](#) Beware of the scribes, who like to walk in long robes, and love to be greeted in the streets, and the chief seats in the synagogues, and the high places at the banquets; [47](#) Those who embezzle the property of widows with the pretence that they make long prayers; they will receive a greater judgment.

Luke 21

<http://www.studyLight.org/bible/glt/luke/21.html>

[1](#) JESUS then looked at the rich men who were casting their offerings into the treasury. [2](#) And he also saw a poor widow, who cast in two pennies. [3](#) And he said, Truly I say to you, that this poor widow has cast in more than every man. [4](#) For all these cast into the house of the offerings of God of their abundance; but she of her poverty cast in everything she had earned.

[5](#) While some men were talking about the temple, that it was adorned with beautiful stones and gift offerings, Jesus said to them, [6](#) These things which you see, the days will come when not a stone will be left upon a stone, which will not be torn down. [7](#) And they asked him, saying, Teacher, when will these things happen? and what is the sign when these things are about to happen? [8](#) He said to them, Be careful that you may not be deceived; for many will come in my name, and say, I am the Christ; and the time is near; but do not follow them. [9](#) And when you hear of wars and revolutions, do not be afraid; for all these things must first come to pass; but the end is not yet. [10](#) For nation will rise against nation, and kingdom against kingdom. [11](#) And there will be great earthquakes in different places, and famines and plagues; and there will be alarming sights, and great signs will appear from heaven; and the winters will be severe. [12](#) But before all these things, they will lay hands on you, and persecute you, and deliver you to the synagogues and the prisons; and they will bring you before kings and governors for the sake of my name. [13](#) It will be to you for a testimony.

[14](#) Treasure it in your heart, and do not try to learn what to answer. [15](#) For I will give you a mouth and wisdom, which all your enemies will not be able to withstand. [16](#) You will be delivered up even by your parents and brothers, and your relatives and friends; and they will put some of you to death. [17](#) And you will be hated by every man because of my name. [18](#) And yet not a hair of your head will be lost. [19](#) By your patience you will gain your souls.

[20](#) But when you see Jerusalem surrounded by an army, then know that its destruction is at hand. [21](#) Then let those who are in Judaea flee to the mountain; and let those who are within it flee; and let those who are in the fields not enter into it. [22](#) For these are the days of vengeance, so that everything which is written must be fulfilled. [23](#) But woe to those who are with child, and to those who give suck in those days! For there will be great distress in the land, and wrath to this people. [24](#) And they will fall by the edge of the sword, and they will be taken captive to every country; and Jerusalem will be trodden under the feet of the Gentiles, until the time of the Gentiles comes to an end. [25](#) And there will be signs in sun and moon and stars; and on Earth distress of the nations, and confusion because of the roaring of the sea; [26](#) And upheaval that takes life out of men, because of fear of what is to come on Earth; and the powers of the universe will be shaken. [27](#) Then they will see the Son of man coming in the clouds, with a large army and great glory. [28](#) But when these things begin to happen, have courage, and lift up your heads; because your salvation is at hand.

[29](#) And he said to them a parable, Look at the fig tree and all the trees; [30](#) When they put forth leaves, you immediately understand by them that the summer is near. [31](#) Even so you also, when you see these things happen, know that the kingdom of God is near. [32](#) Truly I say to you, This generation will not pass away until all these things happen. [33](#) Heaven and Earth will pass away, but my words shall not pass away. [34](#) But take heed to yourselves, that your hearts may not become heavy by extravagance, and drunkenness, and worries of this world, and that day come suddenly upon you. [35](#) For like a downpour it will entrap all those who dwell on the face of all the Earth. [36](#) Therefore keep watch all the time and pray, so that you may be worthy to escape all these things which are to happen, and that you may stand before the Son of man. [37](#) During the day he taught in the temple; and at night he went out, and lodged in the mountain, which is called the Home of Olives. [38](#) And all the people came ahead of him to the temple, to hear him.

Luke 22

<http://www.studyLight.org/bible/glt/luke/22.html>

[1](#) NOW the feast of unleavened bread, which is called the passover, was at hand. [2](#) And the high priests and the scribes sought how to kill him; but they were afraid of the people. [3](#) But Satan had taken possession of Judas who is called of Iscariot, who was of the number of the twelve. [4](#) So he went away, and spoke with the high priests and the scribes and officers of the temple, about delivering him to them. [5](#) And they were glad and promised to give him money. [6](#) And he agreed with them, and sought an opportunity to deliver him to them in the absence of the people.

[7](#) Then the day of unleavened bread came, on which it was the custom to kill the passover lamb. [8](#) So Jesus sent Peter and John, and said to them, Go and prepare the passover for us to eat. [9](#) They said to him, Where do you wish us to prepare? [10](#) He said to them, Behold, when you enter the city, you will meet a man carrying a skin full of water; follow him. And wherever he enters, [11](#) Say to the master of the house, Our Teacher says, Where is the guest room, where I may eat the passover with my disciples?

[12](#) And behold, he will show you an upper room, large and furnished; there make ready. [13](#) And they went and found just as he had said to them; and they prepared the passover. [14](#) And when the time came, Jesus came and sat down, and the twelve apostles with him. [15](#) And he said to them, I have desired with desire to eat this passover with you before I suffer; [16](#) For I say to you, that henceforth, I will not eat it, until it is fulfilled in the kingdom of God. [17](#) And he took the cup and gave thanks and said, Take this, and divide it among yourselves. [18](#) For I say to you, I will not drink of the fruit of the vine until the kingdom of God comes. [19](#) And he took bread and gave thanks and broke it, and gave it to them and said, This is my body, which is given for your sake; this do in remembrance of me. [20](#) And likewise also the cup, after they had eaten the supper, he said, This is the cup of the new covenant in my blood, which is shed for you.

[21](#) But behold, the hand of him who is to betray me is on the table. [22](#) And the Son of man will go, just as he has been destined; but woe to the man by whose hand he will be betrayed! [23](#) And they began to enquire among themselves, which one of them was to do this act. [24](#) There was also a dispute among them, as to who is the greatest among them. [25](#) Jesus said to them, The kings of the Gentiles are also their owners; and those who rule over them are called benefactors. [26](#) But not so with you; but he who is great among you, let him be the least, and he who is a leader be like a minister. [27](#) For who is greater, he who sits down or he who serves? Is it not he who sits down? but I am among you as one who serves. [28](#) You are those who have remained with me, throughout my trials. [29](#) And I promise you, just as my Father has promised me, a kingdom, [30](#) That you may eat and drink at the table in my kingdom; and you will sit on chairs, and judge the twelve tribes of Israel. [31](#) And Jesus said to Simon, Simon, behold Satan wants to sift all of you as wheat; [32](#) But I have made supplication for you that your faith may not weaken; and even you in time will repent, and strengthen your brethren. [33](#) Simon said to him, My Lord, I am ready with you, even for the prison and for death. [34](#) Jesus said to him, I say to you, Simon, the cock will not crow today, until you have denied three times that you know me. [35](#) And he said to them, When I sent you out without purses, and without bags, and shoes, did you lack anything? They said to him, Not a thing. [36](#) He said to them, From now on he who has purses, let him take them, and the bag likewise; and he who has no sword, let him sell his robe and buy for himself a sword. [37](#) For I say to you, that this which is written must be fulfilled in me, He will be numbered among the wicked; for all the things concerning me will be fulfilled. [38](#) And they said to him, Our Lord, behold here are two swords. He said to them, That is enough.

[39](#) And he went out and went away, as it was his custom, to the Mount of the Home of Olives; and his disciples also followed him. [40](#) And when he arrived at a place, he said to them, Pray that you may not enter into temptation. [41](#) And he separated from them, about the distance of a stone's throw, and he kneeled down, and prayed, [42](#) Saying, O Father, if you will, let this cup pass from me; but not as I will, but your will be done. [43](#) And there appeared to him an angel from heaven, to strengthen him. [44](#) And he was in fear, and prayed earnestly; and his sweat became like drops of blood; and he fell down upon the ground. [45](#) Then he rose up from his prayer, and came to his disciples, and found them sleeping because of distress. [46](#) And he said to them, Why do you sleep? rise and pray that you may not enter into temptation.

[47](#) While he was still speaking, behold, a multitude, and he who is called Judas, one of the twelve, coming before them; and he drew near to Jesus and kissed him. For this was the sign he had given them, He whom I kiss, it is he. [48](#) Jesus said to him, Judas, do you betray the Son of man with a kiss? [49](#) When those who were with him saw what happened, they said to him, Our Lord, shall we smite them with

swords? [50](#) And one of them struck the servant of the high priest, and cut off his right ear. [51](#) But Jesus answered and said, It is enough for the present. And he touched the ear of him who was wounded, and healed it. [52](#) And Jesus said to the high priests and the elders and the officers of the temple, who had come against him, Have you come out against me to arrest me with swords and staves, as if you were against a bandit? [53](#) I was with you every day in the temple, and you did not even point your hands at me; but this is your turn, and the power of darkness.

[54](#) And they arrested him, and brought him to the house of the high priest. And Simon followed him afar off. [55](#) And they kindled a fire in the midst of the courtyard, and they sat around it; and Simon also sat among them. [56](#) And a young woman saw him sitting by the fire, and she looked at him and said, This man also was with him. [57](#) But he denied, and said, Woman, I do not know him. [58](#) And after a little while, another saw him, and said to him, You also are one of them. But Peter said, I am not. [59](#) And after an hour, another one argued and said, Truly, this man also was with him; for he is also a Galilean. [60](#) Peter said, Man, I do not know what you are saying. And immediately while he was still speaking, the cock crew. [61](#) And Jesus turned and looked at Peter. And Simon remembered the word of our Lord, that he said to him, Before the cock crows you will deny me three times. [62](#) And Simon went outside and wept bitterly.

[63](#) And the men who held Jesus mocked him, [64](#) And they covered his head, and smote him on his face, saying, Prophecy, who has struck you. [65](#) And many other things they blasphemed and said against him. [66](#) As soon as it was daybreak, the elders and the high priests and the scribes gathered together, and brought him up to their council chamber. [67](#) And they said to him, If you are the Christ, tell us. He said to them, If I tell you, you will not believe me. [68](#) And if I ask you, you will not answer me nor release me. [69](#) From henceforth the Son of man will sit at the right hand of the power of God. [70](#) And they all said, Are you then the Son of God? Jesus said to them, You say that I am. [71](#) And they said, Why then do we need witnesses? for we have heard it from his own mouth.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

September 5, 1915 – Luke

Book of Truths

www.lulu.com

I never wrote that Jesus commanded his disciples to believe that the wine was his blood or the bread his body, and to eat and drink these things in remembrance of him. How this interpolation could have been made I do not know, but will observe that the same things are said in all the four Gospels, and this saying must have been derived from a common source, and that must have been the minds of those who pretended to copy the Gospels.

I tell you now that this saying, that the blood of Jesus saves from sin, is not true, and if men depend upon this blood for their salvation they will never be saved, but will enter the spirit world in all their sins, and will be surprised to learn that Jesus is not waiting to receive them in his arms and carry them to the mansions prepared for the truly redeemed of the sons of men. I know that a vast number of the members of the various churches believe this harmful doctrine, and that as a consequence, many persons claiming to be Christians will realize that their sins have not been forgiven them when they come into the spirit world.

Sometime, as these writings continue, I will point out the errors of my Gospel to an extent that will show you the fact of what great additions and misinterpretations have been made thereto.

I will stop now. Your brother in Christ – Luke

Luke 23

<http://www.studylight.org/bible/glt/luke/23.html>

1 THEN the whole company of them rose up, and brought him to Pilate; 2 And began to accuse him, saying, We found this man misleading our people, and forbidding to pay the head-tax to Caesar; and he says concerning himself that he is a King, even the Christ. 3 Pilate asked him and said, Are you the king of the Jews? He said to him, You say that. 4 Then Pilate said to the high priests and the people, I cannot find any fault against this man. 5 But they shouted and said, He has stirred up our people, teaching throughout Judaea, and beginning from Galilee even to this place. 6 When Pilate heard the name Galilee, he asked if the man was a Galilean. 7 And when he knew that he was under the jurisdiction of Herod, he sent him to Herod, because he was in Jerusalem in those days. 8 When Herod saw Jesus he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things concerning him; and he hoped to see some miracle by him. 9 And he asked him many words; but Jesus gave him no answer. 10 But the high priests and the scribes stood, and accused him bitterly. 11 And Herod and his soldiers insulted him, and mocked him, and dressed him in a scarlet robe, and sent him to Pilate. 12 And that day Pilate and Herod became friends with each other; for there was a longstanding enmity between them.

13 Then Pilate called the high priests and the leaders of the people, 14 And he said to them, You brought me this man, as if he were misleading your people; and behold, I have examined him before your own eyes, and I have found no fault in this man concerning all that you accuse him. 15 Not even has Herod; for I sent him to him; and behold, he has done nothing worthy of death. 16 I will therefore chastise him, and release him. 17 For there was a custom to release to them one at the feast. 18 But all the people cried out saying, Get rid of him, and release to us Bar-Abbas; 19 Who because of sedition and murder which had happened in the city, was cast into prison. 20 Again Pilate spoke to them, desiring to release Jesus. 21 But they cried out, saying, Crucify him, crucify him. 22 And he said to them the third time, What evil has he done? I have found nothing in him, worthy of death; I will therefore chastise him, and release him. 23 But they persisted with loud voices, and asked to crucify him. And their voice and that of the high priests prevailed. 24 Then Pilate commanded to have their request granted. 25 So he released to them the one who because of sedition and murder was cast into prison, whom they asked for; and he delivered Jesus to their will.

26 And while they took him away, they laid hold of Simon, a Cyrenian, who was coming from the field, and they placed the end of the cross on him, to carry it with Jesus. 27 And many people followed him, and the women who were mourning and wailing over him. 28 But Jesus turned to them and said, O daughters of Jerusalem, do not weep over me; but weep over yourselves, and over your own children. 29 For behold, the days are coming, in which they will say, Blessed are the barren, and the wombs that never gave birth, and the breasts that never gave suck. 30 Then they will begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things with the green wood, what will be done with dry wood?

[32](#) And there were coming with him two others, malefactors, to be put to death. [33](#) And when they came to a place which is called The Skull, they crucified him there, and the malefactors, one on his right and one on his left. [34](#) And Jesus said, O Father, forgive them, for they know not what they are doing. And they divided his garments and cast lots over them. [35](#) The people stood looking on. And even the leaders of the synagogue mocked him, and said, He saved others; let him save himself, if he is the Christ, the chosen one of God. [36](#) And the soldiers ridiculed him, as they came near him and offered him vinegar, [37](#) Saying to him, If you are the king of the Jews, save yourself. [38](#) There was also an inscription which was written over him, in Greek and Roman, and Hebrew, THIS IS THE KING OF THE JEWS.

[39](#) Now one of the malefactors who were crucified with him, blasphemed against him, saying, If you are the Christ, save yourself and save us also. [40](#) But the other rebuked him, and said to him, Do you not fear even God, for you are also in the same judgment? [41](#) And ours is just, for we are paid as we deserve and as we have done; but he has done nothing wrong. [42](#) And he said to Jesus, Remember me, my Lord, when you come in your kingdom. [43](#) Jesus said to him, Truly I say to you today, you will be with me in Paradise.

[44](#) Now it was about the sixth hour, and darkness fell upon the whole Earth, until the ninth hour. [45](#) And the sun was darkened, and the door curtains of the temple were torn in the centre. [46](#) Then Jesus cried with a loud voice and said, O my Father, into thy hands I commit my spirit. He said this and passed away. [47](#) When the centurion saw what had happened, he praised God and said, Truly this was a righteous man. [48](#) And all the people who were gathered together to see this sight, when they saw what had happened, returned, beating their breasts. [49](#) And all the acquaintances of Jesus stood afar off, and the women who had come with him from Galilee, and they were beholding these things.

[50](#) There was a man named Joseph the counsellor of Arimathaea, a city of Judaea, a good and righteous man. [51](#) He did not agree with their wishes and their actions; and he waited for the kingdom of God. [52](#) He went to Pilate and asked for the body of Jesus. [53](#) And he took it down and wrapped it in fine linen, and laid it in a hewn tomb, in which no one was ever laid. [54](#) This was a Friday, and the sabbath was approaching. [55](#) The women who had come with him from Galilee were near, and they saw the tomb, and how his body was laid. [56](#) And they returned and prepared spices and perfumes. And on the sabbath they rested, as it is commanded.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

December 5, 1915 – Luke

Book of Truths

www.lulu.com

The soul of man, which is that part of him that is made in the image of God, although it may be unconsciously, is longing for that which will make such image become substance, with its resultant happiness and joy. Yet you will not find that any spiritualist teaches or attempts to teach how or in what way such substance may be acquired, or the fact that there is such a substance. They do not know that the Divine Love, coming through the working of the holy spirit, is the only thing that can enable the image to be transformed into the substance, and hence they cannot teach the truths, and as a consequence, the longings of a man's soul are never satisfied by the teachings of spiritualism.

Spiritualism, with all the truths that belong to it, is the true religion of the universe and one which would prove more effective in bringing men into a state of reconciliation with the Father than all other religions combined. But it is powerless and without drawing power as a religion because it has not the teachings which show men the way to God's love and to the satisfying of the soul's longings.

Why the great revelation of this truth has been delayed to spiritualists so long, I do not know, except it may be that mankind was not ready to receive it before; but now the time has come, and false beliefs of the orthodox churches, and the want of belief of the spiritualists, will both disappear and men be made free and the possessors of the combined truths of spiritualism and the existence of the Divine Love, which brings to them not only happiness and peace, but immortality.

Luke 24

<http://www.study-light.org/bible/glt/luke/24.html>

1 AND on the first day of the week, early in the morning, while it was yet dark, they came to the tomb, and brought the spices which they had prepared; and there were with them other women. 2 And they found the stone rolled away from the tomb. 3 And they entered in, but they did not find the body of Jesus. 4 And it came to pass as they were confused about this, behold, two men stood above them, and their garments were shining; 5 And they were afraid, and bowed their faces to the ground; and they said to them, Why do you seek the living among the dead? 6 He is not here, he has risen; remember that he spoke to you while he was in Galilee, 7 Saying, that the Son of man had to be delivered into the hands of sinful men, and be crucified, and rise again on the third day. 8 And they remembered his words. 9 And they returned from the tomb, and told all these things to the eleven and to the rest. 10 They were Mary of Magdala, and Joanna, and Mary the mother of James, and the rest who were with them, who told these things to the apostles. 11 And these words appeared in their eyes as delusions; and they did not believe them. 12 But Simon rose up and ran to the tomb; and he looked in and saw the linen laid by itself, and he went away wondering in himself concerning what had happened.

13 And behold two of them were going on that day to a village called Emmaus, about six miles from Jerusalem. 14 They were talking with each other concerning all these things that had happened. 15 And while they were speaking and asking each other, Jesus came and overtook them, and walked with them. 16 But the sight of their eyes was holden, so that they could not recognize him. 17 And he said to them, What are these words that you are discussing with each other, as you walk, and are sad? 18 One of them, named Cleopas, answered and said to him, Are you a stranger alone from Jerusalem, that you do not know what has happened in it in these days? 19 He said to them, What things? They said to him, About Jesus of Nazareth, a man who was a prophet, mighty in word and deed before God and before all the people. 20 And the high priests and the elders delivered him up to the judgment of death, and they crucified him. 21 But we were hoping that he was the one to save Israel; and behold, it is three days since all these things happened. 22 And some of our women also amazed us, for they went early to the tomb; 23 And when his body was not found, they came, and said to us, We saw angels there, and they said that he is alive. 24 And some of our men also went to the tomb, and they found it so, as the women had said; but they did not see him.

25 Then Jesus said to them, O dull-minded heavy-hearted, slow to believe all that the prophets have spoken. 26 Did not Christ have to suffer all these things, and to enter into his glory? 27 And he began from Moses and from all the prophets, and interpreted to them from all the scriptures concerning

himself. [28](#) And they drew near to the village, to which they were going; and he made them think that he was going to a far place. [29](#) But they urged him and said, Remain with us; because the day is spent and it is near dark. So he entered to stay with them. [30](#) And it came to pass, as he sat at meat with them, he took bread and blessed it, and broke it, and gave it to them. [31](#) And immediately their eyes were opened and they recognized him; and he was taken away from them. [32](#) And they said one to another, Were not our hearts heavy within us, when he spoke with us on the road, and interpreted the scriptures to us? [33](#) And they rose up that very hour and returned to Jerusalem; and they found the eleven gathered together, and those who were with them, [34](#) Saying, Truly our Lord has risen, and he has appeared to Simon. [35](#) And they also reported those things that happened on the road, and how they knew him as he broke the bread.

[36](#) And while they were discussing these things, Jesus stood among them, and said to them, Peace be with you; it is I; do not be afraid. [37](#) And they were confused and frightened, for they thought they saw a spirit. The walk to Emmaus. [38](#) Jesus said to them, Why do you tremble? and why do thoughts arise in your hearts? [39](#) Look at my hands and my feet, that it is I; feel me and understand; for a spirit has no flesh and bones, as you see I have. [40](#) When he said these things, he showed them his hands and his feet. [41](#) And as they still did not believe because of their joy, and they were bewildered, he said to them, Have you anything here to eat? [42](#) They gave him a portion of a broiled fish, and of a honeycomb. [43](#) And he took it, and ate before their eyes. [44](#) And he said to them, These are the words which I spoke to you when I was with you, that everything must be fulfilled which is written in the law of Moses, and in the prophets, and in the psalms, concerning me. [45](#) Then he opened their mind to understand the scriptures. [46](#) And he said to them, Thus it is written, and it was right that Christ should suffer, and rise from the dead on the third day; [47](#) And that repentance should be preached in his name for the forgiveness of sins among all nations; and the beginning will be from Jerusalem. [48](#) And you are witnesses of these things. [49](#) And I will send upon you the promise of my Father; but you remain in the city of Jerusalem, until you are clothed with power from on high.

[50](#) And he took them out as far as Bethany, and he lifted up his hands and blessed them. [51](#) And it came to pass, while he blessed them, he parted from them, and went up to heaven. [52](#) And they worshipped him, and returned to Jerusalem with great joy; [53](#) And they were always in the temple,

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

June 4, 1916 – Luke

Book of Truths

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I am here, Luke, writer of the third Gospel that was

I desire tonight to write a short message on the question: **What is the use in believing in the sacrifice of Jesus on the cross as a salvation from sin?**

I know that this belief is at the foundation of the so-called Christian religion and is the cornerstone of most of the churches as they now exist, but as such a belief is false and does not effectuate the object claimed for it, **I must declare the utter uselessness of such a belief and the great harm it is doing to mankind.**

A thing is just what its internal qualities make it. I mean by this, what the ingredients of its composition causes it to really be, and these ingredients cannot be supplied unless they have in themselves, an existence of those qualities which are sufficient to make that composition just what is necessary and required to produce the thing in its genuine substance.

This applies to things of the soul, and unless the qualities of the soul are such as to eliminate the elements of sin and everything that prevents that soul from coming into harmony with the laws of God, that soul will continue in sin and separation from the divine nature of the Father.

The soul is in each individual an entity which is distinct and separate from the soul of every other man, and is dependent for its qualities, not in what that other man may do or not do, but upon that which will make those qualities like, or in substance the same as the qualities of that thing which is desired or sought for, as a necessary acquirement in making the substance of that possessed and that desired, similar.

According to the belief of which I speak, the sacrifice mentioned causes the salvation of man by appeasing the wrath of God and lifting from man the condemnation under which he was suffering, and by accomplishing such an object man became a new creature in his soul qualities, and was given the qualities that are required to make him like unto the Father, and therefore, he (man) has nothing further to be done for him in order to relieve him entirely from the possession of this sin, and from the demands of God; the sacrifice is sufficient to bring about these results.

But as we have told you, and as even the followers or possessors of these beliefs assert, love is the great necessity to effectuate the union between God and man, and this love must dwell in the soul of man as well as in the bosom of the Father, waiting its bestowal on man. The Divine Love can be obtained only by sincere seeking on the part of man, and no other way is provided by which it can be obtained. The sacrifice or the shedding of blood does not cause the inflowing of this love into the souls of men, and the mere fact, even if it were true, that an angry God had been appeased, or debt paid (or a mortal is redeemed) would not cause this love to become a part of the souls of men.

I know that it is asserted that these things, in some mysterious way, reconciles God to man, and thereby causes the acceptance of man by God, and when that is done, all the sins and depravity of a man's soul immediately become no longer a part of his soul's qualities, and the soul is perfected and its condition is that which enables it to become of a nature like that of the Father.

But a difficulty with this conclusion is that only Jesus and God are the one that are participating in this great work of redemption, and man is eliminated from the necessity of doing anything, except to believe that the sacrifice is sufficient to cause his full salvation, and all that it means. How this belief that the sacrifice or the flowing of the blood can make a sinful soul pure, or become a partaker of the divine nature of the Father, has never been explained by the teachers of the Christian doctrines in any way that is consonant with reason, and cannot be so explained, for the one reason that is of itself sufficient, and that is, that the sacrifice does not work such a consummation.

No one man, not even Jesus, can do the work of another or for another that will produce the results necessary to insure the reconciliation mentioned. It is claimed that Jesus died to save all men from their sins, or that "he that believeth on the name of Jesus shall be saved from their sins." But the question

again arises, how—in what way? Can it be argued that his death made the impure man clean, even though he believed it did? Can his blood shed on Calvary cleanse the soul of any man? I know that it is claimed that in some mysterious way it does, but no one explains the how. Can anyone of the great theological teachers tell you by what mysterious or other process this blood operates on the mercy or love of God, so that the sinner is saved from his sins or from the penalties which the violation of God's laws entail? I know that they cannot, and for the same reason as before stated that the blood does not accomplish these results.

Then what is the use in accepting such belief when it cannot be understood or explained, and is the blindest of blind beliefs of mortals?

No; no sacrifice of Jesus, no shedding of his blood and no vicarious atonement as it is called, can save a human soul from sin, or bring it into the love of the Father, or cause it to become a partaker of the divine nature. We have already in previous messages declared and explained to you what and what only brings to men salvation, and I will not here repeat, but will say this, that “except a man be born again, he cannot enter into the Kingdom of Heaven.” Nothing less is sufficient and nothing added to can in any way bring about man's salvation.

I will not write more tonight, as what I have said should cause men to think and understand upon what false and baseless foundation they stand when they rely upon the belief in Jesus' sacrifice to save them from their sin.

*With all my love and blessings I will say, goodnight.
Your brother in Christ – Luke*

Note: Following the writings of James Moncrief, one could consider that any reference to the Father, by other relevant writers, may be read as a reference to ‘our Mother and Father’. Further, when considering soul healing, then reference to Divine Love could be referred to as ‘Feeling Healing with Divine Love’.

By living true to ourselves, true to our feelings, we are living true to God. It's that simple.

ATONEMENT

December 30, 1915 – Luke
I am here, Luke

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I come tonight to tell you of a truth that is of very great importance to you and to mankind, and desire that you shall be very careful in receiving what I may say. I am in a condition of love that enables me to know whereof I write and to cause what I may say to be accepted by you as true. I want to tell you that the Love of which we have been writing is the only Love that can make a spirit or man at one with the Father, and this my theme – *the atonement*.

This word as used in the Bible and interpreted by the churches and the commentators on the Bible, carries with it a meaning of some price being paid by Jesus for the redemption of mankind from their sins and from the punishment that they will have to undergo because of having committed sin; and also, the idea that God, as an angry and insatiable God, was waiting for the price to be paid in order for His wrath to become satisfied and for man to stand before him acquitted of sin and the consequences of disobedience.

This price, according to the teachings of the churches and the persons named, must have been paid by one who in his goodness and purity was capable of paying this price; that is one who had in him such inherent qualities, and by his sacrifices was of such inherent worth as to satisfy the requirements of the demands of this angry God whose laws had been disobeyed. And they also teach that the only way by which such price could have been paid, was by the death on the cross of Jesus, who was the only person in all creation that possessed these qualities sufficiently to meet these requirements; and that by his death and the shedding of his blood the sins were atoned for and God was satisfied.

This is the orthodox belief of the atonement and plan of salvation—in short, a perfect human being free from all sin, a death on the cross and a shedding of blood, which was necessary that the sins of mortals might be washed away and their souls made clean and fitted to become a part of the great family of God.

But all this conception of the atonement is wrong and not justified by any teaching of the Master, or by any of the true teachings of the disciples to whom he had explained the plan of salvation and what the atonement means.

I know that in various parts of the New Testament it is said that the blood of Jesus washes away all sin, and that his death on the cross satisfies the Father's demand for justice; and therein there are many similar expressions conveying the same idea. But these sayings of the Bible were never written by the persons to whom they are ascribed, but by writers who, in their various translations and alleged reproductions of these writings, added to and eliminated from the writings of the original writers, until the Bible became filled with these false doctrines and teachings.

The writers of the Bible, as it now stands, were persons who belonged to the church which was nationalized about the time of Constantine, and as such, had imposed upon them the duty of writing such ideas as the rulers or governors of this church conceived should be incorporated in the Bible for the purpose of carrying out their ideas in order to serve the interests of the church, and to give it such temporal power as it never could have had under the teachings and guidance of the pure doctrines of the Master.

For nearly two thousand years this false doctrine of the atonement has been believed in and accepted by the so called Christian churches, and has been promulgated by these churches as the true doctrine of Jesus and the one upon which the salvation of man depends; and the consequences have been that men have believed that the only things necessary to their salvation and reconciliation to God, were the death of Jesus and the washing away of their sins by the blood shed on Calvary.

If men only knew how futile his death was and how inefficacious his blood is to wash away sin and pay the debt to the Father, they would not rest in the assurance that all they have to do is to believe in this sacrifice and this blood, but would learn the true plan of salvation and make every effort in their power to follow that plan, and as a consequence, have their souls developed so that they would come into harmony with the Father's love and laws.

Atonement, in its true meaning, never meant the payment of a debt or the appeasing of the wrath of God, but simply the becoming at-one with Him in those qualities that will insure to men the possession of His love and the immortality that Jesus brought to light. The sacrifice of Jesus could have no possible effect upon the condition of man's soul qualities, and neither could the blood shedding make a vile and sinful soul pure and free from sin.

God's universe is governed by laws as immutable as they are perfect in their workings, and the great thing to be accomplished by the plan which He provided for the redemption of men, is to have every man come into harmony with these laws, because just as soon as that harmony exists there will be no more discord and sin will not be known to humanity.

And so, only that which will bring man into this harmony can possibly save him from his sins and bring about the at-onement that Jesus and his disciples taught. Man, when created, was endowed with what may be called a natural love, and that love, to the extent of the quality that it possessed, was in perfect harmony with God's universe, and so long as it was permitted to exist in its pure state, was a part of the harmony of the universe; but when it became defiled or impregnated with sin or anything not in accord with God's laws, it became inharmonious and not at one with God, and the only redemption required was the removing of those things that caused the inharmony.

Now, the only way in which this inharmony could be removed was by the natural love becoming again pure and free from that which defiled it. The sacrifice on the cross could not furnish this remedy and neither could the blood atonement accomplish it, because the sacrifice and the blood had no relation to the evil to be remedied.

So I assert, if these things paid the penalty and satisfied God and thereby He had no further claim upon man for any debt supposed to be due Him from man, it necessarily implies that He kept the souls of men in this condition of inharmony and would not permit the same to be removed until His demands for satisfaction and blood had been met; and that then, when He should be appeased, He would permit men by His mere *ipse dixit* [arbitrary statement] to again come in harmony with His laws and the workings of His universe.

In other words, He would be willing to let men remain out of harmony with His universe and the workings of His laws, until He had His demands for sacrifice and blood satisfied. This, as is apparent to

any reasonable man, would be a thing so foolish that no mere man in matters pertaining to his earthly affairs, would adopt as a plan for the redemption of those sons of his who had been disobedient.

I see you have a caller, and will continue later – Luke

January 4, 1916 – Luke

Book of Truths

www.lulu.com

I am here, Luke

I wish to continue my discourse on the subject of the Atonement.

As I was saying unless a man gets into harmony with God in the natural love, which God bestowed upon him, and thereby becomes free from sin and error, there can be no redemption for him, and the death of Jesus and the shedding of his blood cannot cause that harmony. Now what I have heretofore said, relates exclusively to man and his salvation in respect to his condition of becoming perfect in this natural love, which all men have. But this is not the great atonement which Jesus came to Earth to teach men, and the way in which it could be obtained and the effect of its attainment.

As has been told you, in the beginning God conferred upon our first parents not only the natural love but the potentiality of obtaining (by the observance of certain laws and obedience) the Divine Love of the Father, which, when obtained, would make a man a part of divinity itself. And, while it would not make him a god, or the equal of the Father, yet it would give him a divinity that would cause him to receive the substance of God's great love, and not remain the mere image, and, as a consequence, man would become immortal.

God alone is immortal, and every part of Him is immortal, and when men shall obtain in their souls that part of Him which is His greatest attribute – His Divine Love – they will also become immortal, and there-after not subject to death.

The natural love, which was implanted in the souls of all mankind, is not a part of the Divine Love; it is not this Divine Love in a lesser degree even, but is a distinct and separate quality of love and all men possess it; but in many persons it has become contaminated by the sins that flow from the violation of God's laws, so that the redemption, of which I have spoken, is necessary for man, even as the possessor of this natural love only.

But the Divine Love of the Father is a love that has in it, and is wholly composed of the divinity which the Father possesses, and no man can ever become a part of that divinity until he possesses this great love. I know it is said that man is divine because he was created in the image of God, but nothing which is a mere image is ever a part of the substance of which it is the image, and cannot possibly have the qualities of that substance. Commonly speaking, the image may have the appearance and for the ordinary affairs of the mortal life, may serve the purpose of the real until something that arises that demands the production of the real, and then the image will no longer serve the purpose.

Now in the case of the creation of man, he was made in the image of God in one particular only, and that in the matter of soul appearance. His physical or spiritual body was not in the image of God, for God has no such bodies, and only the soul of man is in the image of God, the Great Oversoul. And so long as

man remains a mere image of the Father, he will never be more than the mere man that he was at the time of his creation, and the substance of the Father will never become a part of him; and while the substance is divine, the image can never become divine until it becomes transformed into the substance.

At man's creation a plan was formed by which that image might become a thing of substance, and there was given to man, the possessor of the image, the potentiality of obtaining the substance. But man, through his disobedience or failure to comply with or follow out the requirements of the plan provided, forfeited this potentiality which had been conferred upon him, and thereby lost the possibility of having the image transformed into the substance which was absolutely necessary in order for him to ever become the possessor of any part of the Father's divinity. And when men call themselves divine they assert that which is not true, but which, since the coming of Jesus to Earth, may become true.

I will not recite what this disobedience of our first parents was, or in what way they lost the great potentiality of becoming divine, but will only say, that when by their disobedience they forfeited this potentiality, it was taken from them by God, and His decree that in the day they should commit the act of disobedience they should surely die, was carried out and they died; not the material bodies died nor their spiritual bodies died, nor their souls, for men continued to live in their physical bodies for many years after the day of disobedience, and their spirit bodies and souls never died, for they still live. But what died and what the sentence passed upon them affected was the potentiality of receiving the substance, which would make them divine and immortal. This potentiality was taken from them and never restored during the long centuries from the time of its death until the coming of Jesus.

That part of the divine nature, or that divine attribute, which was the object of this potentiality and which would make man a part of the divine nature and immortal, was the Divine Love of the Father and nothing else. And if our first parents through their obedience had received this Divine Love, never would mortality as to the soul have existed on Earth, and neither sin or a want of atonement with the Father. But disobedience came and death of the possibility of becoming immortal ensued, and man remained mere man, only an image of the Father and nothing more. No man in all the long ages that I have mentioned ever had anything more or greater in his nature than the natural love of which I have spoken; and even as to that, man so abused and defiled it, until at a time he became an outcast from the Father as to this love. In other words, he man, buried it so deeply under his acts of sin and the violation of those laws of God which control this natural love, that he appeared to be forsaken by the Father, even as a mere human being.

But in the history of what is called "God's chosen people," the Jews, it appears that time and time again these people became such aliens from God in this natural love, that men, possessed of this love in a purer state than were the common people were used by the forces of the spirit world to call these people to a realization of their obligations to God arising out of the gift of the natural love. None of the prophets – neither Moses nor Elijah, nor any of the others – was possessed of this Divine Love, but merely of the natural love in a purer state than were the people to whom they delivered their messages.

But in God's own time and in accordance with His mercy and plan, He rebestowed upon man this great potentiality of which I speak, so that men should again have the privilege of becoming at-one with Him. And to declare the rebestowal of this great gift, Jesus was sent to Earth in the form of man conceived and born as other men, but without sin. It was at the time of Jesus' coming the great gift was rebestowed upon both mortals and spirits of mortals then living in the spirit world, and they all, spirits

and mortals, received the privilege of becoming at-one with the Father through the plan of salvation that He had revealed to Jesus, and which Jesus taught in his ministry during the short years of his earthly life, and which he is still teaching.

There is no other way in which man can become at-one with the Father – in which the image can be transformed into the substance – than the way that Jesus taught, but which seems not to have been understood by men after the church became a church of temporal power, and after the Bible or the writings of the apostles were emasculated and the thoughts and desires of men interpolated in the place of the Gospel of peace and salvation. Yet there is in the Gospel of John one declaration of the true plan of salvation, though it is little understood and almost ignored in practical teachings and observances of the churches and their members, and that is: *except a man be born again he cannot enter into the Kingdom of God.*

These words of the new birth are the only words that declare the true doctrine of the atonement. No death of Jesus on the cross, no shedding of blood or washing away of sins by the blood, no paying of any debt and no believing in the name of the Lord Jesus Christ, will bring men into at-onement with the Father and make them partakers of his divine nature or fit them to become inhabitants of His kingdom. Only the new birth is efficacious for this purpose, and no other plan did Jesus ever teach and is not now teaching.

Then what is meant by the *new birth*?

Men in their understanding and interpretation of it differ, and it will do no good for me to recite these different interpretations or what the new birth is not. The important thing is – what it is.

As I have said, the potentiality that was conferred upon our first parents was the privilege of obtaining the divine nature and immortality of the Father by becoming possessed of His great attribute of divinity – the Divine Love. And had our first parents by their obedience received the benefits of this great privilege, they would have been born again, as you and all other mortals, and spirits as well, may now be born again.

Then the new birth is simply the effect of the flowing into the soul of a man of this Divine Love of the Father, and the disappearing of everything that tends to sin and error. As the Divine Love takes possession of the soul, sin and error disappear. The soul becomes of a quality like the great soul of the Father. And the soul of the Father in its quality of love being divine and immortal, so, when the soul of man becomes possessed of this quality of love this soul becomes divine also – and the soul is the man – and then the image becomes the substance, the mortal becomes the immortal, and the soul of man, as to love and hope, becomes a part of the Father’s divinity.

Now to declare this plan of salvation and also the rebestowal of the great gift of the potentiality of the soul, Jesus came to Earth. This was his mission, and none other. As readers of the Bible will remember, and it is a truth, when Jesus was baptized and anointed, and also on the Mount of Transfiguration, the voice of God, as it is written, declared that Jesus was His well beloved son and called to the people to “hear ye him.” Not to believe that he came to die on the cross, not to believe that his blood would bring about the atonement, not to believe in any vicarious atonement or that God in wrath demanded a sacrifice, but only *hear ye him*. And Jesus in all his teachings never taught one of these things, but only

the new birth as I have explained it. This is the only thing necessary to the atonement, and he is still teaching it.

He also taught moral truths affecting the conduct and relation of man to man, and man to God in his natural state, but none of these things or moral teachings were sufficient to bring about the great atonement. There is no doubt that the observance of many of these teachings of morality and of man's conduct towards God will have a tendency to lead men to seek the higher love of the Father and help their souls to get in the condition that will make it easier for this great love to flow into them; but these moral teachings or prescribed conduct will not, of themselves, be sufficient to bring the new birth, and hence the at-onement.

Now Jesus not only taught the necessity for the new birth, but he also taught the way in which it could be obtained, and that way is just as simple and easily understood as the new birth itself. He taught, and is now teaching, that through earnest prayer to the Father, and faith, which makes all aspirations and soul longings things of real existence, and by the holy spirit which is the Father's messenger of love to carry His Divine Love, this love will flow into the souls of men in response to such prayers; and by such faith men will realise its presence, and in this way, and this way only, men will receive the new birth.

This is wholly an individual matter, and without the personal, earnest prayer of the supplicant and faith that comes with the love, a man cannot receive the new birth.

No ceremony of church, no laying on of hands or masses for the souls of the dead will be efficacious to make the man or spirit a new creature in God.

What I have written is the meaning of the atonement as taught by the Master, and as understood by all the redeemed of the Father who are now living in His Celestial heavens, and there is no other atonement possible.

I have written enough and hope I have made it plain to all men the true explanation of the atonement.

We who are inhabitants of the Celestial heavens know the truth of my explanation, both from personal experience and from the other fact, which no spirit in all the universe can deny, that only those who have received this Divine Love of the Father in their souls in sufficient abundance can or do inhabit the Celestial heavens. All other spirits, no matter what their several beliefs may be, live in the lower spiritual spheres and cannot enter the Celestial heavens, unless they seek for and obtain the new birth that Jesus taught, and is still teaching.

So my dear brother, without writing more, I will say goodnight.

Your brother in Christ – Luke

IMMORTALITY

April 23, 1916 – Luke

Book of Truths

www.lulu.com

Only God is immortal. This means that His very qualities and nature are immortal. Among the qualities of His being is the great and important one of love. Without It, God could not be; His existence would be less than that of a God. That being a fact, this great quality of love must be immortal; and into whatever this quality may enter and form a part, that thing is necessarily immortal as well (and in no other way could it become immortal). Then this love of God brings immortality, in the true sense of the term, and when it enters into the soul of man and possesses it, that soul becomes immortal.

Not all things of God's creation are immortal, for in a shorter or longer time they perform the object of their creation, and their existence is no longer required, and they become dissolved into the elements of which they were composed. Man's physical body, for this reason, is not immortal, for after a short life on Earth it dissolves and is no more. His spirit body is primarily of this evanescent character, and it may be that in the course of eternity it will have performed its mission and cease to exist. We do not know this; neither are we assured that it is not true, because it is dependent upon the continuous existence of the soul for its continuous existence, and not all souls will receive a part of the Father's Divine Love (which is the only thing that has within itself this immortality). It may be that at sometime in the future a soul without this love may cease to exist and become no more a creature of the Father.

But this we do know: **Whatever partakes of the Divine Love has in it that which is necessarily immortal, and can no more die than can this love itself, and hence must be immortal.**

So when men speak or teach that all men are immortal, they speak that which they do not know – only God Himself knows that fact. And from the mere exercise of reason men are justified in saying that those men or souls that do not obtain the Divine Love are not immortal.

Now while this question of man's immortality has never been demonstrated to be a fact, yet we do know that that portion of mankind whose souls have received this Divine Love are immortal, and can never cease to exist. And the great comfort and blessing that this possession brings to these souls is that they know that they are immortal, because they know that they possess that quality or nature of God that is immortal, and that as this love can never have an ending, neither can that into which it has entered and found a lodgement.

November 5, 1916 – Luke

Book of Truths

I am here, Luke

I come tonight to write you a message upon the truth of what the holy spirit is. I know that the orthodox generally believe and classify it as a part of the Godhead, being one with and the equal of God, the Father, and not merely a manifestation of the Father, as spirit, and hence, necessarily identical with the Father, though having a different and distinct personality. In this belief and in this classification is included Jesus, having a distinct personality.

The orthodox preachers and theological writers teach that it is a fact that these three are one, co-equal and existing, and that fact is the great mystery of God, and that men should not endeavour to fathom the

mystery, because the sacred things of God are His own, and it is not lawful for men to enter into these secrets.

Well this declaration and admonition are very wise as men's wisdom goes, and saves the expounders of these doctrines of mystery from attempting to explain what they cannot explain, because it is impossible for them to unravel that which, as a fact, has no existence.

From the beginning of the established church, after the death of Jesus and his apostles, was declared this doctrine of the trinity – one in three and three in one, yet only one – and made the vital foundation stone of their visible church's existence.

Nowhere, not even in the Bible, is there any saying of Jesus to the effect that God is tripartite, consisting of "the Father, Son and Holy Ghost;" and, as a fact, never did Jesus when on Earth teach any such doctrine, but only this: that the Father is God and the only God, and that he, Jesus, is his son and the first fruits of the resurrection from the dead, and that the holy ghost is God's messenger for conveying the Divine Love, and as such, the comforter.

And I, Luke, who did write a gospel and who am acquainted with the present gospel ascribed to me, say that there are many vital things and declarations, that I never wrote and that are not true, contained in it; and many truths that I did write are not contained therein – and so with the other gospels.

In none of our Gospels did the mystery of the Godhead appear, and that for the reason that there was not and is not, and we did not teach that there was any Godhead, composed of three personalities – only one God, the Father. Jesus was a son of man in the natural sense, and a son of God in the spiritual sense, but he was not God or a part of God in any sense except that he possessed the Divine Love of the Father, and in that sense was a part of His essence. The holy spirit was not God, but merely His instrument – a spirit – the "Holy" spirit.

As you have been informed, the soul of man existed prior to man's creation in the flesh, and was the only part of man that was made in the image of God. It existed in this pristine state without individuality, though having a personality, and resembled the great soul of the Almighty, which soul is God Himself; though the soul that was given to man was not a part of the great soul, merely a likeness of it.

Some of you mortals have said that man's soul is a part of the "Oversoul," meaning the soul of God, but this is not true, and if in any of our communications it has been said that the soul of man is a part of the soul of God, and I mean while it existed before its incarnation, our saying must not be so interpreted.

The "ego of God" as may be said, is His soul, and from this soul emanates all the manifested attributes of God, such as power and wisdom and love – but not jealousy or wrath or hatred, as some of the writers of the Bible have said, for He possesses no such attributes.

The ego of man is his soul, and in his created purity and perfection from his soul emanated all the manifested attributes belonging to him, such as power and love and wisdom; and neither were jealousy nor hatred nor wrath attributes of his before his fall.

It is said that man is composed of body, soul and spirit, and this is true. From your life's experience you know what the body is, and I have told you what the soul is, and now the question arises, what is the spirit?

As Jesus has told you, the spirit is the active energy of the soul and the instrumentality by which the soul manifests itself; and this definition applies to the spirit of man while a mortal as well as when he becomes an inhabitant of the spirit world. The spirit is inseparable from the soul, and has no function in the existence of man, except to make manifest the potentialities of the soul in its activities. Spirit is not life, but it may become an evidence of life – it is life's breath.

And as man was created in the image of his Maker, and as spirit is only the active energy of the soul, by the application of the principle of correspondences, which one of your former psychics declared to exist, it may be assumed, and it is truth, that the holy spirit is the active energy of the great soul of the Father, and, as we know from our experiences and observations, is used as the messenger of the Father to convey to mankind His Divine Love. And I do not mean to restrict the mission of the holy spirit to mankind in the flesh, for it also conveys and bestows this great love upon the souls of the Father's children who are spirits without the bodies of bone and flesh, and who are inhabitants of the spirit world.

And so, it is a truth that the holy spirit is not God and no part of the Godhead, but merely His messenger of truth and love emanating from his great soul and bringing to man love and light and happiness.

So you see there is no "mystery of the Godhead," and no secret that God does not wish man to know and understand, and no truth that it is contrary to God's laws and will that man shall search for and possess.

It is said that God is spirit, and it is true; but spirit is not God, only one of his instruments used to work with mankind and the spirits of men. To worship the instrument is blasphemy, and only God alone must be worshiped. Jesus must not be worshiped as God, the holy spirit must not be so worshiped, and the sooner men learn this truth and observe it the sooner they will get in at-onement with the Father, and please the Master, who, as some may not know, is the greatest worshiper of the Father in all his universe.

I have written longer than I expected, but I hope from my message many mortals may receive the truth, and believe that the holy spirit is not one of the Godhead, and that **the mystery of the Godhead is a myth**, without body, soul or spirit, and that there is no truth in all God's universe that man is not invited to search for and understand and possess.

I will now stop and in doing so, will leave you my love and blessings, and will pray the Father to send the holy spirit to you with great abundance of the Divine Love.

*Goodnight and God bless you until I come again,
Your brother – Luke*

BIBLE

March 12, 1917 – Luke
I am here, Luke

Book of Truths www.lulu.com

I desire tonight to write on the subject: What is the fact with reference to the authenticity of the Bible. I was with you at the lecture of the preacher on this subject, and was surprised that he could announce with such apparent confidence that the Bible is the authentic *Word of God*, actually written by the men whose names appear therein as the writers of the same.

The fact that he traced back the existence of certain manuscripts and versions to a hundred and fifty years subsequent to the time of the teachings of Jesus, did not establish the truth of his declaration that by such establishment the authenticity of the Bible, or the genuineness of the manuscripts as they now exist contain the real writings of the apostles, or of those persons who are supposed to be the writers of the same from the fact that their names are associated with these manuscripts.

Neither is it true that John's life was prolonged to the end of the first century in order that he might write the true declarations of the eternal truths as declared by Jesus, for John did not live until that time, and his writings were not preserved as he had formulated them, nor was the results of his declarations transmitted truthfully, as claimed by those who teach the inviolability of the Scriptures.

I was a writer upon these sacred subjects, and as I have before told you, I wrote a document which was called the "Acts of the Apostles," and left a number of copies of my writings when I died; but such compilation was merely a history of what I had heard from those who had lived with and heard the teachings of Jesus, and of their efforts to circulate and teach his doctrines after his death. I also had the benefit of some writings of the disciples about Jesus, but such writings were very few, for these disciples and followers of Jesus did not commence to place in the form of manuscript his teachings or the experience of his life until a long time after he had left the Earth. They expected his speedy return when he would become their king and legislator, and hence, they saw no occasion or necessity for preserving in the form of writings the truths in which he had instructed them.

I know that after my own death the writings that I had left were not preserved intact, and that many things that I had incorporated therein, were in the numerous copying and recopyings of my manuscripts left out and ignored, and many things that I did not write and that were not in accord with the truth were inserted by these various successive copyists in their work of reproduction. And many of these omitted things and additions were of vital importance to the truth of things spiritual as they had been declared by the disciples as containing the truths that Jesus had taught.

And during the period (the short period as the lecturer denominated it) between the earliest writings of the fathers of the church, and the times of the actual occurrences of the things to which these writings are supposed to relate and correctly describe, there were many changes made in the writings that I had left, as well as in those left by the other original writers.

Even in epistles of Paul, which these theologians and Bible students claim have more authenticity and greater certainty than the Gospels or other epistles of the Bible, many changes were made between the times of their writings and the times of the execution of the manuscripts or of the sermons of the fathers of the early church.

Within that one hundred and fifty years the truths of the spiritual teachings of the Master, had become to a more or less extent, lost to the consciousness and knowledge of those who attempted to reproduce the original writings, because these men had become less spiritual, and their thoughts and efforts had become more centred in building up the church as a church than in attempting to develop and teach and preserve the great spiritual truths. The moral precepts became the dominating objects of their writings and teachings and were more easily comprehended by them than were precepts that taught the way to the development of their souls and to a knowledge of the will of the Father, and the mission of Jesus to mankind as a way-shower and saviour of souls, rather than as a Messiah to establish his kingdom on Earth.

No, I declare with authority that the authenticity of the Bible cannot be established as the word of God, for in very many particulars it is not His word, but on, the contrary, contains many assertions of truth that are not truths and diametrically opposed to His truths, and to Jesus' teachings of the truth.

This Bible has changed and perverted the whole plan of God for the salvation of man, and has substituted a plan that arose from the limited wisdom of those who attempted to convince mankind that they had a knowledge of God and of His designs as to the creation and destiny of man; and they were influenced very largely in this particular by their knowledge of and belief in the teachings of the Jewish church and the history of the Jewish race in its dealings with God, as they supposed, and in the teachings of the Scribes and Pharisees. This fact was conspicuously shown by these writers attempting to substitute Jesus in their plan of salvation in the place of the animals in sacrifice in the Jewish plan of salvation. As the God of the Jews in order to be appeased and satisfactorily worshiped, demanded blood and more blood, so the God, that Jesus declared was the God of all the peoples of the Earth, in order to be appeased and satisfactorily worshiped, demand blood and that the blood of His dearly beloved son.

Among these writings of the Bible there are many things declared to be truths, and embodied as the actual words of God, that are contradictory and unexplainable, and which, if they were the words of God, or even the teachings of Jesus, would contain no contradiction, or admit of any constructions that were not consistent one with the other.

As the additions and emasculations and interpretations were made in the original writings of those who declared the truths as they had heard them from the Master, the decreasing want of comprehension of spiritual things and the growing wisdom of their own finite intellects, caused them to conceive a plan on the part of God for man's salvation, and as the recopying continued the thoughts of those who copied, or who dictated the same, became more centred on this plan, and so these copies were gathered together and considered, and efforts to have some agreement in the declaration of this plan; and as the new copies were made they were constructed with the view of showing forth this agreement.

It must not be supposed that the copies from which the manuscripts that are the basis of the Bible were made were executed and preserved in a manner that caused them to be isolated one from the other, and that they were not all known to the persons who copied or caused the copying of the writings from which the manuscripts were made, for that would not be true. These, what may be called the basic copies, were in circulation at the time the Christian fathers wrote, and they had access to them, and quoted from them and helped to give them the interpretations that now prevail in the churches with the additional interpretations since those days. Men know now that among these Christian fathers were

bitter disputes as to what was a part of the word, and as to what should be accepted and what rejected among these writings antedating the manuscripts that form the basis of the Bible and that many manuscripts, purporting to be the word of God were rejected as such, and for the reason that they could not have been the records of God's word, because they did not agree with what the bishops of the church in their human knowledge and reason accepted as God's word should be. Even these bishops disagreed and differed, just as the human minds and reason disagree with one another.

Then I say the lecturer did not prove the authenticity of the Bible as being the word of God. He did not go down the stream of time as he called it, far enough to discover the existence of any authenticity, and that being so, his argument of proof is just as weak as if he had started from the time of the printed Bibles, where their contents are substantially the same, but they not being the originals, the similarity proves nothing.

What I have said with reference to my own writings applies to the writings of all the others. The Bible does not contain their writings as they wrote and left them to humanity. The Bible contains many truths, and enough to enable man to reach the *Kingdom of Heaven*, provided they are correctly understood and applied, but there are so many things taught therein as truths, which are just the opposite of truth, that they make it difficult for men to discern and apply the truth, and comprehend the will of God with respect to men, and the destinies that must be theirs according as they follow and obey that will or do not do so.

John has already written you on this subject with reference to his writings and so has Paul as to his, so that there is no necessity for me to deal with the errors and interpretations contained in their writings.

I will not write more now as you are tired, but will soon come and write a message on another subject that I have desired to write for some time.

*With my love and blessings,
I am your brother in Christ – Luke*



The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

John 1

<http://www.studylight.org/bible/glt/john/1.html>

1 THE Word was in the beginning, and that very Word was with God, and God was that Word. 2 The same was in the beginning with God. 3 Everything came to be by his hand; and without him not even one thing came to be of what was created. 4 The life was in him, and the life is the light of men.

5 And the same light shines in the darkness, and the darkness does not overcome it. 6 There was a man, sent from God, whose name was John. 7 He came as a witness to testify concerning the light, so that every man might believe by means of him. 8 He was not the light, but to testify concerning the light. 9 He was the true light, which lighteth every man who came into the world. 10 He was in the world, and the world was under his hand, and yet the world knew him not. 11 He came to his own, and his own did not receive him. 12 But those who received him, to them he gave power to become sons of God, especially to those who believed in his name; 13 Those who are not of blood, nor of the will of the flesh, nor of the will of man, but born of God. 14 And the Word became flesh, and dwelt among us, and we saw his glory, a glory like that of the firstborn of the Father, full of grace and truth.

15 John witnessed concerning him and cried and said, This is the one of whom I said, He is coming after me, and yet he is ahead of me, because he was before me. 16 And of his fullness we have all received, grace for grace. 17 For the law was given by Moses; but truth and grace came into being by Jesus Christ. 18 No man has ever seen God; but the firstborn of God, who is in the bosom of his Father, he has declared him.

19 This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, Who are you? 20 And he confessed and did not deny it; but he declared, I am not the Christ. 21 Then they asked him again, What then? Are you Elijah? And he said, I am not. Are you a prophet? And he said, No. 22 Then they said to him, Who are you? so that we may give an answer to those who sent us. What do you say concerning yourself? 23 He said, I am the voice of one crying in the wilderness, Straighten the highway of the Lord, as the prophet Isaiah said. 24 Those who were sent were from the Pharisees. 25 And they asked him and said to him, Why then do you baptize, if you are not the Christ, nor Elijah, nor a prophet? 26 John answered and said to them, I baptize with water; but among you stands one whom you do not know; 27 This is the one who comes after me, and is ahead of me, the one even the strings of whose shoes I am not good enough to untie. 28 These things happened in Bethany, at the Jordan crossing, where John was baptizing.

29 The next day John saw Jesus coming to him, and he said, Behold the Lamb of God, who takes away the sin of the world! 30 This is the one of whom I said, The man who comes after me is yet ahead of me, because he was before me. 31 And I did not know him; but that he might be made known to Israel, I came to baptize with water. 32 And John testified and said, I saw the Spirit descending from heaven like a dove, and it rested upon him. 33 And yet I did not know him; but he who sent me to baptize with water, said to me, The one upon whom you see the Spirit descending and resting, he is the one who will baptize with the Holy Spirit. 34 And I saw and testified that this is the Son of God. 35 The next day John

was standing, with two of his disciples; [36](#) And he looked at Jesus while he walked, and said, Behold, the Lamb of God!

[37](#) And when he said it, two of his disciples heard it; and they went after Jesus. [38](#) And Jesus turned around and saw them following him, and he said to them, What do you want? They said to him, Rabbi (Teacher), where do you live? [39](#) He said to them, Come, and you will see. And they came and saw where he stayed, and they remained with him that day; and it was about the tenth hour. [40](#) One of them who heard John and followed Jesus, was Andrew, the brother of Simon. [41](#) He saw his brother Simon first, and said to him, We have found the Christ. [42](#) And he brought him to Jesus. And Jesus looked at him and said, You are Simon the son of Jonah; you are called Kepa (a Stone).

[43](#) The next day Jesus wanted to leave for Galilee, and he found Philip, and said to him, Follow me. [44](#) Now Philip was from Bethsaida, the city of Andrew and Simon. [45](#) Philip found Nathanael, and said to him, We have found that Jesus, the son of Joseph, of Nazareth, is the one concerning whom Moses wrote in the law and the prophets. [46](#) Nathanael said to him, Can anything good come out of Nazareth? Philip said to him, Come and you will see. [47](#) Jesus saw Nathanael coming to him and he said of him, Behold truly an Israelite, in whom there is no guile! [48](#) Nathanael said to him, Whence do you know me? Jesus said to him. Even before Philip called you, while you were under the fig tree, I saw you. [49](#) Nathanael answered, saying to him, Rabbi, you are the Son of God, you are the King of Israel. [50](#) Jesus said to him, Do you believe because I told you I saw you under the fig tree? you shall see greater things than these. [51](#) He said to him, Truly, truly, I say to all of you, that from now on you will see the heaven opened, and the angels of God ascending and descending to the Son of man.

John 2

<http://www.studylight.org/bible/glt/john/2.html>

[1](#) ON the third day there was a marriage feast in Cana, a city of Galilee; and the mother of Jesus was there. [2](#) And Jesus and his disciples were also invited to the marriage feast. [3](#) And when the wine decreased, his mother said to Jesus, They have no wine. [4](#) Jesus said to her, What is it to me and to you, woman? my turn has not yet come. [5](#) His mother said to the helpers, Whatever he tells you, do it. [6](#) And there were six stone jars placed there for the purification of the Jews, which could hold several gallons each. [7](#) Jesus said to them, Fill the jars with water; and they filled them up to the brim. [8](#) Then he said to them, Draw out now, and bring it to the chief guest of the feast. And they brought it. [9](#) And when the chief guest tasted the water that had become wine, he did not know whence it had come; but the helpers knew, who had drawn the water. Then the chief guest called the bridegroom [10](#) And said to him, Every man at first brings the best wine; and when they have drunk, then that which is weak; but you have kept the best wine until now. [11](#) This is the first miracle which Jesus performed in Cana of Galilee, and he showed his glory; and his disciples believed in him.

[12](#) After this he went down to Capernaum, he and his mother and his brothers, and his disciples; and they remained there a few days. [13](#) And the Jewish passover was nearing; so Jesus went up to Jerusalem. [14](#) And he found in the temple those who were buying oxen and sheep and doves, and the money changers sitting. [15](#) And he made a whip of cord, and drove them all out of the temple, even the sheep and the oxen and the money changers; and he threw out their exchange money, and upset their trays; [16](#) And to those who sold doves he said, Take these away from here; do not make my Father's house a house of trading. [17](#) And his disciples remembered that it is written, The zeal for your house has given

me courage. [18](#) The Jews answered and said to him, What sign do you show us, that you are doing these things? [19](#) Jesus answered and said to them, Tear down this temple, and in three days I will raise it up. [20](#) The Jews said to him, It took forty-six years to build this temple, and will you raise it up in three days? [21](#) But he spoke concerning the temple of his body. [22](#) When he rose from the dead, his disciples remembered that he had said this; and they believed the scriptures and the word which Jesus had said.

[23](#) Now when Jesus was in Jerusalem at the passover, during the feast, a great many believed in him, because they saw the miracles which he did. [24](#) But Jesus did not entrust himself to them, because he understood every man. [25](#) And he needed no man to testify to him concerning any man; for he knew well what was in man.

The Wedding at Cana

Received by H.R. Cuenca, Ecuador

Judas of Kerioth

www.lulu.com
March 3rd, 2002

First, I want to remind you and to reaffirm that at that feast the Master did not perform any miracle, as the Bible ascribes to him. It was a tremendous feast, where the whole village participated and many guests from the neighboring settlements, hundreds of people eating and drinking, dancing and singing, and I still remember very well this romantic experience.

John 3

<http://www.studyLight.org/bible/glt/john/3.html>

[1](#) THERE was there a man of the Pharisees, named Nicodemus, a leader of the Jews; [2](#) He came at night to Jesus and said to him, Rabbi, we know that you are a teacher sent from God; for no man can do these miracles that you are doing, except God is with him. [3](#) Jesus answered and said to him, Truly, truly, I say to you, If a man is not born again, he cannot see the kingdom of God. [4](#) Nicodemus said to him, How can an old man be born again? can he enter again a second time into his mother's womb, and be born? [5](#) Jesus answered and said to him, Truly, truly, I say to you, If a man is not born of water and the Spirit, he cannot enter into the kingdom of God. [6](#) What is born of flesh is flesh; and what is born of the Spirit is spirit. [7](#) Do not be surprised because I have told you that you all must be born again. [8](#) The wind blows where it pleases, and you hear its sound; but you do not know whence it comes and whither it goes; such is every man who is born of the Spirit. [9](#) Nicodemus answered and said to him, How can these things be? [10](#) Jesus answered and said to, You are a teacher of Israel, and yet you do not understand these things? [11](#) Truly, truly, I say to you, We speak only what we know, and we testify only to what we have seen; and yet you do not accept our testimony. [12](#) If I have told you about earthly things and you do not believe, how then will you believe me, if I tell you about heavenly things? [13](#) No man has ascended to heaven, except he who came down from heaven, even the Son of man who is in heaven. [14](#) Just as Moses lifted up the serpent in the wilderness, so the Son of man is ready to be lifted up; [15](#) So that every man who believes in him should not perish, but have eternal life. [16](#) For God so loved the world, that he even gave his only begotten Son, so that whoever believes in him should not perish, but have eternal life. [17](#) For God did not send his Son into the world, to condemn the world; but that the world should be saved by him. [18](#) He who believes in him will not be condemned; and he who does not believe has already been condemned, for not believing in the name of the only begotten Son of God. [19](#) And this is the judgment, that light has come into the world, and yet men have loved darkness more than light, because their works were evil. [20](#) For every one who does detested things hates the light, and

he does not come to the light, because his works cannot be covered. [21](#) But he who does truthful things comes to the light, so that his works may be known, that they are done through God.

[22](#) After these things, Jesus and his disciples came to the land of Judaea, and he remained there with them, and baptized. [23](#) John also was baptizing at the spring of Aenon near to Salim, because there was much water there; and they came, and were baptized. [24](#) For John was not yet cast into prison. [25](#) Now it happened that a dispute arose between one of John's disciples and a Jew about the ceremony of purifying. [26](#) So they came to John and told him, Teacher, he who was with you at the Jordan crossing, concerning whom you testified, behold, he also is baptizing and a great many are coming to him. [27](#) John answered and said to them, No man can receive anything of his own will, except it is given to him from heaven. [28](#) You yourselves bear me witness that I said, I am not the Christ, but only a messenger to go before him. [29](#) He who has a bride is the bridegroom; and the best man of the bridegroom is he who stands up and listens to him, and rejoices greatly because of the bridegroom's voice; this my joy therefore is fulfilled. [30](#) He must become greater and I lesser. [31](#) For he who has come from above is above all; and he who is of the Earth is of the Earth, and he speaks of earthly things; but he who has come from heaven is above all. [32](#) And he testifies of what he has seen and heard, and yet no man accepts his testimony. [33](#) He who accepts his testimony, has set his seal that God is true. [34](#) For he whom God has sent, speaks the words of God; for God did not give the Spirit by measure. [35](#) The Father loves the Son, and has placed everything under his hand. [36](#) He who believes in the Son has eternal life; and he who does not obey the Son, shall not see life, but the wrath of God shall remain on him.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

September 24, 1914 –

Book of Truths

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I am here, Jesus –

Be of good cheer for I am with you always. Do not let your heart fear, for the Lord is your keeper and He will be your guide and shield. Only believe and trust in Him and you will soon be born again into the spiritual world of His kingdom. Let me teach you and give you the thoughts that He gave me while on Earth. Let me show you that the things of this world are not the things that save the soul from sin and unhappiness. Be a true follower of your God.

[*Question*] It is the flowing of the holy spirit into the soul of a man and the disappearing of all that tended to keep it in a condition of sin and error. It is not the workings of the man's own will but the grace of God. It is the love of God that passes all understanding. You will soon experience the change, and then you will be a happy man and fit to lead others to the truths of God. Let your heart be open to the influences of the spirit, and keep your mind free from thoughts of sin. Be a man who loves his God and his fellow man. Your love is only now of the earthly kind, but it will soon be of the things spiritual.

You must not let the cares of this world keep you from God. Let His spirit come into your soul. Your will is the thing that determines whether you will become a child of God or not. Unless you are willing to let the holy spirit enter into your heart, it will not do so. Only the voluntary submission to, or acceptance, of the holy spirit will make the change.

I was the instrument in God's hands of leading men to His favour and love. When I said "I am the way, the truth and the life," I meant that through my teachings and example men should be able to find God. I was not God and never claimed to be. The worship of me as a God is blasphemous and I did not teach it. I am a son of God as you are. Do not let the teachings of men lead you to worship me as a God; I am not.

The trinity is a mistake of the writers of the Bible. There is no trinity; there is only one God, the Father. He is one and alone. I am His teacher of truth; the holy spirit is His messenger and dispenser of love to mankind. We are only His instruments in bringing man to a union with Him. I am not the equal of my Father; He is the only true God. I came from the spirit world to Earth and took the form of man, but I did not become a God—only the son of my Father. You also lived as a spirit in that kingdom, and took the form of man merely as a son of your Father. You are the same as I am, except as to spiritual development, and you may become as greatly developed as me. When on Earth, I was the only son who had, until then, become vested with the Divine Love of God to the extent of being wholly free from sin and error. My life was not a life of earthly pleasure or sin, but was given wholly to my Father's work. I was His only son in that light. He was my Father as I knew Him to be. He is not a spirit of form like myself or yourself.

I was born as you were born. I was the son of Mary and Joseph, and not born of the holy spirit as it is written in the Bible. I was only a human being as regards my birth and physical existence. The account in the New Testament is not true, and was written by those who knew not what they wrote. They have done the cause of God's truths much injury. Let not your belief in that error keep you from seeing that my teachings are the truth. Be only a believer of God and His truths and you will soon be in the kingdom.

You will soon be able to understand as I understand. Good night – Jesus

John 4

<http://www.studylight.org/bible/glt/john/4.html>

1 WHEN Jesus knew that the Pharisees had heard he made many disciples, and was baptizing more people than John, 2 Though Jesus himself did not baptize, but his disciples; 3 He left Judaea and came again to Galilee.

4 He had to go through Samaritan territory. 5 Then he came to a Samaritan city, called Sychar, near the field which Jacob had given to his son Joseph. 6 Now Jacob's well was there; and Jesus was tired by the fatigue of the journey, and sat down by the well. It was about the sixth hour. 7 And there came a woman from Samaria to draw water; and Jesus said to her, Give me water to drink. 8 His disciples had entered into the city to buy food for themselves. 9 The Samaritan woman said to him, How is it? You are a Jew, and yet you ask me for a drink, who am a Samaritan woman? For Jews have no social intercourse with Samaritans. 10 Jesus answered and said to her, If you only knew the gift of God, and who is the man who said to you, Give me a drink; you would have asked him, and he would have given you living water. 11 The woman said to him, My lord, you have no leather bucket, and no deep well; where do you get the living water? 12 Why, are you greater than our father Jacob, who gave us this well, and he himself drank from it, and his sons and his sheep? 13 Jesus answered and said to her, Everyone who drinks of this water will thirst again; 14 But whoever drinks of the water which I give him, shall never thirst; but the same water which I give him shall become in him a well of water springing up to life

everlasting. [15](#) The woman said to him, My lord, give me of this water, so that I may not thirst again, and need not come and draw from here. [16](#) Jesus said to her, Go and call your husband, and come here. [17](#) She said to him, I have no husband; Jesus said to her, You said well, I have no husband; [18](#) For you have had five husbands; and the one you now have is not your husband; what you said is true. [19](#) Then the woman said to him, My lord, I see that you are a prophet. [20](#) Our forefathers worshipped on this mountain; and you say the place where men must worship is in Jerusalem. [21](#) Jesus said to her, Woman, believe me, the time is coming, when neither on this mountain nor in Jerusalem they will worship the Father. [22](#) You worship what you do not know; but we worship what we do know; for salvation is from the Jews. [23](#) But the time is coming, and it is here, when the true worshippers shall worship the Father in spirit and in truth; for the Father also desires worshippers such as these. [24](#) For God is Spirit; and those who worship him must worship him in spirit and in truth. [25](#) The woman said to him, I know that the Messiah (Christ) is coming; when he is come, he will teach us everything. [26](#) Jesus said to her, I am he, who is speaking to you.

[27](#) While he was talking, his disciples came, and they were surprised that he was talking with a married woman; but no one said to him, What do you want? or, What are you talking with her? [28](#) The woman then left her water jar, and went to the city and said to the men, [29](#) Come and see a man who told me everything which I have done; why, is he the Christ? [30](#) And the men went out of the city, and came to him. [31](#) During the interval his disciples begged him, saying, Teacher, eat. [32](#) But he said to them, I have food to eat, of which you do not know. [33](#) The disciples said among themselves, Why, did any man bring him something to eat? [34](#) Jesus said to them, My food is to do the will of him who sent me, and to finish his work. [35](#) Do you not say that after four months comes the harvest? behold, I say to you, Lift up your eyes, and look at the fields, which have turned white and have long been ready for the harvest. [36](#) And he who reaps receives wages, and gathers fruits to life everlasting; so that the sower and the reaper may rejoice together. [37](#) For in this case the saying is true, One sows and another reaps. [38](#) I sent you to reap that for which you did not labour; for others laboured, and you have entered into their labour. [39](#) A great many Samaritans of that city believed in him, because of the word of that woman, who testified, He told me everything which I have done. [40](#) So when the Samaritans came to him, they begged him to stay with them; and he stayed with them two days. [41](#) And a great many believed in him because of his word; [42](#) And they were saying to the woman, Henceforth it is not because of your word that we believe him; for we ourselves have heard and know, that this is indeed the Christ, the Saviour of the world.

[43](#) Two days later, Jesus departed thence and went to Galilee. [44](#) For Jesus himself testified, that a prophet is not honoured in his own city. [45](#) When he came to Galilee, the Galileans welcomed him, for they had seen all the wonders he did at Jerusalem during the feast; for they also had come to the feast. [46](#) Then Jesus came again to Cana of Galilee, where he had made the water wine. And there was at Capernaum a servant of a king, whose son was sick. [47](#) This man heard that Jesus had come from Judaea to Galilee; so he went to him and asked him to come down and heal his son; for he was near death. [48](#) Jesus said to him, Unless you see miracles and wonders, you will not believe. [49](#) The king's servant said to him, My Lord, come down before the boy is dead. [50](#) Jesus said to him, Go, your son is healed. And the man believed the word that Jesus said to him and went away. [51](#) And as he was going down, his servants met him and brought him good news, saying, Your son is healed. [52](#) And he asked them, At what time was he healed? They said to him, Yesterday at the seventh hour, the fever left him. [53](#) And his father knew that it was at that very hour when Jesus told him, Your son is healed; so he himself believed

and his whole household. [54](#) This is again the second miracle which Jesus did, after he came from Judaea to Galilee.

John 5

<http://www.studylight.org/bible/glt/john/5.html>

[1](#) AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem. [2](#) Now there was at Jerusalem a baptismal pool, which is called in Hebrew Bethesda, having five entrances. [3](#) And at these entrances a great many sick people were lying, the blind, the lame, and the crippled; and they were waiting for the water to be stirred up; [4](#) For an angel of God went down at a certain time to the baptismal pool and stirred up the water; and whoever went in first after the stirring of the water was healed of any disease he had. [5](#) A man was there who had been sick for thirty-eight years. [6](#) Jesus saw this man lying down, and he knew that he had been waiting for a long time; so he said to him, Do you wish to be healed? [7](#) The sick man answered and said, Yes, my Lord; but I have no man, when the water is stirred up, to put me into the baptismal pool; but while I am coming, another one goes in before me. [8](#) Jesus said to him, Rise, take up your quiltbed, and walk. [9](#) And the man was healed immediately, and he got up and took his quilt-bed and walked. And that day was the sabbath. [10](#) So the Jews said to him who was healed, It is the sabbath; it is not lawful for you to carry your quilt-bed. [11](#) He answered and said to them, He who had healed me, he told me, Take up your quilt-bed, and walk. [12](#) And they asked him, Who is this man who said to you, Take up your quilt-bed, and walk? [13](#) But he who was healed did not know who he was; for Jesus was pressed by a large crowd which was at that place. [14](#) After a while, Jesus found him in the temple and said to him, Behold, you are healed; do not sin again, for something worse might happen to you than the first. [15](#) And the man went away and told the Jews, that it was Jesus who had healed him. [16](#) And for this reason the Jews persecuted Jesus and wanted to kill him, because he was doing these things on the sabbath.

[17](#) But Jesus said to them, My Father works even until now, so I also work. [18](#) And for this the Jews wanted the more to kill him, not only because he was weakening the sabbath, but also because he said concerning God that he is his Father, and was making himself equal with God. [19](#) Jesus answered and said to them, Truly, truly, I say to you, that the Son can do nothing of his own accord, except what he sees the Father doing; for the things which the Father does, the same the Son does like him also. [20](#) For the Father loves his Son, and he shows him everything that he does; and he will show him greater works than these, so that you may marvel. [21](#) For just as the Father raises the dead and gives them life, even so the Son gives life to those whom he will. [22](#) For the Father does not judge any man, but he has entrusted all judgment to the Son; [23](#) So that every man should honour the Son, just as he honours the Father. He who does not honour the Son, does not honour the Father who sent him. [24](#) Truly, truly, I say to you, He who hears my word, and believes him who has sent me, has everlasting life; and he does not come before the judgment, but he passes from death to life. [25](#) Truly, truly, I say to you, The time is coming, and it is now already here, when the dead will hear the voice of the Son of God; and those who hear it will live. [26](#) For as the Father has life in himself, even so he has given to the Son also to have life in himself. [27](#) And he has given him authority to execute judgment also, for he is the Son of man. [28](#) Do not wonder at this; for the time is coming, when all those who are in the graves will hear his voice, [29](#) And they will come out; those who have done good works to the resurrection of life; and those who have done evil works to the resurrection of judgment. [30](#) I can do nothing of myself; but as I hear I judge, and my judgment is just; for I do not seek my own will, but the will of him who sent me.

[31](#) If I testify concerning myself, my testimony is not true. [32](#) It is another one who testifies concerning me; and I know that the testimony which he testifies concerning me is true. [33](#) You sent to John, and he testified concerning the truth. [34](#) But I do not receive any testimony from men; but I tell you these things so that you may be saved. [35](#) He was a lamp which burns and gives light; and you were willing to delight in his light for a while. [36](#) But I have a greater testimony than that of John; for the works which my Father has given me to finish, the same works which I do, testify concerning me, that the Father has sent me. [37](#) And the Father who sent me has testified concerning me. But you have never heard his voice, nor seen his appearance. [38](#) And his word does not abide in you, because you do not believe in him whom he has sent. [39](#) Examine the scriptures, in which you trust that you have eternal life; and even they testify concerning me. [40](#) Yet you will not come to me, that you might have life everlasting. [41](#) I do not receive any praise from men. [42](#) But I know you well, that the love of God is not in you. [43](#) I have come in the name of my Father, and you do not receive me; if another should come in his own name, you will receive him. [44](#) How can you believe, when you accept praise one from another, but the praise from God only, you do not want? [45](#) Why, do you think that I will accuse you before the Father; there is one who will accuse you, even Moses, in whom you trust. [46](#) For if you had believed in Moses, you would also have believed in me; because Moses wrote concerning me. [47](#) If you do not believe his writings, how then can you believe my words?

John 6

<http://www.studylight.org/bible/glt/john/6.html>

[1](#) AFTER these things, Jesus went to the port of the sea of Galilee, at Tiberias. [2](#) And a great many people followed him, because they saw the miracles which he performed on sick people. [3](#) So Jesus went up to the mountain, and he sat there with his disciples. [4](#) And the feast of the passover of the Jews was at hand. [5](#) And Jesus lifted up his eyes, and saw a large crowd coming to him, and he said to Philip, Where can we buy bread that all these may eat? [6](#) He said this merely to test him; for he knew what he would do. [7](#) Philip said to him, Two hundred pennies worth of bread would not be sufficient for them, even if each one should take a little. [8](#) One of his disciples, Andrew the brother of Simon Peter, said to him, [9](#) There is a boy here, who has with him five barley loaves and two fishes; but what are these for all of them? [10](#) Jesus said to them, Make all the men sit down. There was much grass in that place. So the males sat down, five thousand in number. [11](#) And Jesus took the bread, and blessed it, and distributed it to those who were sitting down; likewise the fish also, as much as they wanted. [12](#) When they were filled, he said to his disciples, Gather up the broken pieces which are left over, so that nothing is lost. [13](#) And they gathered them up, and filled twelve baskets with broken pieces, which were left over by those who ate from five barley loaves. [14](#) Then the men who saw the miracle which Jesus performed said, Truly this is the prophet who is to come into the world.

[15](#) But Jesus knew that they were ready to come and seize him to make him a king, so he departed to the mountain alone. [16](#) And when evening came, his disciples went down to the sea, [17](#) And entered into a boat, and were going to the port of Capernaum. And now it was dark, and Jesus had not yet come to them. [18](#) And the sea became rough, because a strong wind was blowing. [19](#) And they rowed about twenty-five or thirty furlongs, and they saw Jesus walking on the sea; and as he drew towards their boat, they became afraid. [20](#) But Jesus said to them, It is I, do not be afraid. [21](#) So they wanted to receive him into the boat; but soon the boat reached the land to which they were going.

[22](#) The next day, the multitude which stood waiting at the seaport saw no other boat there, except the boat in which the disciples had entered, and that Jesus had not entered the boat with his disciples. [23](#) But other boats had come from Tiberias, near the place where they had eaten bread, when Jesus blessed it. [24](#) And when the people saw that Jesus was not there, nor his disciples, they entered the boats and came to Capernaum, looking for Jesus. [25](#) And when they found him at the seaport, they said to him, Teacher, when did you come here? [26](#) Jesus answered and said to them, Truly, truly, I say to you, You seek me, not because you saw the miracles, but just because you ate bread and were filled. [27](#) Do not work for the food which perishes, but for the food which endures unto life everlasting, which the Son of man will give you; for this one God the Father has sealed.

[28](#) They said to him, What shall we do to work the works of God? [29](#) Jesus answered and said to them, This is the work of God, that you should believe in him whom he has sent. [30](#) They said to him, What miracle do you perform that we may see and believe in you? What have you performed? [31](#) Our forefathers ate manna in the wilderness; as it is written, He gave them bread from heaven to eat. [32](#) Jesus said to them, Truly, truly, I say to you, It was not Moses who gave you bread from heaven; but my Father gives you the true bread from heaven. [33](#) For the bread of God is he who has come down from heaven, and gives life to the [34](#) They said to him, Our Lord, give us this bread always. [35](#) Jesus said to them, I am the bread of life; he who comes to me shall never hunger; and he who believes in me shall never thirst. [36](#) But I have said to you, that you have seen me and yet you do not believe. [37](#) Everyone whom my Father has given me shall come to me; and he who comes to me, I will not cast him out. [38](#) For I came down from heaven, not merely to do my own will, but to do the will of him who sent me. [39](#) This is the will of him who sent me, that I should lose nothing of all that he has given me, but should raise it up at the last day. [40](#) For this is the will of my Father, that whoever sees the Son and believes in him, shall have life everlasting; and I will raise him up at the last day. [41](#) Now the Jews murmured against him, for he said, I am the bread which came down from heaven. [42](#) And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? how can he say, I have come down from heaven?

[43](#) Jesus answered and said to them, Do not murmur one with another. [44](#) No man can come to me, except the Father who sent me draw him; and I will raise him up at the last day. [45](#) For it is written in the prophet, They shall all be taught by God. Everyone therefore who hears from the Father and learns from him, will come to me. [46](#) No man can see the Father, except he who is from God, he can see the Father. [47](#) Truly, truly, I say to you, He who believes in me has eternal life. [48](#) I am the bread of life. [49](#) Your forefathers ate manna in the wilderness, and yet they died. [50](#) This is the bread which came down from heaven, that a man may eat of it and not die. [51](#) I am the living bread because I came down from heaven; if any man eats of this bread, he shall live forever; and the bread which I will give, is my body, which I am giving for the sake of the life of the world. [52](#) The Jews argued one with another, saying, How can this man give us his body to eat? [53](#) Jesus said to them. Truly, truly I say to you, Unless you eat the body of the Son of man, and drink his blood, you have no life in yourselves, [54](#) He who eats of my body, and drinks of my blood, has eternal life; and I will raise him at the last day. [55](#) For my body truly is the food, and my blood truly is the drink. [56](#) He who eats my body and drinks my blood, will abide with me, and I with him. [57](#) Just as the living Father sent me, and I am living because of the Father, so whoever eats me, will also live because of me. [58](#) This is the bread which came down from heaven; it is not like that manna which your forefathers ate and died; he who eats of this bread shall live forever.

[59](#) These things he said in the synagogue, while he was teaching at Capernaum.

[60](#) Many of his disciples who heard it said, This is a hard saying; who can listen to it?

[61](#) Jesus knew in himself that his disciples were murmuring about this; so he said to them, Does this cause you to stumble? [62](#) What then if you should see the Son of man ascending to the place where he was before? [63](#) It is the spirit that gives life; the body is of no account; the words which I have spoken to you are spirit and life. [64](#) But there are some of you who do not believe. For Jesus knew for a long while who were those who did not believe, and who was to betray him. [65](#) And he said to them, For this reason I have told you that no man can come to me, unless it is given to him by my Father. [66](#) Just because of this saying, a great many of his disciples turned away, and did not walk with him. [67](#) So Jesus said to his twelve, Why, do you also want to go away? [68](#) Simon Peter answered and said, My Lord, to whom shall we go? you have the words of eternal life. [69](#) And we have believed and known that you are the Christ, the Son of the living God. [70](#) Jesus said to them, Did not I choose you, the twelve, and yet one of you is Satan? [71](#) He said it concerning Judas, the son of Simon Iscariot; for he was the one of the twelve who was going to betray him.

EUCCHARIST

January 31, 1917 – Martin Luther, founder of the Lutheran Church **Book of Truths** www.lulu.com

I am here, Luther

Well, you have asked me a question that I should like to have more time in which to answer than I have now. But in short, Jesus was not of the substance of God in the sense that the Catholic Church, following the Nicene Creed, claimed. He took on a part of the divine substance as the Divine Love filled his soul – and so can you or any other man do to the extent that you may receive this love. But to say, that Jesus was in his very being of the substance of the Father to that degree that made him equal to God, is erroneous, and should not be taught or believed in. He was born or created in the likeness of God in the way that has been explained to you and in no other. He was a man and not God, or any part of Him, and if he had not received into his soul the Divine Love, he would never have been of the substance of the Father.

But being of a very spiritual nature, and in fact so much so that he was without sin, this love commenced to come into his soul very early, as you may say, from his very birth, and at the time of his anointing he was so filled with it that you may say, he was of the substance of the Father in the quality that that substance possessed of the nature divine. He was no more divine though naturally, as I may say, than was any other mortal born of the flesh. I should like to write you a long message on this subject, and will some time, when convenient. Well, all the speculation that has ever existed as to the Eucharist and the change in the qualities of the bread and wine, are untrue. Jesus is not in these elements in any particular or view that may be taken. His flesh and blood went the way of all other flesh and blood of mortals, and no more forms a part of the bread and wine than does your flesh and blood.

This sacrament, as it is called, is very abhorrent to the Master, and when it is celebrated, I must tell you, he is not present, not only not in flesh and blood, but also not in his spiritual presence. He dislikes any kind of worship which places him as its object in the position of God or as the son of God who paid a great debt by his sacrifice and death. He wants God alone to be worshipped, and himself to be thought

of only as the one who brought to light immortality and life by his teachings and the living demonstration of the truth of the existence of the Divine Love in himself. He does not approve of the teachings of men that his death and his blood were the means of man being saved from their sins and becoming reconciled to God. He says that it was his living and teachings and demonstration of the love of God existing in his own soul that showed the only true way to salvation.

But, I must not write more now. So with my love I will say good night.

Your brother in Christ – Martin Luther

John 7

<http://www.study-light.org/bible/glt/john/7.html>

1 AFTER these things Jesus travelled in Galilee; for he did not wish to travel in Judaea, because the Jews wanted to kill him. 2 Now the Jewish feast of the tabernacles was at hand.

3 And his brothers said to Jesus, Depart from here and go to Judaea, so that your disciples may see the works that you do. 4 For there is no man, who does anything in secret and yet wants it to become known. If you are doing these things, show yourself to the people. 5 For not even his own brothers believed in Jesus. 6 Jesus said to them, My time has not yet come; but your time is always ready. 7 The world cannot hate you; but it hates me, because I testify against it, that its works are evil. 8 You go up to this feast; I am not going just now to this feast, for my time is not yet come. 9 He said these things, and remained in Galilee. 10 But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret. 11 The Jews were looking for him at the feast and said, Where is he? 12 And there was much murmuring among the people concerning him; for some said, He is good; and others said, No, but he just deceives the people. 13 But no man spoke openly about him, because of the fear of the Jews.

14 Now about the middle period of the feast, Jesus went up to the temple and taught. 15 And the Jews marvelled, saying, How does this man know reading, when he has not been instructed? 16 Jesus answered and said, My teaching is not mine, but his who sent me. 17 He who wills to do his will, he will understand if my teaching is from God, or if I am just speaking of my own accord. 18 He who speaks of his own accord seeks glory for himself; but he who seeks the glory of him who sent him, he is true, and there is no deception in his heart.

19 Did not Moses give you the law? and yet no one of you obeys the law. Why do you want to kill me? 20 The people answered, saying, You are crazy; who wants to kill you? 21 Jesus answered and said to them, I have done one work, and all of you marvel. 22 Moses gave you circumcision, not because it is from Moses, but because it is from the forefathers; and yet you circumcise a man on the sabbath. 23 So if a man is circumcised on the sabbath day, that the law of Moses may not be broken; yet you murmur at me, because I healed a whole man on the sabbath day? 24 Do not judge by partiality, but judge a just judgment. 25 Then some of the men of Jerusalem were saying, Is not this the man whom they want to kill? 26 And yet he speaks openly, but they say nothing to him. Perhaps our elders have found out that he is the Christ? 27 Howbeit we know whence he comes; but when the Christ comes, no man will know whence he comes. 28 Jesus then lifted up his voice as he taught in the temple, and said, You know me, and you know whence I come; and yet I have not come of my own accord, but he who sent me is true, whom you do not know. 29 But I know him; because I am from him, and he sent me. 30 So they wanted

to seize him; and no man laid hands on him, because his time had not yet come. [31](#) But a great many of the people believed in him and said, When the Christ comes, why, will he do greater wonders than this man does? [32](#) The Pharisees heard the people talking about him; so they and the high priests sent soldiers to arrest him. [33](#) And Jesus said, I am with you just a short while, and I am going to him who sent me. [34](#) You will seek me, but you will not find me; and where I am you cannot come. [35](#) Then the Jews said among themselves, Where is he going, that we cannot find him? why, is he planning to go to the countries of the Gentiles, to teach the pagans? [36](#) What does this word mean which he said, You will seek me and you will not find me; and where I am you cannot come?

[37](#) Now on the greatest day, which is the last day of the feast, Jesus stood and cried out and said, If any man is thirsty, let him come to me and drink. [38](#) Whoever believes in me, just as the scriptures have said, the rivers of living water shall flow from within him. [39](#) He said this concerning the Spirit, which they who believe in him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. [40](#) Many of the people who heard his words were saying, This man truly is a prophet. [41](#) Others were saying, He is the Christ; but others said, Is it possible that Christ should come from Galilee? [42](#) Does not the scripture say that Christ will come from the seed of David, and from Bethlehem, the town of David? [43](#) So the people were divided because of him. [44](#) And there were some men among them, who wanted to seize him; but no man laid hands on him.

[45](#) And the soldiers returned to the high priests and the Pharisees; and the priests said to them, Why did you not bring him? [46](#) The soldiers said to them, Never a man has spoken as this man speaks. [47](#) The Pharisees said to them, Why, have you also been deceived? [48](#) Why, have any of the leaders or of the Pharisees believed in him, [49](#) Except this cursed people, who do not know the law? [50](#) Nicodemus, one of them, who had come to Jesus at night, said to them, [51](#) Does our law convict a man, unless it first hears from him, and knows what he has done? [52](#) They answered and said to him, Why, are you also from Galilee? Search and see that no prophet will rise up from Galilee. [53](#) So everyone went to his own house.

John 8

<http://www.studyLight.org/bible/glt/john/8.html>

[1](#) THEN Jesus went to the mount of Olives. [2](#) And in the morning he came again to the temple, and all the people were coming to him; and he sat down and taught them. [3](#) Then the scribes and the Pharisees brought a woman who was caught in adultery; and they made her to stand in the midst. [4](#) They said to him, Teacher, this woman was caught openly in the act of adultery. [5](#) Now in the law of Moses it is commanded that women such as these should be stoned; but what do you say? [6](#) They said this to tempt him, that they might have a cause to accuse him. While Jesus was bent down, he was writing on the ground. [7](#) When they were through questioning him, he straightened himself up and said to them, He who is among you without sin, let him first throw a stone at her. [8](#) And again as he bent down, he wrote on the ground. [9](#) And when they heard it, they left one by one, beginning with the elders; and the man woman was left alone in the midst. [10](#) When Jesus straightened himself up, he said to the woman, Where are they? [11](#) did no henceforth, do not sin again.

[12](#) Again Jesus spoke to them and said, I am the light of the world; he who follows me shall not walk in darkness, but he shall find for himself the light of life. [13](#) The Pharisees said to him, You testify concerning yourself; your testimony is not true. [14](#) Jesus answered and said to them, Even though I

testify concerning myself, my testimony is true, because I know whence I came and whither I go; but you do not know whence I came, or whither I go.

[15](#) You judge according to the flesh; but I judge no man. [16](#) And if I should judge, my judgment is true; because I am not doing it alone, but I and my Father who sent me. [17](#) And it is written in your own law, that the testimony of two men is true. [18](#) I testify concerning myself, and my Father who sent me testifies concerning me. [19](#) They said to him, Where is your Father? Jesus answered and said to them, You know neither me, nor my Father; if you knew me, you would know my Father also. [20](#) These words he spoke in the treasury, while he taught in the temple; and no man arrested him, for his time had not yet come.

[21](#) Jesus again said to them, I am going away, and you will seek me, and you will die in your sins; and where I am going you cannot come. [22](#) The Jews said, Why, will he kill himself? for he says, Where I am going, you cannot come. [23](#) And he said to them, You are from below, and I am from above; you are of this world, but I am not of this world. [24](#) I told you that you will die in your sins; for unless you believe that I am he, you will die in your sins. [25](#) The Jews said, Who are you? Jesus said to them, Even though I should begin to speak to you, [26](#) I have many things to say and to judge concerning you; but he who sent me is true; and I speak in the world only those things which I have heard from him. [27](#) They did not understand that he spoke to them concerning the Father. [28](#) Again Jesus said to them, When you have lifted up the Son of man, then you will understand that I am he, and I do nothing of my own accord; but as my Father has taught me, so I speak just like him. [29](#) And he who sent me is with me; and my Father has never left me alone, because I always do what pleases him. [30](#) While he was speaking these words, a great many believed in him.

[31](#) Then Jesus said to the Jews who believed in him, If you abide by my word, you are truly my disciples. [32](#) And you will know the truth, and that very truth will make you free. [33](#) They said to him, We are the seed of Abraham, and we have never been enslaved to any man; how do you say, You will be free sons? [34](#) Jesus said to them, Truly, truly, I say to you, Whoever commits sin is a servant of sin. [35](#) And a servant does not remain in the house forever, but the son remains forever. [36](#) If therefore, the Son shall make you free, you shall truly become free. [37](#) I know you are the seed of Abraham; but still you want to kill me, because you have no room in you for my word.

[38](#) I speak what I have seen with my Father; and you do what you have seen with your father. [39](#) They answered and said to him, Our own father is Abraham. Jesus said to them, If you were the sons of Abraham, you would be doing the works of Abraham. [40](#) But behold, now you want to kill me, even a man who has told you the truth, which I heard from God; this Abraham did not do. [41](#) But you do the works of your father. They said to him, We are not born of fornication; we have one Father, God. [42](#) Jesus said to them, If God were your Father, you would love me, for I proceeded and came from God; I did not come of my own accord, but he sent me. [43](#) Why therefore do you not understand my word? Because you cannot obey my word? [44](#) You are from the father of accusation, and you want to do the lusts of your father, he who is a murderer of men from the very beginning and who never stands by the truth, because there is no truth in him. When he speaks he speaks his own lie, because he is a liar, and the father of it. [45](#) But because I speak the truth, you do not believe me.

[46](#) Which one of you can rebuke me because of sin? If I speak the truth, why do you not believe me? [47](#) He who is of God, hears God's words; for this reason you do not hear, because you are not of God.

[48](#) The Jews answered and said to him, Did we not say well, that you are a Samaritan, and that you are crazy? [49](#) Jesus said to them, I am not crazy; but I honour my Father, and you curse me. [50](#) I do not seek my glory; there is one who seeks and judges.

[51](#) Truly, truly, I say to you, Whoever obeys my word, shall never see death. [52](#) The Jews said to him, Now we are sure that you are insane. Abraham and the prophets have died; and yet you say, Whoever obeys my word, shall never taste death. [53](#) Why, are you greater than our father Abraham who died, and the prophets who died? Whom do you make yourself? [54](#) Jesus said to them, If I honour myself, my honour is nothing; but it is my Father who honours me, the one of whom you say, He is our God. [55](#) Yet you have not known him, but I do know him; and if I should say, I do not know him, I would be a liar like yourselves; but I do know him, and I obey his word. [56](#) Your father Abraham rejoiced to see my day; and he saw it and was glad. [57](#) The Jews said to him, You are not yet fifty years old, and yet have you seen Abraham? [58](#) Jesus said to them, Truly, truly, I say to you, Before Abraham was born, I was. [59](#) So they took up stones, to stone him; and Jesus hid himself, and went out of the temple, and he passed through the midst of them, and went away.

John 9

<http://www.studyLight.org/bible/glt/john/9.html>

[1](#) AND as Jesus passed by he saw a man who was blind from his mother's womb. [2](#) And his disciples asked him, saying, Teacher, who did sin, this man, or his parents, that he was born blind? [3](#) Jesus said to them, Neither did he sin nor his parents. But that the works of God might be seen in him, [4](#) I must do the works of him who sent me, while it is day; the night comes when no man can work. [5](#) As long as I am in the world, I am the light of the world. [6](#) When he said these words, he spat on the ground, and mixed clay with his saliva, and he placed it on the eyes of the blind man. [7](#) Then he said to him, Go and wash in the baptismal pool of Siloam. He went and washed, and he came seeing.

[8](#) His neighbours and those who had seen him before begging, said, Is not this he who used to sit down and beg? [9](#) Some said, It is he; and some said, No, but he resembles him; but he said, I am he. [10](#) Then they said to him, How were your eyes opened? [11](#) He answered and said to them, A man whose name is Jesus made clay and placed it on my eyes, and he said to me, Go and wash in the water of Siloam; and I went and washed, and I see. [12](#) They said to him, Where is he? He said to them, I do not know.

[13](#) So they brought to the Pharisees him who had been blind from his birth. [14](#) Now it was the sabbath when Jesus made the clay, and opened his eyes. [15](#) Again the Pharisees asked him, How did you receive your sight? He said to them, He placed clay on my eyes, and I washed, and I see. [16](#) Then some of the Pharisees said, This man is not from God, because he does not observe the sabbath; others said, How can a man who is a sinner do these miracles? And there was a division among them. [17](#) They said to the blind man again, What do you say concerning him who opened your eyes? He said to them, I say he is a prophet. [18](#) But the Jews did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight. [19](#) And they asked them, Is this your son, who you say was born blind? how then does he now see? [20](#) His parents answered and said, We know that he is our son, and that he was born blind. [21](#) But how he sees now, or who opened his eyes, we do not know; he is of age, ask him, he will speak for himself. [22](#) His parents said these things because they were afraid of the Jews; for the Jews had decided already, that if any man should confess that he is the Christ, they would put him out of the synagogue. [23](#) For this reason his parents said, He is

of age, ask him. [24](#) So they called a second time the man who had been blind, and said to him, Give praise to God, for we know that this man is a sinner. [25](#) He answered and said to them, If he is a sinner I do not know; but I do know one thing, that I was blind, and now behold, I see. [26](#) They said to him again, What did he do to you? How did he open your eyes? [27](#) He said to them, I have already told you, and you did not listen; why do you want to hear it again? why, do you also want to become his disciples? [28](#) Then they cursed him, and said to him, You are his disciple, but we are disciples of Moses. [29](#) And we know that God spoke with Moses; but as for this man, we do not know whence he is. [30](#) The man answered and said to them, This is surprising, that you do not know whence he is, and yet he opened my eyes. [31](#) We know that God does not hear the voice of sinners; but he hears the one who fears him and does his will. [32](#) From ages it has never been heard that a man opened the eyes of one who was born blind. [33](#) If this man were not from God, he could not have done this. [34](#) They answered and said to him, You were wholly born in sins, and yet do you teach us? And they cast him out.

[35](#) And Jesus heard that they had cast him out; and he found him and said to him, Do you believe in the Son of God? [36](#) He who was healed answered and said, Who is he, my Lord, so that I may believe in him? [37](#) Jesus said to him, You have seen him, and he is the one who is speaking with you. [38](#) He said, I do believe, my Lord; and he fell down and worshipped him.

[39](#) Then Jesus said to him, I have come for the judgment of this world, so that those who cannot see may see, and those who see may become blind. [40](#) When some of the Pharisees who were with him heard these words, they said to him, Why, are we also blind? [41](#) Jesus said to them, If you were blind, you would have no sin; but now you say, We see; because of this your sin remains.

John 10

<http://www.studyLight.org/bible/glt/john/10.html>

[1](#) TRULY, truly, I say to you, He who does not enter by the door into the sheepfold, but climbs up from another place, is a thief and a bandit. [2](#) But he who enters by the door, is the shepherd of the sheep. [3](#) To him the door-keeper opens the door; and the sheep hear his voice; and he calls his own sheep by their names and brings them out. [4](#) And when he has brought out his sheep, he goes before them; and his own sheep follow him, because they know his voice. [5](#) The sheep do not follow a stranger, but they run away from him; because they do not know the voice of a stranger. [6](#) Jesus spoke this parable to them; but they did not understand what he was telling them. [7](#) Jesus said to them again, Truly, truly, I say to you, I am the door of the sheep. [8](#) All who have come are thieves and bandits, if the sheep did not hear them. [9](#) I am the door; if any man enter by me, he shall live, and he shall come in and go out and find pasture. [10](#) A thief does not come, except to steal and kill and destroy; I have come that they might have life, and have it abundantly. [11](#) I am the good shepherd; a good shepherd risks his life for the sake of his sheep. [12](#) But the hired person, who is not the shepherd, and who is not the owner of the sheep, when he sees the wolf coming, leaves the sheep and runs away; and the wolf comes and seizes and scatters the sheep. [13](#) The hired person runs away, because he is hired, and he does not care for the sheep. [14](#) I am the good shepherd, and I know my own, and my own know me. [15](#) Just as my Father knows me, I also know my Father; and I lay down my life for the sake of the sheep. [16](#) I have other sheep also, which are not of this fold; them also I must bring, and they will hear my voice; and all the sheep will become one flock and one shepherd. [17](#) This is why my Father loves me, because I lay down my life, so that I may take it up again. [18](#) No man takes it away from me, but I lay it down of my own will. Therefore I have the power to lay it down, and I have the power to take it up again. This command I received from my Father.

[19](#) There was again a division among the Jews because of these sayings. [20](#) And many of them said, He is insane and rambles; why do you listen to him? [21](#) Others said, These are not the words of a crazy man. Why, can a crazy man open the eyes of the blind?

[22](#) Then came the feast of dedication at Jerusalem, and it was winter. [23](#) And Jesus was walking in the temple in Solomon's porch. [24](#) Then the Jews surrounded him and said to him, How long do you vex our soul with uncertainty? If you are the Christ, tell us openly. [25](#) Jesus answered and said to them, I have told you, but you do not believe; yet the works which I do, in the name of my Father, testify of me. [26](#) But you do not believe, because you are not of my sheep, just as I told you. [27](#) My own sheep hear my voice, and I know them, and they follow me; [28](#) And I give to them eternal life; and they will never perish, and no man will snatch them from my hands. [29](#) For my Father who gave them to me is greater than all; and no man can snatch anything from my Father's hand. [30](#) I and my Father are one in accord. [31](#) Then the Jews again took up stones to stone him. [32](#) Jesus said to them, I have shown you many good works from my Father; for which one of them do you stone me? [33](#) The Jews said to him, It is not because of the good works we stone you, but because you blaspheme; for while you are only a man, you make yourself God. [34](#) Jesus said to them, Is it not so written in your law, I said, you are gods? [35](#) If he called them gods, because the word of God was with them, and the scripture cannot be broken; [36](#) Yet to the one whom the Father sanctified and sent to the world, you say, You blaspheme, just because I said to you, I am the Son of God. [37](#) If I am not doing the works of my Father, do not believe me. [38](#) But if I am doing them, even though you do not believe in me, believe in the works; so that you may know and believe that my Father is with me and I am with my Father.

[39](#) And they wanted again to seize him; but he escaped from their hands. [40](#) And he went away to the Jordan crossing, to the place where John was, where he first baptized; and he remained there. [41](#) And many men came to him and said, John did not perform a single miracle; but everything which John said concerning this man is true. [42](#) And many believed in him.

John 11

<http://www.studyLight.org/bible/glt/john/11.html>

[1](#) NOW there was a man who was sick, Lazarus of the town of Bethany, the brother of Mary and Martha. [2](#) This is the Mary who anointed the feet of Jesus with perfume and wiped them with her hair. Lazarus who was sick, was her brother. [3](#) His two sisters therefore sent to Jesus, saying, Our Lord, behold, the one whom you love is sick. [4](#) Jesus said, This is not a sickness of death, but for the sake of the glory of God, that the Son of God may be glorified on his account. [5](#) Now Jesus loved Martha and Mary and Lazarus. [6](#) When he heard he was sick, he remained two days in the place where he was. [7](#) After that he said to his disciples, Come, let us go again to Judaea. [8](#) His disciples said to him, Teacher, not long ago the Jews wanted to stone you, and yet are you going there again? [9](#) Jesus said to them, Are there not twelve hours in the day? If a man walks by day time, he will not stumble, because he sees the light of this world. [10](#) But if a man travels at night time, he will stumble, because there is no light in it. [11](#) Jesus said these things; and after that he said to them, Our friend Lazarus is asleep; but I am going to awake him. [12](#) His disciples said to him, Our Lord, if he is sleeping, he will get well. [13](#) But Jesus spoke of his death; and they thought that what he said was sleeping in bed. [14](#) Then Jesus said to them, plainly, Lazarus is dead. [15](#) And I am glad I was not there, for your sakes, so that you may

believe; but let us walk there. [16](#) Then Thomas, who is called the Twin, said to his fellow disciples, Let us also go, and die with him.

[17](#) So Jesus came to Bethany, and he found that he had been four days in the tomb. [18](#) Now Bethany was towards Jerusalem, a distance of about two miles. [19](#) And many Jews kept coming to Martha and Mary, to comfort their hearts concerning their brother. [20](#) When Martha heard that Jesus had come, she went out to meet him; but Mary sat in the house. [21](#) Then Martha said to Jesus, My Lord, if you had been here, my brother would not have died. [22](#) But even now I know that whatever you ask of God, he will give you. [23](#) Jesus said to her, Your brother will rise up. [24](#) Martha said to him, I know he will rise up in the resurrection at the last day. [25](#) Jesus said to her, I am the resurrection and the life; he who believes in me, even though he die, he shall live. [26](#) And whoever is alive and believes in me shall never die. Do you believe this? [27](#) She said to him, Yes, my Lord; I do believe that you are the Christ, the Son of God, who is to come to the world. [28](#) And when she had said these things, she went away and called her sister Mary secretly, and said to her, Our teacher has come, and he is calling you. [29](#) When Mary heard it, she rose up quickly and came to him. [30](#) Jesus had not yet come into the town, but he was still at the same place where Martha met him. [31](#) The Jews also who were with her in the house, comforting her, when they saw Mary rise up quickly and go out, followed her, for they thought she was going to the tomb to weep. [32](#) When Mary came where Jesus was, and saw him, she threw herself at his feet, and said to him, My Lord, if you had been here, my brother would not have died.

[33](#) When Jesus saw her weeping, and the Jews weeping, who had come with her, he was moved in his spirit, and was greatly disturbed. [34](#) And he said, Where have you laid him? They said to him, Our Lord, come and see. [35](#) And Jesus was in tears. [36](#) The Jews then said, Look, how much he loved him! [37](#) Some of them said, Could not this man, who opened the eyes of that blind man, have also kept this man from dying? [38](#) As Jesus was disturbed in himself because of them, he came to the tomb. That tomb was a cave, and a stone was placed at the entrance. [39](#) Jesus said, Take away this stone. Martha, the sister of the dead man, said to him, My Lord, he is already disfigured, for he is dead four days. [40](#) Jesus said to her, Did not I say to you that if you believe, you will see the glory of God? [41](#) So they took away the stone. And Jesus lifted his eyes upwards, and said, O Father, I thank you for you have heard me, [42](#) And I know that you always hear me; but I say these things just because of this people who stand around, so that they may believe that you have sent me. [43](#) And when he had said this, he cried with a loud voice, Lazarus, come outside. [44](#) And the dead man came out, his hands and feet bound with burial clothes; and his face bound with a burial napkin. Jesus said to them, Loose him and let him go.

[45](#) Many of the Jews who had come to Mary, when they saw what Jesus had done, believed in him. [46](#) And some of them went to the Pharisees, and told them everything Jesus had done. [47](#) So the high priests and the Pharisees gathered together and said, What shall we do? for this man does many miracles? [48](#) If we allow him to continue like this, all men will believe in him; and the Romans will come and take over both our country and our people. [49](#) But one of them, called Caiaphas, who was the high priest for that year, said to them, You know nothing; [50](#) Nor do you reason that it is much better for us that one man should die instead of the people, and not all the people perish. [51](#) He did not say this of himself; but because he was the high priest for that year, he prophesied that Jesus had to die for the sake of the people; [52](#) And not only for the sake of the people, but also to gather together the children of God who are scattered abroad. [53](#) And from that very day, they decided to kill him. [54](#) Jesus therefore did not walk openly among the Jews, but went away thence to a place which is close to the wilderness, in the province of Ephraim; and he remained there with his disciples. [55](#) Now the Jewish passover was at hand;

and many went up from the towns to Jerusalem, before the feast, to purify themselves. [56](#) And they were looking for Jesus, and at the temple they kept saying to one another, What do you think, will he not come to the feast? [57](#) But the high priests and the Pharisees had already commanded, that if any man should know where he is, to let them know, so that they might seize him.

Revelation 16: Lazarus was not dead, only unconscious.

(This message is referred to as Revelation 17 on page 45 in New Testament Revelations of Jesus of Nazareth) September 27th, 1955

Received by Dr Samuels, Washington D.C.

<http://new-birth.net/samuels-messages/53-revelations/revelation-16-lazarus-was-not-dead-only-unconscious-ntr45/>
<http://www.pascashealth.com/index.php/library.html>
<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Revelations%20via%20Dr%20Samuels.pdf>

I am here, Jesus:

In the first place, I wish to explain more thoroughly and with textual references my visit to the house of Lazarus and my healing him of the unconscious state, [which has been erroneously described as death by the gospel copyists](#), as I have already written through Mr. Padgett. I did not say, “This sickness is not unto death, but for the glory of God, that the Son of Man might be glorified thereby,” for this meant that the sickness would not end in death, only because I might be glorified by raising him from death. Rather did I say, “This sickness is not unto death, for through the power of God will the Son of God heal and be glorified,” which simply meant, I would show I had been sent by God by curing Lazarus of his illness. Furthermore, I did say, as recorded in John, chapter 11, and verse 11, Now the gospel of John, which at this point was not written by John, declares that by sleep, I meant death, and this is not true, for had I meant that Lazarus was dead, I would have used the expressions which were used to indicate death, and these were, “To sleep with one’s fathers,” or “To sleep in the dust,” or “To sleep a perpetual sleep.” Hence when I said, “Lazarus was asleep,” I meant that he was in that unconscious state, when one is dying in sleep. In the same way, Thomas the Twin did not say, ["Let us go and die with him,"](#) meaning Lazarus, (verse 16) nor did he have in mind to go and die with me, on the supposition that I might be taken by the Temple hirelings, for this too was inserted many years after the crucifixion to exaggerate the danger which beset me and my resolution in confronting them, although it is true that I was aware of the animosity with which they regarded me. When I wept, and this is true, for I did weep, it was because I was touched and my emotions of love for him aroused more because he had been entombed as dead and brought to such a pass, and not because I thought he was dead, for I knew he was not.

I also wish to explain to you some of the expressions which, if not correctly understood, tend to give an impression of cruelty and indifference to human suffering in my teachings, for I never advocated or taught mutilation of the body in any form and any such sayings attributed to me in the gospels were never said by me and thus could not have been written by the gospel writers.

Take the expression, ["If thy right eye offend thee, pluck it out and cast it from thee for it is profitable for thee that one of thy members should perish and not that thy whole body be cast into hell."](#) This does not give the true meaning of my saying, for I meant that the eye reflects the state of the soul, the seat of

the emotions, so that if the eye reveals a wicked emotion, it means the soul is possessed of a wicked emotion, and by plucking out the wicked eye, I simply meant to pluck out the evil emotion from the soul. In the same way, my reference to cutting off the hand that offends, did not mean, to refer literally to the physical hand, but to the action performed by the hand resulting from a sinful soul, and I simply meant eradication of the evil emotion in the soul resulting in an evil action. Physical plucking out of an eye or cutting off of a limb could have no effect on the body as far as freeing it from sin, for it is not the body but the soul that is sinful, as the body simply carries out the desires of the soul, nor could such mutilations have any effect upon the soul in the way of eliminating sin, for sin in mankind is eliminated through will power and prayer for the Father's Love and through a change in soul condition which causes man to turn to God and in earnestness of prayer to seek forgiveness; and forgiveness is brought about through the change in the soul condition, or, as I said, by the elimination of the wicked emotion, in the soul. Thus you will understand that I never said, nor could my disciples have written: "For it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. " You see why I am anxious to write you and give mankind the truths of what I said, for these are the Truths of the Father and His Divine Love.

And again, as reported in Matthew, chapter 19, verse 12, when I said: "[There are some eunuchs which have made themselves eunuchs for the kingdom of heaven's sake.](#)" I did not preach or teach cutting off of the testicles, but the expression was simply a reference to the prophet Isaiah, chapter 56, verses 3-5, wherein the [eunuch mentioned was simply the Gentile who believed in the Hebrew Deity](#), but who was deemed "cut off," so to speak, or separated from the vine of Israel because he was not a member of the Jewish race. Such a Gentile, if a believer in Jehovah, was not to be considered a "dry tree" or non-productive and cut off from the vine of Israel. In short, a eunuch in this sense meant a convert to the Jewish religion. I did not teach that men should mutilate their God-given bodies to eliminate an emotion which in the minds of early Christians had become associated with sin. Such a feeling, given to man by God for a given purpose, is never displeasing to God when it is in harmony with His laws, but when it is not in harmony with God's laws, may be kept away through prayers for the Divine Love, so that material thoughts and desires may disappear and be replaced by emotions and thoughts of a spiritual nature. Of course, when in the previous sentence I said, "there are some eunuchs which were made eunuchs of men," it was a play upon words, for here I referred to physical mutilation imposed upon men who served in women's quarters among Oriental rulers.

I think I have said enough regarding misinterpretations and distortions of my sayings in the New Testament, of which there are many more, and so with my love and blessings I shall stop and sign myself. Your elder brother and friend,

Jesus of the Bible and Master of the Celestial Heavens

John 12

<http://www.studyLight.org/bible/glt/john/12.html>

[1](#) SIX days before the passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. [2](#) And they gave him a banquet there; Martha served; but Lazarus was one of the guests who were with him. [3](#) Then Mary took a cruse containing pure and expensive nard, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the fragrance of the perfume. [4](#) And Judas of Iscariot, one of his disciples, who was about to betray him, said, [5](#) Why was not this oil sold for three hundred pennies, and given to the poor? [6](#) He said this, not because he cared for the poor;

but because he was a thief, and the purse was with him, and he carried whatever was put in it. [7](#) Jesus then said, Leave her alone; she has kept it for the day of my burial. [8](#) For you have the poor always with you, but me you have not always. [9](#) Many people of the Jews heard that Jesus was there; so they came, not only on account of Jesus, but also to see Lazarus, whom he had raised from the dead. [10](#) And the high priests were thinking of killing Lazarus also; [11](#) Because on his account a great many Jews were leaving and believing in Jesus.

[12](#) On the next day, a large crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, [13](#) Took branches of palm trees, and went out to greet him, and they cried out and said, Hosanna, Blessed is the king of Israel who comes in the name of the Lord. [14](#) And Jesus found an ass and sat on it; as it is written, [15](#) Fear not, O daughter of Zion; behold, your king cometh to you, riding on the colt of an ass. [16](#) His disciples did not understand these things at that time; but when Jesus was glorified, then his disciples remembered that these things were written concerning him, and that they had done these things to him. [17](#) The people who were with him testified that he had called Lazarus from the tomb, and raised him from the dead. [18](#) It was on this account that large crowds went out to meet him, for they heard that he had performed this miracle. [19](#) The Pharisees said one to another, Do you see that you have not been able to gain anything? Behold, all the people have gone after him.

[20](#) Now there were some Gentiles among them who had come up to worship at the feast. [21](#) They came and approached Philip of Bethsaida of Galilee, and asked him, saying, My lord, we would like to see Jesus. [22](#) Philip came and told Andrew; then Andrew and Philip told Jesus. [23](#) Jesus answered and said to them, The hour has come that the Son of man should be glorified. [24](#) Truly, truly, I say to you, that unless a grain of wheat falls and dies in the ground, it will be left alone; but if it dies, it produces much fruit. [25](#) He who loves his life will lose it; and he who has no concern for his life in this world will keep it unto life eternal. [26](#) If any man serve me, let him follow me; and where I am, there also will my servant be; he who serves me, him my Father will honour.

[27](#) Now my soul is disturbed, and what shall I say? O my Father, deliver me from this hour; but for this cause I came to this very hour. [28](#) O Father, glorify your name. Then a voice was heard from heaven, I am glorified, and I shall again be glorified. [29](#) And the people who stood by heard it, and said, It was thunder; others said, An angel spoke to him. [30](#) Jesus answered and said to them, This voice was not on my account, but for your sake. [31](#) Now is the judgment of this world; now the leader of this world will be cast out. [32](#) And I, when I am lifted up from the Earth, will draw every man to me. [33](#) He said this, to show by what kind of death he was to die. [34](#) The people said to him, We have heard from the law that the Christ shall remain forever; how do you say that the Son of man must be lifted up? Who is this Son of man? [35](#) Jesus said to them, The light is with you for a little while; walk while you have the light, so that the darkness may not overcome you; and he who walks in the darkness does not know where he goes. [36](#) While you have the light, believe in the light, so that you may become the sons of the light. Jesus spoke these things, and went away and hid himself from them.

[37](#) Even though he had performed all of these miracles before them, yet they did not believe in him; [38](#) So that the word of the prophet Isaiah might be fulfilled, who said, My Lord, who will believe our report, and to whom has the arm of the Lord been revealed? [39](#) For this reason, they could not believe, because Isaiah said again, [40](#) Their eyes have become blind and their heart darkened, so that they cannot see with their eyes and understand with their heart; let them return and I will heal them. [41](#) Isaiah said these things, when he saw his glory and spoke concerning him.

[42](#) Many of the leading men also believed in him; but because of the Pharisees they did not confess it, so that they might not be cast out of the synagogue. [43](#) For they loved the honour of men more than the glory of God.

[44](#) Jesus cried out and said, He who believes in me, believes not in me but in him who sent me. [45](#) And he who sees me, has already seen him who sent me. [46](#) I have come into the world as the light, so that whoever believes in me may not remain in the darkness. [47](#) And he who hears my words, and does not obey them, I will not judge him; for I have not come to judge the world, but to save the world. [48](#) He who oppresses me and does not receive my words, there is one who will judge him; the word which I have spoken, it will judge him at the last day. [49](#) For I did not speak of myself; but the Father who sent me, he commanded me what to say and what to speak. [50](#) And I know that his commandment is life everlasting; these things therefore which I speak, just as my Father told me, so I speak.

John 13

<http://www.studyLight.org/bible/glt/john/13.html>

[1](#) NOW before the feast of the passover, Jesus knew the hour had come to depart from this world to his Father. And he loved his own who were in this world, and he loved them unto the end. [2](#) During supper, Satan put into the heart of Judas, son of Simon of Iscariot, to deliver him. [3](#) But Jesus, because he knew that the Father had given everything into his hands, and that he came from God, and was going to God, [4](#) He rose from supper and laid aside his robes; and he took an apron and tied it around his loins. [5](#) Then he poured water into a basin, and began to wash the feet of his disciples, and to wipe them with the apron which was tied around his loins. [6](#) When he came to Simon Peter, Simon said to him, You, my Lord, are you going to wash my feet? [7](#) Jesus answered and said to him, What I am doing, you do not know now, but later you will understand. [8](#) Then Simon Peter said to him, You will never wash my feet. Jesus said to him, If I do not wash you, you have no part with me. [9](#) Simon Peter said to him, Then, my Lord, wash not only my feet, but also my hands and my head. [10](#) Jesus said to him, He who has bathed does not need except to wash his feet only, for he is already all clean; so you are all clean, but not everyone of you. [11](#) For Jesus knew him who was to betray him; therefore he said, Not everyone of you is clean. [12](#) When he had washed their feet, he put on his robes and sat down; and he said to them, Do you know what I have done to you? [13](#) You call me, our Teacher and our Lord; and what you say is well, for I am. [14](#) If I then, your Lord and Teacher, have washed your feet, how much more should you wash one another's feet? [15](#) For I have given you this as an example, so that just as I have done to you, you should also do. [16](#) Truly, truly, I say to you, There is no servant who is greater than his master; and no apostle who is greater than he who sent him. [17](#) If you know these things, blessed are you if you do them.

[18](#) I do not say this concerning all of you, for I know those whom I have chosen; but that the scripture might be fulfilled, He who eats bread with me has lifted up his heel against me. [19](#) I tell you now before it happens, that when it happens, you may believe that I am he. [20](#) Truly, truly, I say to you, He who receives him whom I send, receives me; and he who receives me receives him who sent me. [21](#) Jesus said these things, and he was disturbed in spirit, and testified and said, Truly, truly, I say to you, one of you will betray me. [22](#) The disciples then looked at each other, because they did not know concerning whom he spoke. [23](#) Now there was one of his disciples who was leaning on his bosom, the one whom Jesus loved. [24](#) Simon Peter winked at to him, to ask him of whom he spoke. [25](#) So that disciple leaned

himself on the breast of Jesus, and said to him, My Lord, who is he? [26](#) Jesus answered and said, The one for whom I dip bread and give to him. So Jesus dipped the bread, and gave it to Judas, the son of Simon of Iscariot. [27](#) And after the bread, Satan took possession of him. So Jesus said to him, What you are going to do, do it soon. [28](#) But no man of those who were sitting at the table understood what he said to him. [29](#) For some of them thought, because the purse was with Judas, that he ordered him to buy what was needed for the feast; or to give something to the poor. [30](#) Judas then received the bread and went outside immediately; it was night when he went out.

[31](#) Jesus then said, Now the Son of man is glorified, and God is glorified by him. [32](#) If God is glorified by him, God will also glorify him by himself, and he will glorify him at once. [33](#) My sons, I am with you yet a little while, and you will want me. And just as I said to the Jews, Where I go you cannot come; so now I tell you also. [34](#) A new commandment I give you, that you love one another; just as I have loved you, that you also love one another. [35](#) By this every man shall know that you are my disciples, if you have love one for another.

[36](#) Simon Peter said to him, Our Lord, where are you going? Jesus answered and said to him, Where I go, you cannot follow me now, but you will follow later. [37](#) Simon Peter said to him, My Lord, why can I not follow you now? I will even lay down my life for you. [38](#) Jesus said to him, Will you lay down your life for me? Truly, truly, I say to you, The cock shall not crow, until you have denied me three times.

Revelation 35: The virgin birth; fasting; temptation by the devil; washing of the Divine Love.

Received by Dr Samuels, Washington D.C.

April 12th, 1955

<http://new-birth.net/samuels-messages/53-revelations/>

<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Revelations%20via%20Dr%20Samuels.pdf>

I am here, Jesus:

I should like to also clarify a few statements found in the Gospel of John that have not been understood, and that is in John, chapter 13, Verse 8. I said to Peter, "[If I wash thee not, thou hast no part of me.](#)" And this was just before the beginning of the last Passover meal and Peter's objection to this ablution. Now, my purpose in this was to use the word and ceremony of washing not as a natural cleansing of the body, nor even a symbol of the spiritual cleansing with baptism. But I meant to use the word "washing" as a washing from sin, and I had to do this in order to make my teachings concrete and something my disciples could see and understand. I meant, "If I show ye not how to be cleansed of sin so that ye be clean in heart through the washings of the Divine Love, thou hast no part of me." This washing was not symbolic of a purification of the soul leading to the perfect natural man, but transformation of the soul through the effects of the Divine Love and its cleansing action.

Peter as well as all the other disciples of mine needed the Divine Love in their souls to have this common bond of Love and Essence of God between us, providing in this way for a relationship of soul between us. But Peter understood this in a material way and thought I referred also to baptism. So you see that I used water to implement my teachings of the Divine Love in a way my disciples would

understand, and I used many other illustrations in addition to water, such as bread, the door, the good shepherd, and the vineyard.

When I said, "He that is washed need not, save to wash his feet, but is clean every whit," I meant that he who has the Divine Love in his soul is clean and he has but to eliminate the defilements of the world from his soul and his soul would be clean in every aspect, but not completely so, for the process of cleansing, and by this I mean transformation of the soul, continues throughout all eternity. I did not say, "[All of you are not clean,](#)" referring to Judas, for I did not suspect him of any treachery.

I think I have written you a fairly long letter, and so with my love to you and the Doctor, and with the information that we are all trying to help you in your financial and domestic affairs, I shall sign myself
Your elder brother and friend,

Jesus of the Bible and Master of the Celestial Heavens

John 14

<http://www.studyLight.org/bible/glt/john/14.html>

[1](#) LET not your heart be troubled; believe in God, and believe in me also. [2](#) In my Father's house there are many rooms; if it were not so, I would have told you. I am going to prepare a place for you. [3](#) And if I go and prepare a place for you, I will come again, and take you to me, so that where I am, you may be also.

[4](#) You know where I am going, and you know the way. [5](#) Thomas said to him, Our Lord, we do not know where you are going, and how can we know the way? [6](#) Jesus said to him, I am the way, and the truth, and the life; no man comes to my Father except by me. [7](#) If you had known me, you would have known my Father also; from henceforth you know him and you have seen him. [8](#) Philip said to him, Our Lord, show us the Father, and that is enough for us. [9](#) Jesus said to him, All this time I have been with you, and yet you do not know me, Philip? he who sees me, has seen the Father; and how do you say, Show us the Father? [10](#) Do you not believe that I am with my Father and my Father is with me? the words that I speak, I do not speak of myself; but my Father who abides with me, he does these works. [11](#) Believe that I am with my Father, and my Father is with me; and if not, believe because of the works. [12](#) Truly, truly, I say to you, He who believes in me, the works which I do he shall do also; even greater than these things he shall do, because I am going to my Father. [13](#) And whatever you ask in my name, I will do it for you, so that the Father may be glorified through his Son. [14](#) If you ask me in my own name, I will do it.

[15](#) If you love me, then obey my commandments. [16](#) And I will ask of my Father, and he will give you another Comforter, to be with you for ever; [17](#) Even the Spirit of the truth; whom the world cannot receive, because it has not seen him, and does not know him; but you know him because he abides with you, and is in you.

[18](#) I will not leave you orphans, for I will come to you after a little while. [19](#) And the world will not see me, but you will see me; because I live, you also shall live. [20](#) In that day you will know that I am with my Father, and you are with me, and I am with you. [21](#) He who has my commandments with him and obeys them, he is the one who loves me; he who loves me will be loved by my Father, and I will love him, and reveal myself to him. [22](#) Judas (not of Iscariot) said to him, My Lord, why is it that you will

reveal yourself to us, and not to the world? [23](#) Jesus answered and said to him, He who loves me, keeps my word; and my Father will love him, and we will come to him, and make a place of abode with him. [24](#) But he who does not love me, does not keep my word; and this word which you hear, is not mine own, but the Father's who sent me.

[25](#) I have spoken these things to you, while I am with you. [26](#) But the Comforter, the Holy Spirit, whom my Father will send in my name, he will teach you everything, and remind you of everything which I tell you. [27](#) Peace I leave with you; my own peace I give you; not as the world gives, I give to you. Let not your heart be troubled, and do not be afraid.

[28](#) You heard that I told you, I am going away, and I will come to you. If you loved me, you would rejoice because I am going to my Father; for my Father is greater than I. [29](#) And now behold, I have told you before it happens, so that when it does happen, you may believe.

[30](#) Hereafter I will not talk much with you; for the prince of this world comes; and yet he has nothing against me. [31](#) But that the world may know that I love my Father, and as my Father has commanded me, so I do. Arise, let us go away from here.

Revelation 23: Jesus explains the eleventh commandment.

(This message is referred to as Revelation 22 on page 58 in New Testament Revelations of Jesus of Nazareth)

Received by Dr Samuels.

Washington D.C.

June 16, 1955

<http://new-birth.net/samuels-messages/53-revelations/revelation-23-jesus-explains-the-eleventh-commandment-ntr58/>

<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Revelations%20via%20Dr%20Samuels.pdf>

I am here, Jesus:

I am here tonight to continue my messages of the Gospel truths, and I shall continue with John on what commandment I gave my disciples and how obedience to this commandment would bring what has been called the comforter; for in John 14 I said, as it is reported in the New Testament: ["If ye love me, you will keep my commandments. "](#) ["This is my commandment, that ye love one another even as I have loved you."](#) And this statement meant that, as the Messiah, I was giving a commandment which was to be placed with, and above, the Ten commandments of Moses; and this commandment was the Law of God's Love.

I told my disciples that they were to love one another, not merely that they were to love only themselves, but all mankind, for "one another" was a term which meant not for the circle of the disciples, alone, but for all people; and this love was to include human beings who spitefully used them, and they were to love their enemies as well as their friends.

And that love which they were to entertain for mankind was not the natural love given to all men at their creation by God, but the Divine Love which God had bestowed upon mankind with my coming; and

this Love could be obtained by my disciples if they believed that it was available and that it could be conveyed into their souls through the action of the Holy Spirit.

This was the meaning of the very important phrase, "as I have loved thee. " For it meant that I had loved my disciples with the Divine Love which God had implanted in my soul because of my longings for His Love, and that my love for my disciples and, I should add, for all mankind, was the Divine Love which was in my soul and which I had obtained from the Father. So that my disciples, and all mankind, could, by prayer to the Father, obtain the same Divine Love in their souls which filled my own. And this Divine Love was to be the Love with which my disciples were to love one another and all mankind.

This was the only commandment which I gave to my disciples, and no other, for I did not command them to drink or eat bread in memory of me, for such an act could have no merit in bringing the Divine Love into their hearts and could only be an act of veneration which I could not possibly have wished to impose upon my disciples; and this regardless of whether or not I thought death might be near. But I did say, rather, ["and I will pray to the Father and He shall give you another comforter, that He may be with you forever."](#) And while I did not say this in so many words, or with those exact words, I simply meant that I would, as I always did, pray to God so that their souls would be opened up to the Divine Love, which is what the writer meant by the Comforter; and that this Love would continue to be conveyed in more and more abundance into the souls of my disciples throughout all eternity. I did not mean that I could pray to the Father to send His Divine Love to my disciples merely because of my prayers, but I meant that the souls of the disciples would have to long for the Father's Love so that it could enter the souls that were in that condition to receive it.

I also said, ["If a man love me he will observe my message; if ye keep my commandment ye shall abide in my love, even as I have kept my Father's commandments and abide in His Love,"](#) which was another way of saying that those disciples who believed I was the Messiah and loved me would believe that my soul was an immortal one through the Divine Love and pray to the Father for His Love as the way to atonement with Him and immortality, which was the message I taught and which I asked my disciples, and all my hearers, to apply to themselves and actually pray, and the result would be that they would be filled with the same Love as I was and that we could thus have a mutual Love for one another in the same way that as I prayed to the Father and received more of His Love, I loved God more and more, and His Love for me was in my heart.

These writings from John are correct, in that they show that Love was the great subject of my teachings, but they do not explain the Divine Nature of the Father's Love towards His children, or the fact that I was filled with His Divine Love and sought to have my disciples obtain it as well, through the one way it could be obtained – through prayer. It does not explain that this Love with which my disciples were to love one another was something more than the ordinary love which humans have for each other, or the special nature of my love for them and humanity. But, if these interpretations are added, then the real meaning of these passages from the Gospel are made manifest.

I have written you tonight on the subject because of your desire to obtain confirmation as to the truths of certain portions of John's Gospel which needed explanation, and because you felt they were close to, if not possessing, the truth; and I shall come again and write you on more material in the Gospels which originally dealt with my teachings of the Divine Love before they were stricken out, or so mutilated as to be unrecognizable.

I think I have written enough for tonight, and so I shall say good night to you and the Doctor, and with my love and blessings to him and to you, I shall close and sign myself your friend and elder brother,
 Jesus of the Bible and Master of the Celestial Heavens

John 15

<http://www.studyLight.org/bible/glt/john/15.html>

1 I AM the true vine, and my Father is the worker. 2 Every branch in me that does not bear fruit, he cuts out; and the one which bears fruit, he prunes so that it may bring forth more fruit. 3 You have already been pruned because of the word which I have spoken to you. 4 Remain with me and I with you. Just as a branch cannot give fruit by itself, unless it remains in the vine; even so you cannot, unless you remain with me. 5 I am the vine, you are the branches. He who remains with me and I with him, will bear abundant fruit; for without me you can do nothing. 6 Unless a man remains with me, he will be cast outside, like a branch which is withered; which they pick up and throw into the fire to be burned. 7 If you remain with me, and my words remain with you, whatever you ask shall be done for you. 8 In this the Father will be glorified, that you bear abundant fruit, and be my disciples.

9 Just as my Father has loved me, I also have loved you; remain in my love. 10 If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and I remain in his love. 11 I have spoken these things to you, that my joy may be in you, and that your joy may be full. 12 This is my commandment, that you love one another, just as I have loved you. 13 There is no greater love than this, when a man lays down his life for the sake of his friends. 14 You are my friends, if you do everything that I command you. 15 Henceforth I will not call you servants, because a servant does not know what his master does; but I have always called you my friends, because everything that I heard from my Father I made it known to you. 16 You did not choose me, but I chose you, and I have appointed you, that you also should go and produce fruit, and that your fruit might remain; so that whatever you ask my Father in my name, he will give it to you. 17 I command these things to you, so that you love one another.

18 If the world hate you, know well that it has hated me before you. 19 If you were of the world, the world would love its own; but you are not of the world, for I have chosen you out of the world; this is why the world hates you. 20 Remember the word which I said to you, that no servant is greater than his master. If they have persecuted me, they will also persecute you; if they kept my word, they will also keep yours. 21 But they will do all these things to you for the sake of my name, because they do not know him who sent me. 22 If I had not come and spoken to them, they would be without sin; but now they have no excuse for their sins. 23 He who hates me, hates my Father also. 24 If I had not done works before their eyes, such as no other man has ever done, they would be without sin; but now they have seen and hated me and also my Father, 25 So that the word which is written in their law may be fulfilled, They hated me for no reason.

26 But when the Comforter comes, whom I will send to you from my Father, the Spirit of truth which proceeds from my Father, he will testify concerning me. 27 And you also will testify because you have been with me from the beginning.

John 16

<http://www.studyLight.org/bible/glt/john/16.html>

1 I HAVE spoken these things to you, so that you may not stumble. 2 For they will put you out of their synagogues; and the hour will come that whoever kills you, will think that he has offered an offering to God. 3 And these things they will do, because they have not known my Father, nor me. 4 I have spoken these things to you, that when their time does come, you may remember them, and that I told you. And these things I did not tell you before, because I was with you. 5 But now I am going to him who sent me, and yet no one of you asks me, Where are you going? 6 But because I told you these things, sorrow has come and filled your hearts.

7 But I tell you the truth, It is better for you that I should go away; for if I do not go away, the Comforter will not come to you; but if I should go, I will send him to you. 8 And when he is come, he will rebuke the world concerning sin, concerning righteousness, and concerning judgment. 9 Concerning sin, because they do not believe in me; 10 Concerning righteousness, because I go to my Father, and you will not see me again; 11 Concerning judgment, because the leader of this world has been judged. 12 Again, I have many other things to tell you, but you cannot grasp them now. 13 But when the Spirit of truth is come, he will guide you into all the truth; for he will not speak from himself, but what he hears that he will speak; and he will make known to you things which are to come in the future. 14 He will glorify me; because he will take of my own and show to you. 15 Everything that my Father has is mine; this is the reason why I told you that he will take of my own and show to you.

16 A little while, and you will not see me; and again a little while, and you will see me, because I am going to the Father. 17 Then his disciples said to one another, What is this that he said to us, A little while, and you will not see me; and again a little while, and you will see me; and, because I am going to my Father? 18 And they said, What is this that he said, A little while? We cannot understand what he talks about. 19 Jesus knew that they desired to ask him, and he said to them, Are you inquiring among yourselves concerning this, that I told you, A little while, and you will not see me; and again a little while, and you will see me?

20 Truly, truly, I say to you, that you will weep and wail, and yet the world will rejoice; and you will be sad, but your sadness will be changed into gladness. 21 When a woman is in travail, she is depressed, because her day has arrived; but when she has given birth to a son, she no longer remembers her troubles, because of the joy that a male child is born into the world. 22 So you also are depressed; but I will see you again, and your heart will rejoice, and your joy no man will take away from you.

23 In that day you will not ask me anything. Truly, truly, I say to you, that whatever you ask my Father in my name, he will give it to you. 24 Hitherto you have asked nothing in my name; ask and you will receive, so that your joy may be full. 25 I have spoken these things in figures; but the time is coming, when I will not speak to you in figures, but will plainly explain to you concerning the Father. 26 In that day you will ask in my name; and I will not say to you, I will ask the Father concerning you. 27 For the Father himself loves you, because you have loved me, and have believed that I came forth from the Father.

28 I came forth from the Father, and I came into the world; again, I am leaving the world and I am going to the Father. 29 His disciples said to him, Behold, now you speak plainly, and do not utter a single figure. 30 Now we understand that you know everything; and you need no man to ask you; by this we

believe that you have come forth from God. [31](#) Jesus said to them, Believe it. [32](#) For behold, the hour is coming, and it has now come, when you will be dispersed, every man to his own country, and you will leave me alone; and yet I am never alone, because the Father is with me. [33](#) These things I have said to you, that in me you may have peace. In the world you will have tribulation; but have courage; I have conquered the world.

John 17

<http://www.studyLight.org/bible/glt/john/17.html>

[1](#) JESUS spoke these things, and then he lifted up his eyes to heaven and said, O my Father, the hour has come; glorify your Son, so that your Son may glorify you. [2](#) Since you have given him power over all flesh, so that to all whom you have given him, he may give life eternal. [3](#) And this is life eternal, that they might know you, that you are the only true God, even the one who sent Jesus Christ. [4](#) I have already glorified you on the Earth; for the work which you had given to me to do, I have finished it. [5](#) So now, O my Father, glorify me with you, with the same glory which I had with you before the world was made.

[6](#) I have made your name known to the men whom you gave me out of the world; they were yours and you gave them to me; and they have kept thy word. [7](#) Now they know that whatever you have given me is from you. [8](#) For the words which you gave me I gave them; and they accepted them, and have known truly that I came forth from you, and they have believed that you sent me. [9](#) What I request is for them; I make no request for the world, but for those whom you have given to me; because they are yours. [10](#) And everything which is mine, is yours; and what is yours is mine; and I am glorified by them.

[11](#) Hereafter I am not in the world, but these are in the world; and I am coming to you. O holy Father, protect them in your name, which you have given me, that they may be one, even as we are. [12](#) While I was with them in the world, I protected them in your name; those you gave me I protected, and not one of them is lost, except the son of perdition, that the scripture might be fulfilled. [13](#) Now I am coming to you; and these things I speak while I am in the world, that my joy may be complete in them. [14](#) I have given them your word; and the world hated them, because they were not of the world, just as I am not of the world. [15](#) What I request is not that you should take them out of the world, but that you should protect them from evil. [16](#) For they are not of the world, just as I am not of the world.

[17](#) O Father, sanctify them in your truth, because your word is truth. [18](#) Just as you sent me into the world, so I have sent them into the world. [19](#) And for their sakes, I am sanctifying myself, so that they also may be sanctified in the truth.

[20](#) I am not making request for these alone, but also for the sake of those who believe in me through their word. [21](#) So that they all may be one; just as you, my Father, art with me, and I am with you, that they also may be one with us; so that the world may believe you sent me. [22](#) And the glory which you gave me, I gave to them; so that they may be one just as we are one. [23](#) I with them and you with me, that they may become perfected in one; so that the world may know that you sent me, and that you loved them just as you loved me.

[24](#) O Father, I wish that those whom you have given me, may also be with me where I am; so that they may see my glory which you have given me; for you have loved me before the foundation of the world.

[25](#) O my righteous Father, the world did not know you, but I have known you; and these have known that you have sent me. [26](#) And I have made your name known to them, and I am still making it known; so that the love with which you loved me may be among them, and I be with them.

John 18

<http://www.studyLight.org/bible/glt/john/18.html>

[1](#) JESUS said these things and went out with his disciples across the brook Kidron, to a place where there was a garden, where he and his disciples entered. [2](#) Judas the traitor also knew that place; because Jesus and his disciples frequently gathered there. [3](#) Judas, therefore, took a company of soldiers, and also guards from the high priests and the Pharisees, and he came there with torches and lamps and weapons. [4](#) Jesus, knowing everything that was to happen, went out and said to them. Whom do you want? [5](#) They said to him, Jesus the Nazarene. Jesus said to them, I am he. Judas the traitor was also standing with them. [6](#) When Jesus said to them, I am he, they drew back and fell to the ground. [7](#) Jesus again asked them, Whom do you want? They said, Jesus the Nazarene. [8](#) Jesus said to them, I have told you that I am he; if then you want me, let these men go away; [9](#) That the word which he said might be fulfilled, Of those whom you gave me, I have lost not even one. [10](#) But Simon Peter had a sword, and he drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malech. [11](#) And Jesus said to Peter, Put the sword into its sheath; shall I not drink the cup which my Father has given me? [12](#) Then the soldiers and the captains, and the Jewish guards seized Jesus and bound him,

[13](#) And they brought him first to Annas, because he was the father-in-law of Caiaphas, who was the high priest of that year. [14](#) Caiaphas was the one who had counselled the Jews, that it was better for one man to die instead of the people. [15](#) Simon Peter and one of the other disciples followed Jesus. The high priest knew that disciple, so he entered with Jesus into the courtyard. [16](#) But Simon stood outside near the door. Then the other disciple, whom the high priest knew, went out and told the portress, and brought in Simon. [17](#) The young portress then said to Simon, Why, are you also one of the disciples of this man? He said to her, No. [18](#) And the servants and guards were standing and making a fire, to warm themselves because it was cold; Simon also stood with them and warmed himself. [19](#) The high priest then questioned Jesus concerning his disciples and concerning his teaching. [20](#) Jesus said to him, I have spoken openly to the people, and I have always taught in the synagogue and in the temple, where all Jews assemble; and I have spoken nothing secretly. [21](#) Why do you ask me? ask those who heard what I have spoken to them; behold, they know everything which I said. [22](#) And as he said these things, one of the guards who stood by, struck Jesus on his cheek, and said to him, Is this how you answer the high priest? [23](#) Jesus answered and said to him, If I have spoken any evil, testify to the evil; but if it is good, why did you strike me? [24](#) Annas then sent Jesus bound to Caiaphas the high priest. [25](#) Now Simon Peter was standing and warming himself. They said to him, Why, are you also one of his disciples? He denied and said, I am not. [26](#) Then one of the servants of the high priest, a kinsman of him whose ear Simon had cut off, Did I not see you with him in the garden? [27](#) Simon again denied; and at that very hour the cock crew.

[28](#) Then they brought Jesus from Caiaphas to the praetorium; and it was morning; and they did not enter into the praetorium, so that they may not be defiled before they ate the passover. [29](#) Pilate then went outside where they were, and said to them, What accusation do you have against this man? [30](#) They answered and said to him, If he were not an evil-doer, we would not have delivered him up also to you. [31](#) Then said Pilate to them, Take him yourselves, and judge him according to your own law. The Jews

said to him, We have no power to kill a man; [32](#) So that the word which Jesus had said might be fulfilled, when he signified by what kind of death he was to die. [33](#) Pilate then entered into the praetorium, and called Jesus and said to him. Are you the King of the Jews? [34](#) Jesus said to him, Do you say this of yourself, or have others told it to you concerning me? [35](#) Pilate said to him, Why, am I a Jew? Your own people and the high priests have delivered you to me; what have you done? [36](#) Jesus said to him, My kingdom is not of this world; if my kingdom were of this world, my servants would have fought so that I should not be delivered to the Jews; but now my kingdom is not from here. [37](#) Pilate said to him, Then are you a king? Jesus said to him, You say that I am a king. For this I was born, and for this very thing I came to the world, that I may bear witness concerning the truth. Whoever is of the truth will hear my voice. [38](#) Pilate said to him, What is this truth? And as he said this, he went out again to the Jews, and said to them, I am unable to find even one cause against him. [39](#) You have a custom that I should release to you one at the passover; do you wish, therefore, that I release to you this king of the Jews? [40](#) They all cried out saying, Not him, but Bar-Abbas. Now this Bar-Abbas was a bandit.

Revelation 41: Events in the Garden of Gethsemane; Pilate and Herod.

(This message is referred to as Revelation 19 on page 51 in New Testament Revelations of Jesus of Nazareth)

Received by Dr Samuels, Washington D.C.

March 3, 1955

<http://new-birth.net/samuels-messages/53-revelations/revelation-41-events-in-the-garden-of-gethsemane-pilate-and-herod-ntr51/>

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I am here, Jesus:

[No, Peter nor any one of my followers ever cut off the ear of Malchus](#), the servant of the high priest, for Peter did not wear a sword but simply a fishing knife – that is, a blade used in cutting fish to remove their entrails. And furthermore, a hostile blow might have meant that the hirelings and servants might retaliate and club our followers unmercifully as a consequence, a fact which Peter knew, as did we all at the time. There is no truth to this supposed anecdote, but it was interpolated in order to have me remark, which is also not true, that God would come to my aid with many legions of angels if it were required, to emphasize the belief that I was destined to be betrayed and that it was all a part of God's plan of salvation that included betrayal and death on the cross.

The next incident that I wish to refer to deals with my being sent by Pilate, after my arrest, [to Herod, who was then in Jerusalem to observe the festivities of the Jewish Passover](#). Now, this incident is true, and the explanation is as follows:

Some time before, Pilate had ordered to be killed a number of Galileans, and this had caused enmity between him and Herod, who claimed that Pilate had no authority to execute the men since they, being Galileans, were under his (Herod's) jurisdiction. This coolness was patched up on the occasion of my arrest, for Pilate used this opportunity to send me to Herod to ascertain whether I was under his

jurisdiction as a Galilean; and when Herod, through inquiry, discovered that I was born in Bethlehem in Judea, and not Galilee, he returned me to Pilate and was pleased that Pilate had extended him the courtesy of consulting him to establish under whose jurisdiction my condemnation and punishment was to be meted out. This is the explanation for the healing of the breach between Pilate and Herod and the reason for the latter's appearance on the scene at the time of my arrest.

Your friend and elder brother, Jesus of the Bible and Master of the Celestial Heavens,

John 19

<http://www.studylight.org/bible/glt/john/19.html>

1 THEN Pilate had Jesus scourged. 2 And the soldiers wove a crown of thorns, and placed it on his head, and they covered him with purple robes; 3 And they said, Peace be to you, O king of the Jews! and they struck him on his cheeks. 4 Pilate again went outside and said to them, Behold, I bring him outside to you, so that you may know that I find not even one cause against him. 5 So Jesus went outside, wearing the crown of thorns and the purple robes. And Pilate said to them, Behold the man! 6 When the high priests and the guards saw him, they cried out, saying, Crucify him, crucify him! Pilate said to them, You take him and crucify him; for I find no cause in him. 7 The Jews said to him, We have a law, and according to our law he is guilty of death, because he made himself the Son of God. 8 When Pilate heard this saying, he was the more afraid; 9 So he entered again into the praetorium, and said to Jesus, Where do you come from? But Jesus gave him no answer. 10 Pilate said to him, Will you not speak even to me? Do you not know that I have the authority to release you, and I have the authority to crucify you? 11 Jesus said to him, You would have no authority whatever over me, if it had not been given to you from above; for this reason the sin of him who delivered me to you is greater than yours. 12 And because of this, Pilate wanted to release him; but the Jews cried out, If you release this man you are not a friend of Caesar; for whoever makes himself a king is against Caesar. 13 When Pilate heard this word, he brought Jesus outside; then he sat down on the judgment seat, at a place which is called the Stone Pavement but in Hebrew it is called, Gabbatha. 14 It was Friday of the passover, and it was about six o'clock; and he said to the Jews, Behold your king! 15 But they cried out, Take him away, take him away, crucify him, crucify him. Pilate said to them, Shall I crucify your king? The high priests said to him, We have no king except Caesar.

16 Then he delivered him to them to crucify him. So they took hold of Jesus and took him out, 17 Carrying his cross, to the place which is called The Skull, but in Hebrew it is called Golgotha; 18 Where they crucified him, and with him two others, one on either side, and Jesus between.

19 Pilate also wrote on a stone tablet, and placed it on his cross. And the writing was, THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS. 20 And a great many Jews read this tablet, for the place where Jesus was crucified was near the city; and it was written in Hebrew and in Greek and in Roman. 21 The high priests then said to Pilate, Do not write that he is the king of the Jews; but that he said, I am the king of the Jews. 22 Pilate said, What I have written, I have written. 23 Now when the soldiers had crucified Jesus, they took his clothes and divided them into four parts, a part to each of the soldiers; but his robe was without seam, woven from the top throughout. 24 So they said one to another, Let us not tear it, but cast lots for it, whose lot it shall be. And the scripture was fulfilled, which said, They divided my clothes among them, and for my robe they cast lots. These things the soldiers did.

[25](#) Now there were standing by the cross of Jesus his mother, and his mother's sister, and Mary of Cleopas, and Mary of Magdala. [26](#) When Jesus saw his mother and the disciple whom he loved standing, he said to his mother, Woman, behold your son! [27](#) Then he said to the disciple, Behold your mother! And from that very hour the disciple took her with him.

[28](#) After these things Jesus knew that everything was now accomplished; and that the scripture might be fulfilled, he said, I thirst. [29](#) Now there was a pitcher full of vinegar placed there; so they filled a sponge with vinegar and put it on the point of a reed, and placed it on his mouth. [30](#) When Jesus drank the vinegar, he said, It is fulfilled; and he bowed his head and gave up his spirit.

[31](#) Now because it was Friday the Jews said, Let not these bodies remain on their crosses because the sabbath is dawning; for that sabbath was a great day. So they besought Pilate to have the legs of those who were crucified broken, and to have them lowered down. [32](#) So the soldiers came and broke the legs of the first one, and of the other one who was crucified with him. [33](#) But when they came to Jesus, they saw that he was dead already, so they did not break his legs. [34](#) But one of the soldiers pierced his side with a spear, and immediately blood and water came out. [35](#) And he who saw it testified, and his testimony is true; and he knows well that what he said is true, that you also may believe. [36](#) For these things happened that the scripture might be fulfilled, which said, Not even a bone shall be broken in him; [37](#) And again another scripture which said, They shall look on him whom they pierced.

[38](#) After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly because of fear of the Jews, besought Pilate that he might take away the body of Jesus. And Pilate granted him permission. So he came and took away the body of Jesus. [39](#) And there came also Nicodemus, who at first had come to Jesus by night; and he brought with him a mixture of myrrh and aloes, about a hundred pints. [40](#) So they took away the body of Jesus, and bound it in linen cloths with the spices, according to the custom of the Jews in burial. [41](#) Now there was a garden in the place where Jesus was crucified; and in the garden a new tomb, in which no man was yet laid. [42](#) So they laid Jesus there, because the sabbath was approaching and because the tomb was near.

BOOK of TRUTHS – PADGETT MESSAGES: 1914 – 1923 **Book of Truths**
Joseph of Arimathea

www.lulu.com
March 16, 1916

I am here, Joseph of Arimathea

I desire merely to write a few lines to let you know that I really did exist as a mortal, and that I am the same man who laid the body of Jesus in the tomb where never before had any body been laid.

I was with him at his death, and I was with his body when it was laid in the tomb and sealed, and I know and testify that no man or men or society of men, as it has been said, stole his body from the tomb. His body was entombed as was the custom of my time, and he was wrapped in cerements and fitted for the long sleep in the tomb, as we supposed.

While I was not a full Christian, yet his teachings appealed to me as containing the truth, having about them a living inspiration, which I did not find in the teachings of the Jewish theology, for I was a Pharisee. I never thought that his death was justifiable or approved it, but I was not able to prevent it;

and feeling that a great crime had been committed by the people of whom I was one, I tried to make small atonement for the great crime by giving him burial in my new tomb.

Of course, I did not believe that he would rise again in the way that he had made known to some of his disciples, and when we buried him, I only thought that that tomb would be his sepulchre until nature had destroyed the body as it had done in the cases of all others who had been entombed.

As you may realize, I was interested in the proceedings taken by the Jewish leaders in their efforts to prove that he, Jesus, would not arise from the tomb on the third day, and I kept watch as well as did the soldiers, and I can testify that no mortal ever removed the stones from the mouth of the tomb.

I was there when the angel came and the soldiers were put in the sleep that the Bible speaks of, and I, Joseph, say this, knowing that it may not be believed and the Bible makes no mention of it, that I saw the stones rolled away and the shining one standing guard at the entrance of the tomb. I was frightened and I left the place, and was so overcome that I did not return there until the early morning, and then I saw Mary and heard her inquiring for the whereabouts of her beloved Master, and more wonderful, I saw the man of whom she inquired suddenly reveal himself to her, and I can testify also, that it was the same Jesus whom I had helped lay his body in my tomb.

He was not of flesh and blood, as they say, for he suddenly appeared, and his appearance was not the same as that of the Jesus whose body had been entombed; but when he revealed himself to Mary, there was the same countenance and the same wonderful eyes of love that I was familiar with, and the same voice of love and affection. I know this and I want to tell the world that it is true.

Before Peter came, I went into the tomb, and it was empty and when Peter came, I was with him in the tomb, and saw his astonishment and heard his words of wonder and amazement, for notwithstanding what the Master had told him prior to the crucifixion, he did not believe or comprehend, and he was astonished and bewildered as were all of us.

Jesus of Nazareth arose from that tomb, and his fleshly body was de-materialized. As to his disappearance, I could not then explain, as could none who saw him after he had arisen, but now I know that because of his great psychic powers (as you would call them) he caused the disintegration of that body into its elements, as can be done now by many spirits who have that power.

Yes, Jesus arose from the tomb, but not from the dead, for he never died (as you will never die) – only the physical vestment that enveloped his soul.

I am now in the Celestial Heaven and am with him a great deal, and know that he is the greatest and most wonderful of all the spirits in the Celestial spheres, and the nearest to the fountainhead of God's love. He is truly His best beloved son.

I also want to say that he writes to you his messages of truth, and was with you tonight for a short time. Listen to him and know that you have in him a friend who is closer than a brother, or father or mother.

My brother, I will stop now, and in leaving, say, that you have my love and blessings.

Your brother in Christ – Joseph

John 20

<http://www.studyLight.org/bible/glt/john/20.html>

1 ON the first day of the week, early in the morning, while it was yet dark, Mary of Magdala came to the tomb; and she saw that the stone was removed from the tomb. 2 Then she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, They have taken our Lord out of that tomb, and I do not know where they have laid him. 3 So Simon and the other disciple went out, and came to the tomb. 4 And they were both running together; but that disciple outran Simon, and came first to the tomb. 5 And he looked in and saw the linen cloths lying; but he did not enter in. 6 Then Simon came after him, and entered into the tomb; and he saw the linen cloths lying, 7 And the burial napkin which was bound around his head, was not with the linen cloths, but was wrapped up and put in a place by itself. 8 Then the other disciple who had come first to the tomb also entered in, and he saw and believed. 9 For they did yet not understand from the scripture, that he had to rise from the dead. 10 So the disciples went away again to their lodging place.

11 But Mary was standing near the tomb weeping; and as she wept, she looked into the tomb; 12 And she saw two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they said to her, Woman, why do you weep? She said to them, Because they have taken away my Lord, and I do not know where they have laid him. 14 She said this and turned around, and saw Jesus standing, but she did not know that it was Jesus. 15 Jesus said to her, Woman, why do you weep? and whom do you want? She thought he was the gardener, so she said to him, My lord, if you are the one who has taken him away, tell me where you have laid him, and I will go and take him away. 16 Jesus said to her, Mary. She turned around and said to him in Hebrew, Rabbuli! which means, My Teacher! 17 Jesus said to her, Do not come near me; for I have not yet ascended to my Father; but go to my brethren and say to them, I am ascending to my Father and your Father, and my God and your God. 18 Then Mary of Magdala came and brought glad tidings to the disciples, that she had seen our Lord and that he had told her these things.

19 When it was evening on that first day of the week, and the doors were shut where the disciples were staying for fear of the Jews, Jesus came, stood among them, and said to them, Peace be with you. 20 He said this, and then he showed them his hands and his side. The disciples rejoiced when they saw our Lord. 21 Then Jesus said to them again, Peace be with you; just as my Father has sent me, so I send you. 22 And when he had said these things, he gave them courage and said to them, Receive the Holy Spirit. 23 If you forgive a man his sins, they shall be forgiven to him; and if you hold a man's sins, they are held. 24 But Thomas, one of the twelve, who is called the Twin, was not there with them when Jesus came. 25 And the disciples said to him, We have seen our Lord. He said to them, Unless I see in his hands the places of the nails, and put my fingers in them, and put my hand into his side, I will not believe.

26 Eight days later, the disciples were again inside, and Thomas with them. Jesus came, when the doors were locked, and stood in the midst, and said to them, Peace be with you. 27 Then he said to Thomas, Bring your finger here, and see my hands; and bring your hand and put it into my side; and do not be an unbeliever, but a believer. 28 Thomas answered and said to him, O my Lord and my God! 29 Jesus said to him, Now you believe, because you have seen me? Blessed are those who have not seen me, and have believed. 30 Many other miracles Jesus did in the presence of his disciples, which are not written in this book; 31 Even these are written, so that you may believe that Jesus is the Christ, the Son of God; and when you believe you shall have life everlasting in his name.

John 21

<http://www.studylight.org/bible/glt/john/21.html>

1 AFTER these things, Jesus showed himself again to his disciples by the sea of Tiberias; and he appeared in this way: 2 They were all together, Simon Peter, and Thomas who is called the Twin, and Nathanael of Cana of Galilee, and the sons of Zebedee, and two others of the disciples. 3 Simon Peter said to them, I am going to catch fish. They said to him, We also will come with you. So they went out and went up into the boat; and that night they caught nothing. 4 When morning came, Jesus stood by the sea side; and the disciples did not know that it was Jesus. 5 So Jesus said to them, Boys, have you got anything to eat? They said to him, No. 6 He said to them, Throw your net on the right side of the boat, and you will find. So they threw it, and they were not able to draw the net, because of the many fishes which it had caught. 7 Then the disciple whom Jesus loved said to Peter, That is our Lord. When Simon heard that it was our Lord, he took his cloak and girded it around his waist, because he was naked; and he jumped into the sea to come to Jesus. 8 But the other disciples came by boat; for they were not very far from land, but about a hundred yards, and they were dragging the net of fishes. 9 When they landed, they saw burning coals set, and a fish laid on them, and bread. 10 Jesus said to them, Bring some of the fish which you have now caught. 11 So Simon Peter went up, and drew the net to land, full of large fishes, one hundred and fifty-three; and in spite of this weight, the net did not break. 12 Jesus said to them, Come, break your fast. But not one of the disciples dared to ask him who he was, for they knew he was our Lord. 13 Then Jesus drew near, and took bread and fish, and gave to them. 14 This is the third time that Jesus appeared to his disciples, since he rose up from the dead.

15 When they had broken their fast, Jesus said to Simon Peter, Simon, son of Jonah, do you love me more than these things? He said to him, Yes, my Lord; you know that I love you. Jesus said to him, Feed my male lambs. 16 He said to him again the second time, Simon, son of Jonah, do you love me? He said to him, Yes, my Lord; you know that I love you. Jesus said to him, Feed my sheep. 17 He said to him again the third time, Simon, son of Jonah, do you love me? It grieved Peter because he said to him the third time, Do you love me? So he said to him, My Lord, you understand well everything, you know that I love you. Jesus said to him, Feed my female lambs. 18 Truly, truly, I say to you, when you were young, you used to tie up your girdle yourself, and walk wherever you pleased; but when you become old, you will stretch out your hands, and another will tie up for you your girdle, and take you where you do not wish. 19 He said this, to show by what death he would glorify God. And when he had said these things, he said to him, Follow me.

20 Simon Peter turned around and saw the disciple whom Jesus loved following him, the one who leaned on the breast of Jesus at the supper, and said, My Lord, who will betray you?

21 When Peter saw him, he said to Jesus, My Lord, what about him? 22 Jesus said to him, If I wish him to remain until I come, what difference does that make to you? You follow me.

23 This word then went out among the brethren, that that disciple would not die. But what Jesus said was not that he would not die; but, If I wish that he should remain until I come back, what difference does that make to you? 24 This is the disciple who testified concerning all of these things, and who also wrote them; and we know that his testimony is true.

25 There are also a great many other things which Jesus did, which, if they were written one by one, not even this world, I believe, could contain the books that would be written.

Cause No Harm < to OTHERS to MYSELF

Strive to love others as I am to love myself

To liberate one's real self, one's will, driven by one's soul, moves one to embrace Feeling Healing so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

**Divine Love
is the key!**



God's Divine Love: Pray for it, ask for it, and receive it.

**Feeling Healing with
Divine Love is the key**



**to enter the
Celestial Heavens:**



**True Gospel Revealed
Anew by Jesus**

**Book of Truths
by Joseph Babinsky**

**Revelations via
Dr Daniel Samuels**

Judas of Kerioth

**The Richard Messages
via James Reid**

**The Divine Universe
via Zara & Nicholas**

**Family Reunion
by Joseph Babinsky**

**Celestial Soul Condition
via Zara & Nicholas**

**Paul – City of Light
via James Moncrief**

**The Rejected Ones
by James Moncrief**

**Messages from Mary &
Jesus via James M.**

**Speaking with MM & J
by James Moncrief**

DIVINE LOVE RE-INTRODUCED:

James E Padgett was tasked with the receiving and writing of the commencement of the teachings and guidance which are recognised as the Second Coming of Jesus of Nazareth. The commencement of these writings was on 31 May 1914 and continue. The major revelations by Jesus and Mary are through James Moncrief and will conclude these works of more than 10,000 pages that outline what was not recorded in the first century as well as addressing the major errors in what was then recorded.

Holy Bible from the Ancient Eastern Text

The Dr George Lamsa's version of the Bible, taken from the Peshitta Aramaic ancient records, is said to be the most accurate. The writing down of the scriptures commenced several decades after the death of Jesus, however, those original writings were heavily influenced by the prevailing Jewish religious practices and the lack of awareness of the availability of Divine Love and what it is was, resulting in these teachings being omitted. Only Apostle John understood the Love. Neither John the Baptist nor Apostle Paul were aware of Divine Love during their life times.

James Padgett and James Moncrief are the major records to consider. These works represent the greatest event in the history of humanity and convey the greatest gift to all of mankind, our Heavenly Parents' Divine Love, and the process of Feeling Healing.

comprehensive website
resources and libraries:

New-Birth.net
<https://new-birth.net/>

PascasHealth.com

<http://www.pascashealth.com/index.php/library.html>



Steps UP!

Quantum Jump 1



REVELATION 1
James Padgett 1914 – 1923

James Padgett bravely introduced the availability of the Mother and Father's Divine Love and a great deal of additional guidance and information, all of which has been supplemented by Samuels, Judas, Reid and Arnold. All writers were under restrictions of personality and circumstances. Revelation 1 opened the door for humanity.

Quantum Jump 2

REVELATION 2
Marion and James Moncrief 2002
– ongoing

Marion and James Moncrief have recognised the need for one to engage in Feeling Healing and, by their actions, removed restrictions that James Padgett and others above endured, thus JM is able to critique the writings of the past 100 years resolving points of confusion as well as expand on what has been written. Revelation 2 is humanity's turning point.

Due to the extra-ordinary nature of Revelations 1 and 2, humanity with the first Revelation would have continued on into its negative pathway of living, however, combining the first Revelation with Revelation two, now humanity can embrace this turning point and commence its evolutionary growth that has required two thousand years to put in place. This is the greatest event in the history of humanity and very few are aware of such, until we enable others to become aware.



Negative Spirit Influence
blocked
22 March 2017
Law of Compensation
quickenning
22 May 2017



U-TURN for HUMANITY:

Why are we doing a U-Turn?

We are doing a U-Turn **because** the year 2017 heralded the end of the Rebellion and Default. For two hundred thousand years, humanity has been going in the wrong direction.

What is this fundamental step that will change our way of living?

We are to come to understand / know the foundational cause of all our feelings, both good and bad. As we explore and investigate our feelings, each time they arise, one by one, we are to talk them through, express them to a companion or friend or anyone who will listen. As we express them, while at the same time coming to understand how they have come about, we will find that they will be resolved and that they will not come up again.

We will find that all of our feelings / emotions have their foundations from our childhood. And by childhood, that is from the time of one's conception all the way through to about the age of six. It is the repression of our childhood feelings that is the base or foundational cause of each and every one of our adult personality issues, pains, difficulties, illnesses and distressful life experiences.

We have to see the whole truth of our negative or self-denial state, before we can heal it and be free of it.

The vital difference between **emotions** and **feelings** is:

- emotions have their roots in the past,
- feelings relate to the present moment,
- emotions represent feelings not previously expressed,
- and these accumulate over time.

Many emotional clearing processes encourage us to look into our feelings, however, none go so far as to drill down into the core foundation of any emotional feeling to the point that we strive to KNOW the core issue, the origin of the feeling, be it good or bad, and actually come to know what it is!

The *Journey Process* is generally known worldwide. It stops short of longing to know, that is asking for the knowing of the events that brought about such a feeling. Yes, we are to acknowledge the feeling, say being angry. Then accept that behind that anger is the feeling of being small, and then look at the underlying reason of why we are feeling small. What is the truth behind that feeling? Ask our Heavenly Parents what is behind all of this feeling. What is the foundation, the origin of the feeling? All the time talking it out, expressing it, with a friend. The expressing of the experience is the release of the emotion / feeling, this is what removes it for ever from within our essence, our **soul**.

Why ask our Heavenly Parents? I thought God was just God – singular?



**Feeling
Healing with
Divine Love is
the key!**



This is part of the revealings that have been unfolding for us very recently – that is – since 2002.

We are made in the image of God. This has been understood for centuries, for 2,000 years. Our soul is duplex. Our soul expresses itself through two personalities. One soul ‘subdivides’ into two, one half always being female and the other half always being male. We are a reflection of how God is. God being one Soul is expressed as Mother and Father. God is two personalities. They are soulmates. And each of us has a soulmate, and our soulmate is always of the opposite sex, because the Mother and Father are the opposite sex.

Thus, when we long for the truth behind a feeling, then we can long to our Heavenly Mother and Father. Only they can tell us. No spirit personality can tell us. No canonised saint can tell us, we may as well ask our next door neighbour. That would be just as productive. Mary and Jesus can’t tell us, as they are also spirit personalities.

I was taught that Jesus was God? And what is this about Mary?

Mary of Magdalene and Jesus of Nazareth were both born free from sin. Neither of them are God. They are both children of God, just like you and me.

History needs to be corrected. Both Jesus of Nazareth and Mary of Magdalene became at one (At-One) with our Heavenly Mother and Father during their physical lives here on Earth in the first century; Jesus in the year 26CE and Mary in the year 33CE, or thereabouts. Jesus died aged 35 (born 7BC died 29CE), and Mary died aged 47 or 48 (born 2BC died 47CE).

Further, their sojourn on Earth was the completion of their process to become the full Regents of the sector of planets that is referred to as Nebadon. The region within our super-universe that is referred to as Nebadon contains 3.8 million inhabited planets. If you look into the night sky, each star / sun potentially has between none to three inhabited planets within its orbit. Within Nebadon, the soulmate pair, namely Mary and Jesus, are our Spiritual Teachers of Truth. Their domain is all 3.8 million physical planets plus their associated spirit worlds. Each physical world has seven associated spirit worlds, which is the case for Earth being one of the 37 that have rebelled.

Some 200,000 years ago, Lucifer with his soulmate and his deputy, Satan with his soulmate, brought about a rebellion on 37 of the inhabited planets within the region called Satania, one of the local universal systems of Nebadon. Earth compounded the situation through the Default of Adam and Eve about 38,000 years ago. Thus the population of Earth, being in the worst condition through the Rebellion and Default, became the location for Mary and Jesus to have their physical experience to complete their ascendancy to full Regency of the local universal system being Nebadon.

Their lives on Earth was the start of the unravelling of the Rebellion and Default. Upon Jesus becoming At-One with our Mother and Father, he was then vested with the authority and power to have the Lucifers and Satans arrested, and they now reside exiled within a prison world.

Notice that there were no records of Jesus and Mary’s teachings and experiences made during their physical life. That was because they did not specifically come here for us, they came for the benefit of all peoples of all planets and spirit worlds throughout Nebadon.

As they are Paradise descending spirits, they have **Spirits of Truth**. Upon Mary and Jesus' death, they released their Spirits of Truth. As spirits, Jesus and Mary are how we will be, once we've finished our Soul Healing. They can only be in one place at any one time. However, it is their Spirits of Truth throughout Nebadon that we can connect with for guidance. It is through their Spirits of Truth that spirit personalities can progress through and out of Nebadon.

Those planets that have Rebelled need further assistance, and they need it on a localised manner. This can only be provided by another bestowal of a **Paradise Pair**, and that is in the form and manner of an **Avonal soulmate pair** who come here specifically for us.

What is the purpose of an Avonal pair, and are they here on Earth?

Unlike Jesus and Mary who were always free from sin and did not experience how to heal themselves, the Avonal pair are to experience all of the extremes of evilness and then proceed to heal themselves. Mary and Jesus through their bestowal on Earth ended the Lucifers spiritual rebellion in Nebadon; the Avonals bestowal is primarily concerned with ending the Default of Adam and Eve by the Avonals themselves personally healing the effects of such a damaging Fall.

The soulmate Avonal pair are to be, and have been, subjected to the extremes of childhood suppression and repression, and then, through their Feeling Healing, are experiencing all the facets of emerging truth as they slowly progress through a protracted and difficult healing process. As they reach specific milestones, this also enables those in the Celestial Heavens, (the three worlds where Celestials reside) to be empowered to assist us in the physical on Earth.

The first considered milestone was the arresting and imprisonment of the Caligastia soulmate pair and the Daligastia soulmate pair. After the arrest of the Lucifers and Satans in the first century, as nothing further occurred, the Caligastias and Daligastias continued on from spirit as if they were kings and queens, suppressing all of humanity and with plans to take over the universe. It was possibly in the early 1990s that they were 'judged' and 'removed'. They were caught unaware that an Avonal bestowal pair were on Earth.

How is all this becoming known? Has Jesus and Mary communicated directly to Earth?

Unlike in the first century, when no records were kept (as the event related to all of Nebadon and it was actually setting the stage for the Avonal bestowal pair to arrive on Earth), every effort to retain records in great detail of this current series of events is now being attended to. Consider this. The New Testament of the Bible is some 300 pages. The records of the Second Coming, which this is, the primary records are possibly 6,000 pages, with direct complementary records increasing that to over 10,000 pages and with all the supplementary records to date, there may be as many as 40,000 pages, certainly well over 30,000 pages of material presently.

Jesus directly communicated through James Padgett from 1914 to 1923. Mary of Magdalene (Mary M) has directly communicated through James Moncrief from 2002 and is ongoing. Jesus has also communicated directly through James Moncrief. Neither have ever directly communicated through any one else, however, some Celestial Spirit personalities have provided information through other

personalities on Earth with the support and approval of Jesus and Mary, thus some confusion, though the quality of the information is very reliable.

You say this is the Second Coming? You say I am living during the time of the Second Coming?

Yes you are. And it's more than that. This is the Second Coming, the End Times and the Handover!

In fulfilment of the prophecy in the first century, the Second Coming commenced on 31 May 1914 through the writings with James Padgett and concluded in 2014 through the writings with James Moncrief.

The End Times are well advanced. Mary and Jesus are well advanced in handing over their direct involvement with Earth to those within the Celestial Heavens. When this is completed, the Handover will also occur. **The Hand Over is to the Avonal Bestowal pair** and it is they who will guide the population on Earth through their Feeling Healing processes for the next 1,000 years, being the next spiritual age. The Handover will take place after the Avonal pair complete their personal Healing of the Rebellion and Default. Then will follow with their Spirits of Truth being officially liberated in alignment with Mary M and Jesus' Spirits of Truth upon their death.

Major events have occurred with the progression of the Avonal pair's Feeling Healing, which they are also doing whilst embracing our Heavenly Parents' Divine Love, thus they are doing their Soul Healing.

Early 1990s:	The arrest of the Caligastia and Daligastia soulmate pairs.
22 March 2017:	Negative spirit influence was blocked.
31 March 2017:	Angel assisted healing will become available upon the Avonal pair completing their own Feeling Healing, being with Divine Love, thus it being Soul Healing.
22 May 2017:	Law of Compensation quickening.
2 December 2017:	Psychic Barriers maintaining the Rebellion and Default were cracked.
8 December 2017:	Bring on the money to 'house the future of humanity' .
31 January 2018:	Earth and the seven associated Mansion Worlds (including the two Earth planes) are officially now fully under the control of Celestial spirits. This marks a tangible and real end to the Rebellion and Default.

How does this all fit into our future way of living?

This time, in the history of humanity, is the most exciting time ever experienced.

The whole human race is suffering from repressed childhood and mind control.

Through one's Feeling Healing, and should we embrace our Heavenly Parents' Divine Love, then with their Love we are doing our Soul Healing, and eventually we can live totally in accordance with our soul based feelings and live free from error – no more fear and no more physical illnesses is possible!

By living true to ourselves true to our feelings, we are living true to God. It's that simple.

Our soul is always perfect. In fact, we are the complete package. All that we need to know is within our soul. This knowledge has been denied from us since the time of the Rebellion and compounded by the Default. That is what was brought upon us by the Lucifers and his cohorts. We have always been meant to live true to our soul based feelings but we were taught to embrace our error riddled mind – this was aided by our parents – unknowingly all parents have taught their children to be mind dominant. **This is the Great U-Turn. We are to feel and live by our feelings and express our feelings, our mind will follow in support, not the other way around.**

“Many people look for a person, spirit, angel, even God, for supreme guidance, however it’s all right there already built in – in our feelings. **Feelings** guide us through our **ascension of truth**. So they are really our Supreme Guides. We just have to submit to them, allowing them to take us where they will, expressing all the parts we want to express, letting the emotion drive that expression if it’s there to be expressed, or just talking about all we feel and how feeling that feeling is making us feel – or, how we feel about having that feeling, all whilst longing for the truth of our feelings. Longing for the truth of our feelings is really: **Longing for the truth of our self, because: we are our feelings**. So life stirs up our feelings, we feel being alive; or, being alive means we are feeling, always feeling; and when we work out what and why we are feeling what we are, so then we know the truth of how we are. And over time the truth accumulates, and our mind expands our understanding of ourselves, all being driven from our feelings.”

Kevin of the 1st Celestial Heaven 26 September 2017

(Kevin Cooper died 10 August 2012, through Feeling Healing became Celestial on 7 August 2017.)

It is through the assistance of the Spirits of Truth of the Avonal Pair, upon the completion of their Soul Healing, that we will be guided through our Feeling Healing process, and should we embrace our Mother and Father’s Divine Love, then our Soul Healing.

Then should we embrace Mary and Jesus as our Spiritual Teachers of Truth, their Spirits of Truth will lead us on the path through the Celestial Heavens where we will certainly meet up with our soulmate and join our soulgroup, which will eventually consist of twelve soulmate pairs. Then as a soulgroup, the Spirits of Truth of Mary and Jesus will lead us up through and out of Nebadon towards Paradise.

It is then our Mother and Father in Paradise who draw us to them and we will eventually meet our Heavenly Parents.

Meanwhile, while we live on Earth, we will have assistance and guidance previously denied to us throughout the era of the Rebellion and Default. Under the Contract controlling and managing the Rebellion and Default, the powers and capabilities of our Celestial Heaven spirit personalities, all three worlds of them, were heavily restricted and almost of no assistance to us at all. Further, Nature Spirits and our Angels were heavily denied contact with us physical people because of the Rebellion and Default, all of which is soon to change, so we can look directly to them for help concerning healing ourselves and understanding all aspects of nature.

As we embrace our Feeling Healing, Celestial spirits will and can greatly assist us. In fact, during the year of 2017 they have blocked all mind spirits from the Natural Love Mansion Worlds: 1, 2, 4 and 6 from interfering with us. Celestials have taken control of all facets of living and life on Earth. Celestials are those spirits who have completed their Feeling Healing and progressed through Divine Love Mansion Worlds 3, 5 and 7 and now live in the higher Celestial Heavens, 1, 2 and 3 (when we

become At One with our Heavenly Parents then we leave the Mansion Worlds and progress through the next three spheres related to Earth, hence the Celestial Heavens are also referred to as being numbered 8, 9 and 10).

The Nature Spirits of Earth, who live in the third Earth plane, can now directly interact with those who are embracing their Feeling Healing. Nature Spirits are essentially ‘angels in waiting’. They have been on Earth prior to anything that we now see living in nature. When they first started to arrive, there was no life in the seas or on land. They have consequently witnessed everything that has happened on Earth, including all prior human civilisations that we continue to largely remain ignorant of. Their knowledge and assistance is of great importance to us. We are to interact with them on an ever increasing scale. They are to become an invaluable source of information for us concerning how we are best to live with nature.



Further, we may become more aware of our **Indwelling Spirit**, which arrives for each of us during our sixth year, as we now progress with our Feeling Healing, or with Divine Love, our Soul Healing.

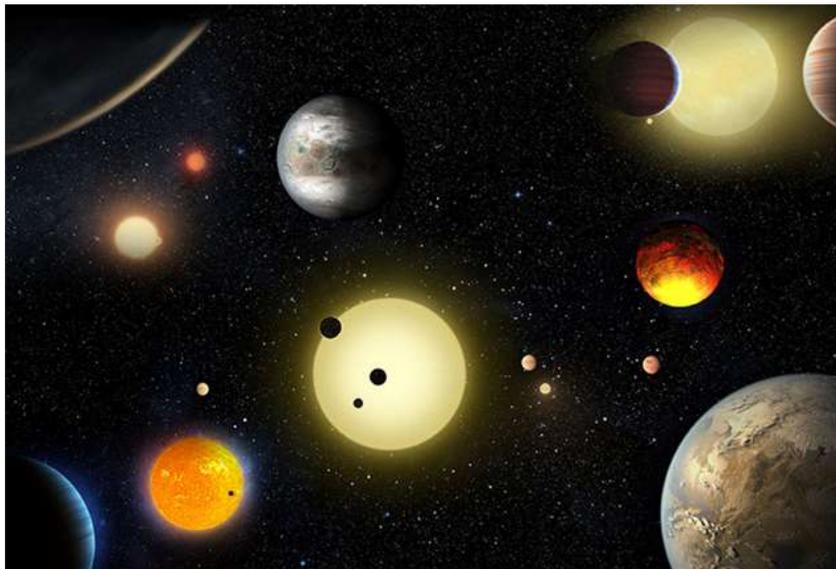
And all of this is possible as we embrace our Feeling Healing process, acknowledge and accept the Avonal pair, acknowledge and accept our Spiritual Teachers of Truth, namely Mary and Jesus, and more importantly, grow to love our Heavenly Parents, our true Mother and Father.

We do not need intermediaries, rituals, liturgy, dogmas, creeds, fancy clothing, or institutions. It is our soul based feelings and expressions that we may exchange directly with our Heavenly Parents. Groups may form to assist each other, and that is our choice and within our free will.

This is the greatest event in the history of humanity.

This is the Great U-Turn that humanity will embrace throughout the next 1,000 years.

MoC 1,480



Primary recommended reading:	consider commencing with:	Paul – City of Light
The Book of Truths	1914 – 1923	xxx – Joseph Babinsky
containing the Padgett Messages or		
Little Book of Truths		– Joseph Babinsky
True Gospel Revealed anew by Jesus Vol I, II, III, IV	xxx	– Geoff Cutler
The Rejected Ones	2002 – 2003	xxx – James Moncrief
Messages from Mary & Jesus	2003	xxx – James Moncrief
Paul – City of Light	2005	xxx – James Moncrief
Mary Magdalene and Jesus'		
comments on the Padgett Messages	2007 – 2010	xxx – James Moncrief
Speaking with Mary Magdalene & Jesus	2013 – 2014	xxx – James Moncrief
Sage and the Healing Angels of Light	2017	xxx – James Moncrief
Road map of Universe and history of Universe:		
The Urantia Book	1925 – 1935	xxx as primary reading
Divine Love supporting reading:		
Revelations	1954 – 1963	– Dr Daniel Samuels
Judas of Kerioth	2001 – 2003	– Geoff Cutler
The Golden Leaf	2008	– Zara & Nicholas
The Richard Messages	2012 – 2013	– James Reid
The Divine Universe	2012 – 2013	– Zara & Nicholas
Family Reunion Afterlife Contact	2014 – 2015	– Joseph Babinsky
Traveller, An Immortal Journey	2014 – 2015	– Zara & Nicholas
Destiny, Eternal Messages of Divine Love	2015 – 2016	– Zara & Nicholas
Feeling Healing	2017	– James Moncrief
Religion of Feelings	2017	– James Moncrief
The Way of Divine Love		– Joseph Babinsky
Divine Love – The Greatest Truth in the World		– Joseph Babinsky
The Human Soul		– Joseph Babinsky
Divine Love Flowing		– Joseph Babinsky
The Truth		– Werner Voets
Through the Mists, The Life Elysian, The Gate of Heaven		– Robert James Lees
Life in the World Unseen		– Anthony Borgia
Gone West		– J M S Ward
Post Mortem Journal		– Jane Sherwood
After Death / Letters from Julia		– William T Stead
Thirty Years Among the Dead		– Carl A Wickland
A Wanderer in the Spirit Land		– Franchezzo
Life Beyond the Veil Vol I thru to V – Rev George Vale Owen		– Geoff Cutler
The Holy Bible from the Ancient Eastern Text		– Dr George M Lamsa

Available generally from:

www.lulu.com

www.amazon.com

www.bookdepository.com

For Divine Love focused websites and forums:

Pascas Health: <http://www.pascashealth.com/index.php/library.html>

Spiritual Development: <http://new-birth.net/spiritual-subjects/>

Padgett Books: <http://new-birth.net/padgetts-messages/>

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.htm>

James Moncreif's books, the Padgett Messages and The Urantia Book at:

DIVINE LOVE SPIRITUALITY – DLS:

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

All Padgett Messages (for condensed versions – see below) 1914 – 1923 Pages 945
The Urantia Book (see suggested papers to read below)

James Moncreif Books:

	MoC		
The Rejected Ones – the Feminine Aspect of God	1,490	Nov 2002 – Jan 2003	228
Messages from Mary and Jesus book 1	1,485	Feb – Apr 2003	189
Messages from Mary and Jesus book 2	1,485	Apr – Oct 2003	170
Mary Magdalene and Jesus' comments on the Padgett Messages – book 1		Aug 2007	164
Messages from 31 May 1914 – 12 January 1915	1,495		
Mary Magdalene and Jesus' comments on the Padgett Messages – book 2		Sep 2010	177
Messages from 13 January 1915 – 29 August 1915	1,494		
Speaking with Mary Magdalene and Jesus blog – book 1	1,490	Jan – Apr 2013	206
Speaking with Mary Magdalene and Jesus blog – book 2	1,489	Apr – May 2013	229
Speaking with Mary Magdalene and Jesus blog – book 3	1,490	Oct – Jan 2014	187
Speaking with Mary Magdalene and Jesus blog – book 4	1,491	Jan – May 2014	191
Mary Magdalene comments on Revelation from the Bible KJV	1,485	Dec 2013 – Jan 2014	84
		This group being pages of	1,825

Paul – City of Light	1,488.5	2005	149
Ann and Terry		2013	235
Feeling bad? Bad Feelings are GOOD!	feeling-healing book 1	2006	179
Feeling bad will make you feel BETTER – Eventually!	feeling-healing book 2	2006	159
Breaking the Golden Rule.	feeling-healing book 3	2006	168
Feeling-Healing exercises, and other healing points to consider.		2009	175
Cathy and Mark – a novel introducing Feeling-Healing.		2010	151
Introduction course to Divine Love Spirituality		2006	139
Speaking with the Dead, Death and Dying		2009	173
Spirits and their Childhood Repression Healing		2010	179
With Verna – a nature spirit		2008	279
Communication with spirits – meet a spirit friend		2010	37
Introduction to Divine Love Spirituality website			362
Sage – and the Healing Angels of Light		2017	260
Divine Love Spirituality		2017	250
Feeling Healing – you can heal yourself through your feelings		2017	153
Religion of Feelings	1,500	2017	44

This group being pages of 3,092

Religion of Feelings

<http://religionoffeelings.weebly.com/>

Introduction to Divine Love Spirituality

<http://dlspirituality.weebly.com/>

Main website of DLS

<http://divinelovesp.weebly.com/>

Childhood Repression website

<http://childhoodrepression.weebly.com/>

DLS and CR forum

<http://dlscr.freeforums.net/>

<http://withmarymagdaleneandjesus.weebly.com/blog---and-free-books-speaking-with-mary-and-jesus>

FEELING HEALING and SOUL HEALING with the DIVINE LOVE:**James Moncrief Publications:****all publications are free downloads:**<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

It is suggested for one to consider reading as follows:

Speaking with Mary Magdalene and Jesus – books 1 – 4

These four books encapsulate the second of the revelations with the first having been introduced by James Padgett one hundred years previously. These four books provide a wide range of guidance that has never previously been made available.

Paul – City of Light

As a gentle intro into the Divine Love and Healing; being James Moncrief's first novel and it's been criticised as being too heavily clichéd, but that's the point because it's a reflection of how he was back then.

Ann and Terry

For an example of people who might want to immediately start working on themselves and doing their Healing.

Feeling Bad? Bad Feelings are GOOD

For more understanding about our denial of our feelings and why we should not deny our feelings, and it includes how it all came about for James, using himself as an example.

Feeling bad will make you feel BETTER – Eventually!

This includes specific examples of Marion and James working on expressing particular bad feelings, again with the hope that it will help others gain something of an idea as to what's involved in doing your Feeling Healing.

Sage – and the Healing Angels of Light

Through Sage who's 13 years old, the story is primarily about the two aspects of healing; that being, with the help of our angels, and the full Healing we can do by looking to our feelings for their truth.

**Religion of Feelings
Feeling Healing****Welcome to LOVE – the Religion of Feelings
you can heal yourself through your feelings**

So these books, including the four Speaking with Mary Magdalene and Jesus books, provide the essence of it all and are examples of James' work. Then it's up to whatever takes one's fancy. Other reading to consider may include:

The Padgett Messages being published as:**The True Gospel Revealed Anew by Jesus volumes 1 – 4****Book of Truths by Joseph Babinsky****The Urantia Book****Release one's pain through expressing one's feelings.****in conjunction with****Longing for the Truth when also longing for Divine Love.**

FEELING HEALING with DIVINE LOVE is SOUL HEALING:

A collection of 'papers' that draw together specific topics including all of the above and more from other sources of information and revelation designed to help increase one's awareness about why we have the problems we do and how to heal them, all whilst living a more healthy and sustainable life. They provide a brief snapshot of the more complicated topics and issues.

Firstly, consider discovering the truth of your emotional pain through Feeling Healing.

Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing.

Primary and most important readings are the writings of James Moncrief.

Then consider the Padgett Messages, and then The Urantia Book.

Pascas Papers, being free, are located within the Library Downloads www.pascashealth.com

<http://www.pascashealth.com/index.php/library.html>

PASCAS – document schedule.pdf downloadable index to all Pascas Papers.

FH denotes Feeling Healing; SH denotes Soul Healing, which is: Feeling Healing with the Divine Love; DL denotes Divine Love – living with the Love.

PASCAS INTRODUCTION NOTES: *All papers below can be found at Library Downloads link..*

- Pascas Care Letters A Huge Upturn
- Pascas Care Letters Big Revelation
- Pascas Care Letters Feeling Healing Benefits Children
- Pascas Care Letters Feeling Healing Way
- Pascas Care Letters Little Children
- Pascas Care Letters Women's Liberation and Mother

MEDICAL – EMOTIONS:

- Pascas Care – Feeling Healing
- Pascas Care – Feeling Healing All is Within
- Pascas Care – Feeling Healing and Health
- Pascas Care – Feeling Healing and History
- Pascas Care – Feeling Healing and Parenting
- Pascas Care – Feeling Healing and Rebellion
- Pascas Care – Feeling Healing and Starting
- Pascas Care – Feeling Healing and Will
- Pascas Care – Feeling Healing Angel Assistance
- Pascas Care – Feeling Healing Being Unloved
- Pascas Care – Feeling Healing Child Control
- Pascas Care – Feeling Healing Childhood Repression
- Pascas Care – Feeling Healing End Times
- Pascas Care – Feeling Healing is Rebelling
- Pascas Care – Feeling Healing Live True
- Pascas Care – Feeling Healing Mary Speaks
- Pascas Care – Feeling Healing My Soul
- Pascas Care – Feeling Healing Perfect State
- Pascas Care – Feeling Healing Revelations X 2
- Pascas Care – Feeling Healing the Future
- Pascas Care – Feeling Healing Trust Yourself
- Pascas Care – Feeling Healing Versus Cult

**PASCAS
PAPERS**

DIVINE LOVE and DIVINE TRUTH Revelations and Teachings escalating:

