

THE KOLBRIN

SECOND VOLUME

THE GOSPEL OF THE KAILEDY

**PREVIOUSLY CALLED “THE BOOK OF THE
ILLUMINATORS HAVING THE AUTHORITY OF THE
NASORINES”**

Chapter 11

Jesus then went by boat, and where He landed there was a man who lived in a deserted tomb, because he was tormented by an intrusion from the kingdom of dark spirits. Attempts had been made to confine him in fetters, but because of the strength unnaturally given, he easily escaped. Day and night he would shriek among the tombs and upon the hillside, terrifying people and often injuring himself by falling.

Jesus knew the nature of the tormenting thing and called upon the power within Him, so it entered the body of the possessed man, wrestling with the evil thing inside him. Then the man ran screaming among a herd of swine, and two fell into a ravine, but shortly the man became calm, for the evil intruder had departed from him.

The swineherds ran away to carry the tale of these events to people round about who came to see for themselves what had happened. When they saw the mad man was rational, they became afraid and asked Jesus to go away.

When Jesus was preparing to depart, the man who had been cured begged to go along with Him. But Jesus said, “No, you remain here and bear witness for Me.” The man spread the tale of what had been done for him through all the free cities, for he received much silver in the market places.

Coming close to another town on the seashore where a crowd was gathered to hear Him, Jesus saw Matthew seated where dues were collected, and He said unto him, “Are you ready to follow Me?” For He had spoken with Matthew before. Matthew replied, “I am ready, but first come and eat with me.”

When Jesus arrived at Matthew’s house, He found other tax gatherers had assembled there, with many others who did not observe the laws of Moses which are in the Holy Books of the Jews.

While eating, Jesus said, “No man of himself can know right from wrong. For what is right in one man’s eyes may be wrong in another’s, therefore strife arises among them. Only when men accept a single standard of judgment and abide by it can there be peace. When men live together without the light of the law,

they are like a house built with unmortared bricks, or like men trying to tow a boat but all pulling in different directions.

“There are two laws - the law of men and the law of the Father Who is in Heaven. When I speak of the law, I do not mean the law of men. I am the Light illuminating God’s law so men see it more clearly, and though I fulfill the law, I do not change it. Never say ‘this is right’ or ‘that is wrong,’ but only ‘this is right or wrong according to the law, and in the Light of Jesus.’

“I bring new oil for the lamp of the law, for that within it is now impure, and the light produces too much obscuring smoke. For I am the Son of Man and bear the sufferings of men, coming to fulfill their hopes even as it has been foretold. Is it not said among the Jesseneth that the Son of Man is the perfected Man Who will set the standard for those who wish to be true sons of God?”

Later, when Jesus went outside, He found some Perushim standing apart, as was their custom, and one put the question to Jesus, “How can You claim to be a Teacher, interpreting the laws of God, when You associate with tax gatherers and lawbreakers?”

Jesus replied, “It is not the healthy who need the attentions of a physician, but those who are ill. It is the tree growing out of the sand which requires watering, not the one growing by the river. I

come to minister to the spiritually sick, not to the righteous who have their consolation.”

A man in the crowd said, “This is a day of fasting, kept by all who are truly religious. Yet here are You and Your disciples eating and drinking.”

Jesus said, “Is it usual for attendants at the bridal bower to deprive themselves of pleasure while the bridegroom is with them? Soon he will depart, and that is the time for hearts to be heavy. A heart weighed down without cause is an unnecessary burden, adding neither joy nor benefit to the lives of men. Fasting is good, but when it becomes a routine religious rite, it is no more than a purposeless vexation.”

A soldier in the crowd asked Jesus, “Do You uphold the teachings of John of the Wilderness? For there was a man I can understand.”

Jesus replied, “John sent men to Me enquiring whether I was the Promised One or should they look for another. I said, ‘Go back and inform John of all the things you have heard and seen here, and how the poor are learning about the coming of the Rule of God and the disinherited told when justice will reign.’

“People went out into the wilderness, expecting to find a great man, but what had they in mind? A man speaking like the prophets of old or a nobleman clad in garments of fine linen?

John dressed in a manner fit for the place and purpose, and he spoke in accordance with the message he had to convey. He was the man of whom the Holy Books speak - a voice of one crying in the wilderness, preparing the path for One Who follows.

“I tell you with all sincerity, no mother ever gave birth to a better man than John, yet when the Rule of God comes, everyone living will have to exceed him. Ever since John declared these things he was harried with violence, even though all the prophets before him foretold present events. He spoke with the voice of Elijah, and if any of you have the understanding, you will know what I mean.

“Concerning this generation, which is wrapped up within itself and blind to all going on about it, there is little to say. It is like children at play calling out to one another, ‘We play the pipes, but you refuse to dance; we raise a lament, but you will not mourn.’ Like all good men, John was misunderstood; for few knew the measure of greatness. He lived simply, neither eating nor drinking to excess. And because of his way of life, men called him ‘crazy.’

“The Servant of Man comes along and goes among the people, eating and drinking with them, and He is accused of gluttony, loose living and drunkenness. What must a man do to prove himself in the eyes of the people? Whatever he does is wrong.”

One of the Perushim who was nearby said to Jesus, “We understand Your meaning, but where do You stand in relation to the law? Have You come to take it away or declare it obsolete?”

Jesus replied, “No one patches an old cloak with new fabric, for this shows up its age without strengthening it. Likewise, no sensible person puts new wine into old wineskins, for this causes them to split, the wine pouring out so neither the wine nor the wineskins have any value. Is it not much wiser to put new wine into new wineskins? I have come to place something beside that which is already there, to hold a mirror to the law and to man, so both may be seen with greater clarity.”

A poor man standing nearby said, “What use is the wisdom of the Holy Books? Will it provide our bread?” Jesus replied, “What use is a lamp at night? Will its light appease hunger? Is it worthless because it cannot do so? Each thing has its appointed use. The foot should not be called upon to do the work of the arm, nor the ear the work of the eyes.

“A carpenter does not do the work of a potter, nor does a weaver make plows. A pupil may not be a good teacher, nor a servant a good master. Each must seek only to excel in the position he has, and not to be better than others at their own task. Whoever supports Me, that person will I support; and I will strive with those who are against Me.

“I have not come to bring peace but to put a sword into the hands of men, setting sons against their fathers and daughters against their mothers. For nothing is worthy if a man will not fight for it. Anyone following Me will find enemies among his own kindred, and though he love his parents above all else, I will give him a cause which is greater. My burden is not light and must be shouldered with fortitude and courage. Those finding it too heavy must go elsewhere.

“The man who seeks to preserve his life through cowardice will be deprived of its benefits, and he who is prepared to make sacrifices for the cause of man will surely gain the crown of life. Whoever receives a good and just man openly, giving him his due, shall in turn be given the reward of his merit. But those who expect to receive rewards bestowable only by One greater than a prophet will be disappointed.”

It was after this that Jesus said to His disciples, “When the task is difficult, a man seeks consolation from his father. A man may be lonely among many, but no one need be lonely in the spirit, for this is never shut off from communication with a source of comfort.”

Then Jesus prayed, “O Father above Heaven and Earth, Your Son submits to Your will. And if things declared in Your name remain mysteries to the learned but are revelations to the simple-hearted, You know best, My Father. You have placed a great

responsibility on Your Son, but few heed Him. The Father's words, spoken through the mouth of His Son, are not highly regarded."

Later, at another place, Jesus said to the people gathered there, "Follow Me, all those who are overburdened and weary, and I will help you. Take the yoke of My cause upon you, and learn from Me, for this will ease and not add to your load. I am understanding and compassionate, not expecting anyone to bear a load too heavy for them. The heavy-laden shall know the light and be moved from the darkness, but they who cast aside their burden and go astray are lost forever in darkness. Life loads each according to his capacity, and no two bear a similar burden."

At this time, Jesus always kept some disciples with Him when He walked about, and one Sabbath He and two of them were following a small pathway leading past uncut corn ripening in the husk. The disciples plucked a handful - for the law permitted them to do this, providing they did not enter the field or take any away - and, rubbing the ears between their fingers, ate the grains. Three Perushim were passing by, and they rebuked the disciples and said to Jesus, "Why do You allow Your followers to do things not permitted on the Sabbath?"

Jesus answered, "Does the deed affect the day? Have you not read that, when driven by hunger, David went into the House of

God and took the sanctified loaves to eat, sharing them with his men? Though these loaves were reserved for priestly fare, did he not justify himself by saying all produced by the Earth were for the use of men? Surely the Sabbath was made for the sake of man, and not man for the sake of the Sabbath! As man bows to the needs of life, so the Sabbath must bow to the needs of men.”

Towards evening, as they returned, Jesus saw a man working in the fields and said to him, “If your labors are dedicated to the service of God, you are blessed; but if it is otherwise, you are a lawbreaker.”

The disciples, hearing this, said, “Sire, is there so much difference between the things of the morning and the things of the evening?” Jesus said, “The same difference as between an empty stomach and a full one; the same thing may be forgiven one man but not another.”

On another Sabbath, Jesus came out of the Temple to be accosted by a man with a paralyzed arm who said, “Sire, I am a mason who can no longer be useful and must humiliate myself by begging for food to feed my family. Let me become a whole man again, not for my sake but for the sake of those depending upon me.”

Nearby stood some self-righteous members of the congregation who watched closely to see what Jesus would do. But He,

knowing their thoughts, called them over and said, "Let Me know your views concerning the keeping of the Sabbath. Should good be done when it would be uncharitable to leave it undone?" They said, "We abide by the law as it is interpreted for us by those knowing better than we."

Jesus became angry and was hurt in His heart, for their hard-heartedness and wrongful interpretation of the law were indications of their spiritual apathy. So He healed the man's arm. The self-righteous see no wrong in themselves, only in others. And they interpret all things to accord with their own convenience.

Then the self-righteous ones left, plotting among themselves, and they decided to become supporters of Herod, who was against Jesus. They said, "Let us set a trap for this troublemaker Who condemns our ways. He reproaches us for wrongdoing when we simply obey the law, and accuses us of things which He declares to be sinful but which are not more than natural weaknesses of men.

"He proclaims Himself to be the mouthpiece of God, so let us test Him and see. Let us find out whether He speaks true or false. We will send men to beat Him up, and see then whether God comes to His aid. Let other men abuse Him and hurl insults at Him, heaping every kind of indignity upon Him, treating Him roughly to test His gentleness. We will heckle Him and cause

commotion whenever He speaks, and see whether He abides by His own teachings under provocation.”

They laid their plans. However, there were others who came to Jesus and asked Him how they would recognize the Deliverer when He appeared among them.

Jesus said, “Is it not written, ‘He will judge the disinherited and lowly who trust in Him. He will smite the Earth with the rod of His tongue and destroy wickedness. He will be girdled with integrity and belted with trustworthiness’?”

Then some said, “Surely this Man is God’s Anointed.”

Someone said, “Sire, how do we know the Deliverer will come to us?”

Jesus said, “Is it not written, ‘He will come to the worthy and just, but to the people He will be like a winnowing fan, ensuring only the best are gathered in’?”

“It is also said, ‘He will bless those who follow Him with wisdom and gladness. He will be sinless, gathering together a dedicated people whom He will lead in righteousness as an example to all nations. They will cast out the ungodly from their midst. Those born in the days of the Deliverer will witness the things He will do for the generations which follow.’”

“Is it not also written, ‘The words of His mouth will smite the Earth forever, and, for the chosen among men, there will be a guiding light for the rest of their days?’”

Chapter 12

Peter, who had been called Simon, owned a house beside an olive garden, and his brother, his wife and his mother-in-law lived there with children and servants. These did not welcome Jesus, while Peter's mother-in-law kept to her bed, for she was down with fever. Jesus, finding her in this condition, sat down beside her and, taking her hand, stroked it so she soon slept. When she awoke, she got up and attended to the guests, for the fever had gone.

The brother of Peter said to Jesus, "This place already supports sufficient priests and expounders of religion, and You bring others with You to swell their numbers. How will you all live?"

Jesus said, "I will tell you a parable. An inconsiderate man once owned a cat, which he sometimes neglected to feed. One day, he came home with a dog found wandering and lost. The cat said to the dog, 'Now I shall surely starve, for you are much bigger than I am, and the food for you will be often forgotten, so you will devour mine.' The dog said, 'This will not be so, for when we are hungry I can bark and whine, which you cannot do. This will show the master we are hungry, and we will both be fed.'"

Later, while they were dining, Jesus said, "Men say I am the scourge of the Perushim, but this is untrue, for many of these are godly men whom it would be unworthy to lash with the

tongue. It is the painted Perushim, the hypocrites pretending to be what they are not, whom I criticize.

“There are those who carry their goodness on their shoulders for all to see; those who say, ‘Tell me my duty and I will do it, show me my obligations and I will carry them out’; those who bow to the ground so their eyes may not look on passing women; those who trip over their feet with excessive humility; and those who do good out of fear. I bring their faults into the light of day, so they may benefit from their own shame.”

The brother of Peter said, “Sire, we are respectable people and live among our own kind, for a man who works among goats always carries some of their smell. Why do You associate with wrongdoers?”

Jesus said, “I prefer the wrongdoer who is aware of his deficiencies to the good man who is overly aware of his goodness. Is the starving and desperate man who steals to feed his hungry children bad, while the overfed respectable man protected from temptation by wealth ill earned is good? Which of the two needs compassion?”

“Going to the Temple makes no one good unless goodness is already established in their hearts. No truly good man could serve the Father devotedly for an hour and then turn his back on Him for the rest of the day.”

Jesus went outside to where there was an open space surrounded by trees, and here a crowd started to gather around Him. While He was speaking, a man pushed through in distress and, coming close to Jesus, begged Him to come and save his young daughter. Jesus said, "I will go to her immediately after I leave here."

Now, a leper stood apart from the crowd, and Jesus went over to him, saying, "Do you want to be made well?" The man answered, "O Sire, You could make me a new man if You would only will it to be so." Jesus touched him, and the man's affliction began to depart. Jesus said to him, "Go to a priest, taking the prescribed offering of your cleansing, and he will testify to the cure."

Those about said among themselves, "He heals unlike other Holy Men, for those He cures seem to be filled with a strange form of vigor."

As Jesus went back into the gathering, a centurion came up to Him and said, "I have heard of Your powers from many people, and my son is at home and in great pain. Will You kindly heal him? And for this I will be forever grateful."

Jesus said, "I will come and heal him." But the centurion replied, "My house is a very humble place and hardly fit for You to enter.

Just command it and I know the boy will be cured, for I trust You. I who give and take orders know the power of command.”

Jesus was surprised to hear these words and, turning to those who followed Him, said, “Nowhere in the land have I seen faith such as this. Believe Me, many will come from East and West, thinking to sit among our forefathers in the Kingdom of the Spirit, but many who are heirs to this Kingdom, having forfeited their heritage, will be found outside the gates, and there will be weeping and wailing.”

Then Jesus said to the centurion, “Go home, My friend. Because of your trust, I will not disappoint you.” Then Jesus gave the centurion a piece of metal, saying, “Place this beside the boy.” And from that time, the boy began to recover.

In the crowd which pressed around Jesus was a woman who had suffered from bleeding for twelve years, whom no one had been able to cure. Coming up behind Jesus, she prayed silently to herself and touched Him on the back. At once, the woman began to feel comfortable and relieved.

But Jesus knew the healing power had been drawn from Him in an unexpected outsurge. Turning to the disciples in the crowd, who stood guard, He asked who had touched Him. Peter, who was there, said, “How can we know? The crowd presses so close we can hardly control them.”

The woman, hearing this, and fearful for what she had done, came forward and fell on her knees before Jesus, confessing her guilt. He raised her up gently, saying, "My daughter, it is not the power in Me alone, but your faith has opened a door whereby it poured out to effect a cure. Be at peace in your heart, for the complaint will trouble you no more."

After this, Jesus needed a rest, and while doing so a servant came bearing a message to the man whose daughter had been ill, telling him she had died. Jesus, overhearing what was said, called the man to Him and said, "Do not upset yourself; just trust Me and wait awhile, and we will go together."

Jesus then bid the crowd remain where it was and went with the father and his servant, accompanied by three disciples. When they arrived at the man's house, mourners had already started the wailing of the laments, and Jesus rebuked them for making such a noise when the girl was only sleeping, for He had sent His Spirit before Him. The mourners said, "What kind of a fool is this?"

Ordering them outside, Jesus, accompanied by the parents and two disciples, entered the room where the child was lying. Taking her hands, Jesus said, "Wake up, My little one." And after a while she gave a great breath. Later, opening her eyes, she smiled and soon got up. The parents were overcome, but when

they recovered, Jesus told them to keep their own counsel and attend to the child.

When they had left, James, one of the disciples, asked, “Why are some brought back to life and others not?” Jesus answered, “Did I not say this one only slept? There is a time appointed for dying, and the spirits of men keep their appointments. I work with the law of life, not against it.”

When they arrived back at the place where the crowd was gathered, there was a man lying in their midst, with a greatly swollen leg which had crippled him for many years. He said to Jesus, “Sire, I have been a sinful man and have been punished.”

Jesus said, “Be of good heart, for your suffering has compensated for your misdeeds.”

Some nearby who were hostile towards Jesus, hearing this, said, “This is blasphemous talk.” Overhearing what was said, Jesus turned to them and replied, “Talk such as this is cheap and serves no end. It takes more than a wagging tongue to effect cures.”

Then Jesus said to the man on the ground, “Arise and go your way.” Thereupon he got up and walked, the people being amazed and giving thanks that such powers could be manifested among them.

Jesus then left and returned to the house of Peter and, when He arrived, found several Perushim waiting outside. They said, “We hear You have much wisdom. What is the basis of Your teaching? What sign can You give of Your authority, or what proof, so we can believe? Moses provided heavenly bread when our people starved in the wilderness, and by his deeds we know him for a true prophet.”

A disciple said, “He has just healed four people.” But the Perushim replied, “There are others who heal. This power is not unique in Him.”

Then Jesus said, “Must you have proof and be given signs to believe? Surely this would take all merit from belief. As for Moses, I assure you he did not provide bread from Heaven when he fed those who starved in the wilderness. Through Me, God will send down the bread of Heaven, which nourishes the world.

Therefore, when working to support yourselves, do not overlook the need for the bread of Heaven which nourishes the spirit, for man cannot live by mortal bread alone. Strive less for perishable food and more for the food of eternal life.”

The crowd answered, “O Sire, never fail to provide us with this bread.”

Jesus said, "I bring the bread of life; whoever partakes of it will never hunger. I bring the water of eternity, and whoever drinks of it will never thirst. All I am intended to receive from above I will share with everyone who comes to Me.

"The power I have comes from Heaven and is used not for My own ends, but to serve the purpose of He who gave it. His will is that I should waste no particle of what I have been given, but must account for it when My work is ended. For it is the will of He who invested Me with authority and power that whoever has faith in Me and believes in My cause, putting My teachings into practice, will enjoy immortality in glory."

One of the Perushim said to Jesus, "Why do so many flock to hear You speak instead of going to the temples and places of assembly? Why do they have to listen to someone speaking on the streets and hillsides when they could listen to those fully armed with knowledge of the law?"

Jesus answered, "I too am surprised so many seek to learn righteousness from Me. Maybe they come because I am among those disinherited. But before telling them what to do, put yourselves in their place. Can it be they find My teachings more sustaining and closer to their hearts?"

Many of the Jews were angry at the teachings of Jesus, for He said, "I have the true bread of Life and of Heaven."

They said, "Is this not the Jesus we know, son of Joseph and Mary who are just ordinary people?"

Jesus once said to them, "Do not say things behind My back when you can say them to My face. I will draw no one away from your own teachings unless something greater inclines them towards Me. But if it does, they are on the way to immortality. The prophets promised your forefathers that their descendents would receive instructions from God. So can you not believe these things? Therefore, anyone God inclines towards Me hears Me speak with His voice."

The people who joined the crowds about Jesus filled Him with compassion, for they were so anxious to find the Deliverer. They seemed pathetically helpless and lost, like sheep without a shepherd.

Jesus said to His disciples, "The seed planted was good, and there is a rich harvest ready for the cutting. But alas, the harvesters are few; therefore the overseer must be requested to send more men."

The following day, Jesus was seated among the trees near the house of Peter, and with Him were many disciples. And one said to Him, "Sire, since the days of our fathers, many slaves have come into the land - great numbers having no slaves, being

forced into brigandage, for otherwise they would starve. Are these men evildoers?”

Jesus replied, “What they do is not good and therefore must be evil. But though their wrongdoing may be great in the eyes of men, it is small in the eyes of God compared with the evil done by those who stand behind the deed. Many, blameless in the eyes of men, will not escape the judgment of eternity.

“The disinherited say, ‘All things will change when God wills it,’ but I tell you the Father will not do the work of His sons. The Deliverer comes to take men to their places of labor and will ease their burdens there, but He cannot undertake the whole of the task. He will initiate the Rule of God, but cannot force it upon men. He will teach them to judge the underprivileged justly and to deal harshly with the arrogant. The rich will be less rich and the poor less poor. He will point the feet of men towards the path of perfection, but cannot carry them along it. Earthly kings can drive men to fulfill their tasks, but no one can be driven along the path to glory. Only those who guide and lead can take men this way.

“I bring the Light, and the Light is a good tree bearing beneficial fruit. But fruit on the tree of darkness is consistent with conditions about its roots. For all trees are rooted in darkness, but the good tree transmutes the things of darkness into things of light.”

A disciple said to Jesus, "Sire, You say harsh things about the rulers and those in high places but do not seek to arm us against them. Surely the day of arming comes soon."

Jesus answered, "A physician is called to treat the sickness, and a healthy man does not require his attentions. The good in men I strengthen but leave untouched; it is the evil I seek out to destroy. Were it not for the strength of those who govern, there would be no peace in the land. Man would strive with man, and there would be murder and pillage everywhere. It would be like the sea, where big fish feed on the small, and nothing is there to prevent it. Therefore, if murder and robbery are kept from your door, pay due homage to those who stand guard.

"If an evil king be guarded by a thousand good men, should these be slain to kill the king? Is it not best to first take the good men away from service with the king, bringing them into your own ranks? Those who serve evil, though powerful and wily, are cowards and hide behind the arms of better men. Therefore, by killing the brave men are you not adding evil to evil? No, first bring the good and brave men to your side, and then let events happen as they will."

A young disciple who became an envoy said, "You speak about bread unlike other bread, but the meaning is not clear to me. Tell me again about it."

Jesus said, "I will tell you with certainty, he who follows My cause wholeheartedly will gain eternal life, for I have the bread of immortality. The bread I give forms part of My being, and I share it for the good of the world. Many have the grains, but these are yet to be ground and baked. Unless, therefore, you can partake of My substance and become like Me, you cannot gain immortality in glory.

"Yet what I can do, you can do also; what I have become, you can become. I do not ask men to follow a path I would not travel Myself. Neither is there anything in Me not inherent in you. As I am, I am the True Food of men, and the power of life flowing in Me is their True Drink. I come with special gifts and authority from above, clothed with the Living Spirit, and I express life as I do because of the powers within Me. So it will be with those who partake of My bread."

Many of those with Jesus could not hold these things in their hearts, for they were not easily understood. But one recorded them. Some, hearing these teachings, said, "These words are not easy to understand and difficult to accept."

Jesus said, "So you find difficulty in accepting what I say. Suppose you could see Me communicating with My place of origin - would you believe then? But the eyes of the flesh cannot see things intended only for the eyes of the spirit.

“Only the spirit contains the power of life, and the flesh of itself can see or do nothing. The words I have spoken concern only the life-holding spirit, and I have not referred to worldly matters. But still you do not understand. I know you are perplexed and confused by My teachings. That is why I said something greater must speak internally to incline you toward Me.”

From this day, many disciples and followers no longer heeded Him.

It is written in the Holy Books of the Jews, “In the days of unrighteousness, I will send forth a firebrand to consume the world with fire.” Also, “Then each man shall know the fullness of his own nature, and his reward shall be according to his measure.”

Chapter 13

Jesus went from there to the house of His mother, for Mary had a small inheritance. She was a careful woman; for once, when her children were young, having lost a small silver coin, she swept the floor carefully, sifting until she found it.

Leaving there, He withdrew to the sea, for Jesus liked to swim and be among the boats. Now while He was there, a great number came from Galilee, from all of Juda and from Jerusalem, some even from beyond Jordan and from the coast of the Western Sea where He was known.

Jesus bid His followers prepare a small ship as quickly as possible to take Him away from the great crowd pressing about Him. As He had cured so many who were afflicted, those still uncured tried to touch Him, and there was a constant shoving and scuffling to get nearer.

Escaping the boat, He went with it a short distance to where a path led up a hillside. Climbing this to a small mount, He sat down with His disciples. The time for celebrating the great festival was approaching, and Jesus had sent out many envoys and heralds.

Seeing that a large crowd had gathered on the hillside, Jesus stood up and addressed the people, after they were seated, in

this manner: “This is a night of ignorance when men wander, lost in the darkness of worldly conditions. I am the Light and Hope of men.

“These are the people I support and accept, and this is the message I give to them. For I have come to unsheathe the sword of the spirit among men and to lead them forth to fight the battles of God. The sword is the spirit, even as the body is the scabbard. Let your swords be bright and keen for the fray. Be stalwart and resolute, and the Rule of God will surely sweep all wickedness and evil, all pain and distress from the face of the Earth.

“I accept the oppressed and dispirited, for they shall inherit glory in the Kingdom of the Spirit.

“I accept those who grieve, for they should not be without a comforter. Is it not written, ‘Let the words of God be an unquenchable light within you, and they will shorten your days of sorrow’?

“I accept the disinherited, for they shall inherit the Earth. Is it not written, ‘The disinherited shall be joyful amid bounty and peace’?

“I accept those who hunger after enlightenment, for they shall be satisfied. Is it not written, ‘The pleasures of the food table sit

heavily on the stomach, but wisdom fills the heart with satisfaction and content’?

“I accept the compassionate, for they shall be compensated. Is it not written, ‘He who has compassion builds a fountain of consolation for his time of need’?

“I accept the pure-hearted, for their nature draws them closer to God. Is it not written, ‘He whose hands and heart are clean receives the fullest measure of spiritpower’?

“I accept the peacemakers, for they are truly the heirs of God. Is it not written, ‘Listen, My children, and I will teach you the ways that are good, causing you to seek for peace and maintain it’?

“I accept those who suffer in the cause of mankind, for on them shall fall the mantle of glory in the Kingdom of the Spirit. Is it not written, ‘When they scorned and abused Me, I was strengthened by the Spirit of God, and nothing can now dismay Me’?

“I accept those whose motives, when seeking to do good, are misunderstood, for their place in glory is established. Is it not written, ‘Because they have reviled and slandered you, eternal glory will be granted’?

“You whom I accept are the salt of the Earth, but if the savor of the salt disappears, it is useless. As salt without any flavor would be good for nothing, so those without goodness in their hearts serve no purpose. As salt adds flavor to food, so do good men make life more acceptable.

“I am your Light, but you are the light of the world. Therefore, build a strong city set on a hill, for a light shining from a hilltop cannot be hidden. I have given you the light so it may be put to use, for men do not put a lighted candle under a grain basket but in a candlestick where it can light up the room.

“Let your lights shine before men, so they see the path clearly. Join your lights together, so they combine to form an unquenchable flame. For while a candle is easily snuffed out, it takes many men to subdue a forest fire.

“Be stouthearted and resolute, for the struggle will be grim. The foe is wily and well entrenched behind thick walls.

“Those who have lived with poverty and misery, maintaining a cheerful heart in tribulation, will arise to glory. Those who are broken serving the cause of God will receive a mantle of splendor. Those whose proper desires remain unfulfilled on Earth will find fulfillment in Heaven. Those who have cheerfully borne affliction or deformity will radiate strength. And those

who die for the cause of justice and peace will inherit life in glory.

“I reject those who oppose the Rule of God. I herald a reborn world, even as I was heralded; but while such as these encumber the Earth, it will not be reborn. I assure you of this: Unless the world be reborn, it cannot know the Rule of God. The upheaval of the labor pains will be great. For though many will say, ‘Speed the day’ with their lips, in their hearts they will be saying, ‘The cost is too great; spare the coming.’ By their fruits shall they be known, and by their deeds shall they be judged.

“I reject the rich who live with their riches, or those who live beyond the bounds of moderation, for they shall be humbled in outer darkness. Is it not written, ‘Those in houses of comfort, where they sit at ease listening to instruments of music and sleep on soft beds of ivory, shall not survive’?

“I reject those who gorge themselves with refinements of food while others hunger, for they shall hunger in the Kingdom of the Spirit. Is it not written, ‘They who serve God will be filled, but those who do not will want’?

“I reject those who scorn the way of wisdom, seeking vain pleasures which dull the spirit, for they shall be sorrowful in their proper place. Is it not written, ‘The spirits of those who

serve God shall be joyful, but the spirits of those who reject Him shall weep in sorrow and regret’?

“I reject the arrogant and selfish and those mainly concerned with themselves, for they will be friendless in their place. Is it not written, ‘The things built of selfishness and false pride will be broken’?

“I reject the liars and deceivers, for their abode is a place of darkness. Is it not written, ‘The deceitful shall not know the presence of God’?

“I reject those who encourage ignorance, walking stiff-necked, their hearts an unopened book, for they shall not be enlightened. Is it not written, ‘Those who shower scorn on the words of others and close their eyes to righteousness shall not receive a righteous reward in their place’?

“I reject the fornicators and adulterers and those who seek after lewd pleasures, for they shall go to a place of uncleanness. Is it not written, ‘Only they who are clean can come into the presence of God’?

“I reject those who in any way cause needless suffering, for they shall go to a place of pain. Is it not written, ‘He who causes distress, though it be done in secret, yet he is seen and will repay’?

“I reject the hypocrites and self-deceivers, for their loathsomeness will be properly purged. Is it not written, ‘Words not written in the heart should never issue from the mouth’?

“Woe to all who hear My words but twist their meaning to suit their convenience. If a man says he is with Me but does not abide by My teachings, then he is a hypocrite. If he says, ‘But I live in circumstances where this does not apply,’ he is a liar. Far better that such as these say, ‘We are against You,’ for until they do, the world will not be reborn.

“I bring light to the thrashing floor of life, where suffering and misfortune are the flails, tribulation and distress the winnowing fan and the Wisdom of God the winnowing shovel. Here the wheat is separated from the husks, the chaff is thrown out, and the good grains gathered up.

“I come to build a new Temple, and if you say, ‘These are good teachings,’ and take them to your heart but tomorrow revile your neighbor and deceive your kinfolk, you are an unstable brick. If the Temple be built with such material, surely it will collapse, and those within will perish. Is it not better if it were never built? If you say, ‘But I am weak,’ then examine your defects and take the first step to stability; but examination is a waste of time unless leading to rectification.

“I call you to serve no mean cause, but to stand beside Me and claim your inheritance. Those who dispute the claim are the ones I reject, and you must set your faces against them, even as I do. Come and inherit the incorruptible glory which is in Heaven, even as flesh is on Earth. The way is narrow and difficult, for no one who has not been tempted and tried can attain his reward.

“He that is near Me is close to a blazing fire and may get burned, but he who withdraws from the heat withdraws from Heaven. Some have said, ‘The yoke of the law sits heavy on our shoulders,’ but I tell you, I come not to lighten but to increase the burden. Moses brought the law which says not to kill, but I say, any who releases anger on his brother without just cause shall not escape judgment.

“The law you have condemns adultery, but I tell you that if any man looks upon a woman with fornication in mind, he is no less guilty. For it is what a man thinks that will lead him to glory or decay. He who is pure in love does not defile his heart by looking at another woman with fornication in view.

“The law you have says, ‘No man shall put his wife aside unless he give her a bill of divorcement,’ but I tell you that whosoever seeks to put his wife aside, except for adultery or she is found unchaste, places her on the path of adultery and is therefore not guiltless. What God has blended in spirit let no man seek to

sever, but those joined in body and not in spirit are not sanctified.

“The law you have says, ‘You shall not swear falsely or break an oath, though if you vow something to the service of God, the pledge must be kept.’ I tell you never to swear any oath, but confine yourself to a straightforward ‘yes’ or ‘no.’ It is needless to say more, for the word of a godly man is more binding than the most solemn oath sworn by another. If you are not a godly man, then doubtless your word and oath would be worthless anyway.

“If your eye give cause for complaint, leading you towards lewdness or obscenity, pluck it out. It is of greater advantage to suffer disfigurement on Earth than to be cast into the depths to suffer it there. If your right hand give cause for complaint, cut it off, for if your body be maimed on Earth, you bear it a little time; but surely do nothing to prevent it remaining intact in the place of glory.

“The law you have says, ‘Love your neighbors and hate your enemies,’ but I tell you to love your enemies, do good to those who hate you, and pray for those who deceive or persecute you. For if you only give love for love, this cannot be claimed as a meritorious thing, when even criminals return the love of those who love them. If you only repay good with good, dealing fairly only with those who treat you likewise, how can merit be

claimed for this, which is no more than criminals do? It is the same if you give only to those who give to you, for criminals give to their own kind. Can you stand by and let it be said that criminals treat each other better than do godly men? Love your enemies, but not their faults. Love those who hate you, but concede nothing to their wickedness. Give without expectation of return; then only can you lay claim to goodness and be called a Servant of God.

“I have not come to abolish the law or to change the teachings of the prophets, but to complete them, adding any necessary clarification and interpreting them to the understanding of men. But the time has come to ask: When will they be put into practice? When will men bring God out of the Temple and make Him a participant in their daily lives? When will men carry these things in their hearts and stop paying them lip service?

“I say with certainty, so long as Earth and the Heavens above it remain, not even the smallest particle shall be deducted from the law until the purpose it serves has been completed. Therefore, if anyone try to avoid even the least obligation imposed by the law, or to set aside the slightest of its restrictions, or teach others to do the same, he will be an insignificant thing in the life to come. But whoever lives by them, leading others to do likewise, will achieve the greatest heights of glory.

“Do all charitable acts privately, not displaying your righteousness to catch the eyes of others, for by so doing you void their benefits. Only those seeking public acclaim and hypocrites do these things ostentatiously. Never seek publicity for your deeds or goodness nor let it be forced on you. I assure you that those who do these things have their reward on Earth, and nothing awaits them elsewhere. When setting out on an errand of goodness, keep your right hand in ignorance of the left hand’s deeds. Do your good deeds in secret, knowing they are not overlooked and will be duly rewarded, but do them without thought of reward, or they will lose their merit.

“Do not be like the hypocrites who pray in the sight of everyone; they are being rewarded now. Pray in solitude, for your Father can be contacted from anywhere and is everywhere. Never use needless repetition or ramble on in the mistaken belief that the more you say, the more likely you are to be heard. Do not be a mere babbling of words, for prayer is not formed by words alone. Remember, your every need is known, so whatever is withheld may be for your own good. Prayer is contact between spirit and Spirit, and should seek only to reinforce the strength of the spirit.

“This is a pattern for prayer: ‘Our Father in Spirit, may Your nature become known among men and Your rule established on Earth, according to the heavenly plan. May Your design be completed. Give us the sustenance we need, and overlook our transgressions as we overlook the transgressions of others. Do

not test us too severely, and strengthen us against the servants of evil.'

"If you overlook the failings of others and forgive people for the wrongs they have done to you, then the burden of your own will be alleviated. Also, when you fast or undertake an obligation, do not be like the hypocrites who lengthen their faces, going about it self-righteously, bringing themselves to the attention of others.

"Hoard no earthly treasures which can be destroyed by moths and decay, or may be stolen by thieves. It is far better to establish a storehouse in the Spiritland, for there you can accumulate treasures beyond reach of these things. A man's heart is never far from the place where he establishes his credit.

"Providing you view everything optimistically, maintaining a cheerful and confident outlook, you will radiate assurance. If you do not, you will shed despondency and gloom wherever you go. No man has ever succeeded in serving two masters, for his loyalties must lie with one or the other. Neither can a man have two prime objectives; he must aim for an earthly goal or a spiritual one.

"I advise you not to worry unduly about the future needs of the body, how it will be nourished and clothed. There is more to life than eating and comfort, while overdone pleasure soon palls.

Keep this one fact constantly in mind: The soul is of more importance than the body.

“Think about the birds of the air; they neither sow nor reap or gather in a harvest, yet provision has been made for their needs. Do you think any less consideration has been given to your welfare? Trust in the powers above, and when things go wrong, try to understand the reason. When you are being tried by tribulation, try and see the objective of the test.

“Is there anyone among you who, by thought alone, can add an arm’s length to his height? Worry is a useless activity of the mind, so why worry about food and clothing? Look how the wild flowers grow in the meadows: they do not toil or spin, yet Solomon in full regalia was not attired so attractively as one of these. If such beauty is bestowed on wildflowers, which can display it for only a few days before being consumed, shall God not give much more attention to you, His children? Or have you no faith in anything?

“Therefore, worry less about material things, and concentrate more on the spiritual, making the cause of God your main concern. Do this, and all other things will come within your reach. Do not worry about tomorrow, for it will look after itself. Each day will bring you sufficient problems without the need to worry about those of other days.

“There is no reason why hypocrisy, the disease of the day, should come so naturally to men. But which of you is not contaminated by it? How many of you are self-deceivers, making excuses for these things? How is it you can readily detect the small faults in others while being absolutely blind to your own much greater ones? How can you say to another, ‘Let me help you see more clearly,’ when you are practically blind yourself? You, hypocrites and self-deceivers, first examine your own faults and failings before criticizing those of others.

“Never be afraid to voice your needs, and if you have a friend, turn to him whenever you require help, for this is the nature of friendship. Ask, and you will receive; seek, and you will find; knock, and the door will be opened. These things are the law of life, for at the end it will be said to you, ‘As you sought, so have you found; and according to the manner of asking have you received.’ It is not what you seek, but how you seek; not what you request, but the manner of requesting.

“Is there any man among you who, if his son ask for bread, will give him a stone, or a snake if he ask for a fish? If, then, you, with all your mortal faults and ignorance, know how to give the right things to your children, how much more able is God to give what is right for His.

“The things you surely do not need are comfort and content, while assurance and security open the gates to spiritual apathy.

Enter by the narrow, unpretentious gate, for the road leading to the dark abyss has a wide road and attractive entrance, while the gate leading to immortality is austere, and the road fraught with difficulties.

“Beware of false prophets and those who would mislead you, for many seeking to promote their own ends walk the ways of righteousness, clothed in sheepskins, but are hypocrites, being ravaging wolves within. Those who indicate an easy path are false guides. And those who say another can absolve them from the effects of their misdeeds expound an error.

“You will know them by the effects of their teachings, just as a good tree is recognized through the fruit it bears. Can the wildthorn produce grapes, or are figs found growing on thistles? If a tree fail to produce good fruit, it is cut down and burned, for it can serve no better purpose. Therefore I say, judge men by the fruits of their labors.

“Some hail Me as their Leader, thinking this will help them in the life to come, but it will not. Only those who wholeheartedly serve the cause and purpose of God will enjoy this in full glory. Many who do things in My name will expect Me to intercede for them, but to these I will say, I did not know you, or authorize the statements you made; by your deeds shall you be judged.

“This does not apply to those who, hearing My words, put them into practice, for they are like the sensible man who built his house on a foundation of rock. The rain poured down and the floods rose; the wind howled above and beat against the house. But it did not collapse because it was set firmly.

“But there will be many who, hearing these words of Mine, will ignore them. And these may be likened to a foolish man who built his house on sand. The rain poured down, the floods rose, the wind howled and beat against the walls, and the whole house collapsed.

“I herald the coming of the Rule of God and a reborn world. I accept those who follow My way, and I will lead them into their kingdom. I reject all those who are against My way.

“I call upon men of good will to follow us - men who wholeheartedly desire the light and oppose the way of darkness. But the road may be long and beset by many foes. Yet have no fear of those who come with swords and fiery words; their danger is apparent. Those who will be our undoing are the hypocrites and self-deceivers who pay lip service only and manipulate the words of the law to accord with their convenience. I tell you this: Many will come, but few will be selected.

“Moses viewed the promised land only from Pisgah. Let this not be your fate. Face the difficulties ahead, overcome the evildoers who maintain the rule of evil, and claim your reward. The sword is drawn, but the battle has yet to be won.

“In the reborn world, the wolf shall lay down with the lamb, and the lion with the kid, and a little child shall play with them. Surely, because of their goodness and goodwill, even the wild beasts will submit themselves to the will of those who participate in the Rule of God.”

When Jesus finished speaking, the great assembly of people was silent. For, unlike other teachers, He appeared inspired by divine authority. But within moments they were excitedly discussing the words among themselves.

Then a disciple who stood beside Jesus shouted, “All who serve God, praise Him. For He has sent a true Enlightener and a Deliverer, and will Himself reign over us through the Spirit which fills His Son. Heed these things, follow the way of Jesus, take up the cross of life and the Rule of God is at hand.”

There were many among the crowd who said, “Surely This is God’s Anointed for Whom we have long awaited. Now we will be delivered according to the promises of the prophets.”

Hearing the things said by the people among themselves, Jesus was saddened and said to Bartholomew, who stood near Him, “Tomorrow they will revert to their old way of life and permit evil to reign through hypocrites and self-deceivers. How can they be brought to understand that should God intervene to bring about the Rule of God, Earth and mankind will have failed Him and be unworthy of His rule? Life’s purpose is to produce shepherds, not sheep. But the lives of the people are turned inwards upon themselves.”

It was now late in the day, but many people still lingered. And a disciple said to Jesus, “Sire, the crowd was very large, and many did not hear all Your words. Could You not speak to these? For, though hungry, they would rather listen to You.”

Jesus said, “My throat aches, but I have bread more satisfying than that which fills the stomach, and meat more satisfying than worldly meat. My supply is inexhaustible. I have multiplied this through you, so now you go among the people and provide what they need.”

Chapter 14

Some days later, Jesus was in another place with about sixty disciples, one of whom said to Him, “There is Joshua the Faster, who claims to be the Chosen One of God, and Joseph, who proclaims deliverance by the sword, while many say the Enlightener and Deliverer are two men. The gale of words makes it difficult to get a bearing on the harbor entrance.”

Jesus said, “Things are changing, and many alive today will live to see a different world. I come to set men free by removing the shackles of ignorance and to deliver them from evil and from themselves.”

Hearing this, many of the disciples left, and Jesus said to those who remained beside Him, “Do you also wish to go your way?”

Peter answered for all, “Sire, Your teachings excel those of others, for they carry the hope of eternal life. We believe You to be the Chosen Messenger of God who speaks with His voice. We accept what You say because it responds to the yearnings of our hearts.”

Jesus said, “We all make mistakes, and though I have chosen unwisely with others, I have not been mistaken with you.”

Jesus did not proclaim Himself to the people according to their understanding and devoted much time to the teaching of disciples. This concerned mainly the coming Rule of God, but to the twelve He taught many hidden things, for there was knowledge suitable only for a few.

He said to them, “You are among those entitled to know secrets concerning the Rule of God, but to those who are not numbered among the elect, everything should be explained simply and in parables. It is truly written in the Sacred Books, ‘They may see with the eyes and be deceived, and hear without understanding, but if they would only turn to God, their ignorance would be wiped away.’”

Then Jesus appointed the twelve as envoys to go out among the people and proclaim the things He had said. The twelve were: Simon, renamed Peter; James and John, sons of the Tempest; Andrew Saronides; Philip Bardrush; Bartholomew the Stranger; Matthew the Levite; Thomas, son of Jonas; Thaddeus, called Lebios before he came; James, son of Alfeous; Judas of Iscaroth; and Simon of Cana, the zealot.

Jesus sent them out with these instructions: “Avoid Samaritan towns. Keep away from places where the people are being stirred up for strife, but go to the Jews wherever they are to be found. When entering a dwelling, give the greeting, ‘Peace be on this house.’”

“I know that you are being sent like sheep delivered to the wolves, for you do not bear the message expected by the people. So be careful, always alert, cunning as serpents and harmless as doves. Beware of those who would bring you before their courts, and do not concern yourselves about what to say, for when it becomes necessary, you will receive inspiration from the Holy Spirit, and words will come.

“I can assure you of this: Whoever stands by Me, upholding My cause before men, him I will stand beside before the Council of Heaven. Give no heed to what is said about Me - it is already forgiven. But slander against the powers of the Holy Spirit, which is the Hand of God, is unforgivable.”

One of the twelve said, “We will meet other teachers, whose words will not be the same as those spoken by You.”

Jesus said, “This will certainly be so, for to each man his own road and his own light; but Truth is Truth whoever proclaims it, and must be obeyed. However, Truth is something rarely seen clearly, and even many who see it have difficulty in describing it to others. Speak about the good and evil which are manifest in the lives of men, and tell them each shall be judged according to his works.”

Jesus said, "Men will always go astray, but those who lead them astray cannot shun responsibility. Remember what I have said about those who stand behind the wrongdoings and foolishness of others, hidden from sight and untouchable by men. It would be better for them to have a millstone hung about their necks and be thrown into the sea than to suffer what they will for leading innocents astray.

"Be on guard against undutiful inclinations, and work in harmony one with another. If your companion offends you, rebuke him without anger; and if he indicates regret, forgive him wholeheartedly. Even though he offend you many times, and is contrite, forgive him."

Some of the twelve said, "These things are difficult to understand, and we have the natural failings of men. Give us courage, and strengthen us in the cause."

Jesus replied, "Have faith in what you do, for with faith you could move mountains or cause uprooted trees to replant themselves. All things are possible to those who believe them possible."

Nevertheless, He strengthened them by a transfer of Holy Spirit so they had the power of healing.

Jesus said, "Those who do not build with Me are destroyers of My works, and those who pay lip service only are useless tools.

Never judge any man by the words of his mouth, and keep away from those who pour them out in a torrent. Have no dealings with those who do their good deeds in public, and shun those who push themselves forward for attention. A man whose problems are small will readily come to be eased of his burden, while he who carries a heavy load is often inconspicuous.

“What you do pays no earthly reward; though the reward elsewhere may be great, it is useless claiming one here. If one of you had a man out plowing, would you say to him on his return, ‘Come, sit down and rest’? Is it not more likely you would say, ‘Go and clean yourself. Get my meal ready. And after you have finished, go and eat yourself. Then go to rest’? Is any employer grateful because those who work for him do the things for which he pays them? So it should be with you. Having carried out your orders and done your duty, you should simply say, ‘We have only done the things we were supposed to do.’

“Many will seek to snare you in a net of words, but avoid the meshes spun by their wiles. Never talk about anything not thoroughly and honestly believed. The blind cannot lead the blind, and if they do, fall into a ditch. No man can walk confidently in darkness without a light. The eye is the lamp of the body; and if the lamp is defective, the whole body is in gloom. The Holy Spirit is the lamp of the soul, but if it remains unlit, it serves no purpose.

“Many will mock and scorn you, saying, ‘Fools, we have full stomachs and soft beds; we have everything for our comfort and needs. What have you?’ There is little to be said in reply, for wise men do not mock, knowing that gems of wisdom often fall from the lips of fools. Take no heed of these, for they suffer from a spiritual defect - an ailment blinding them to their own deficiencies while exaggerating the failings of others.

“Do not offer bright jewels to dogs nor place a string of pearls around the necks of swine, or they will be trampled into the ground. The beasts will turn and rend you for not providing bones or husks.”

Philip said to Jesus, “Sire, You caution us against anger, yet were You not angry when a man beat his ass with a rod?”

Jesus said, “I warn you against anger among brothers, or anger relating to yourself. There is a righteous anger which is justified. In all things there are balances and limitations, and to know these you have the Books of Wisdom. If a man comes against you, threatening harm, he is more dangerous if he is calm and silent than if he is unsteady with anger. The silent biting dog is more to be feared than the barking one. Therefore, is it not in your own interests that I teach you self-control?”

Then Judas asked concerning the coming Rule of God, and Jesus answered, “It is like this: A man scatters seed on the ground. Day

follows day until the grain sprouts and grows. But what goes on in the ground to bring this about is beyond his knowledge. The soil produces the crop by its own methods, nourishing the crop until it ripens. When the corn is ripe at harvesting time, the man reaps and gathers in.”

Jesus then said, “To know the nature of the Rule of God is important but difficult for Me to explain to your understanding. It is like the small seed which, once planted, shoots up into a great plant, providing shade for many forms of life. These are able to see and know both the seed and the plant but have no knowledge how one became the other.

“Know that, though I am here with you, I am not apart from He Who inspires Me. That which is in Me is not separate from the Spirit of the Father, and that Spirit is wholly in Me. I express the likeness of the Father and contain His power and substance to the full measure. I am the Spirit outflowing from God, given voice and form. I am the Voice and Word of that Spirit. I am of that Spirit but not that Spirit.

“I am the fulfillment of men’s hopes and the fulfillment of the Father’s wish. As I am, so is the Spirit. As I am, so shall all His children be, for I am the pattern for all men. I am emptied of worldliness in order to hold the Holy Spirit. And I am an answer to the Father’s creative Word.

“A pitcher half filled with water would hold less oil than an empty one. If wine is poured into a jar containing water, the wine is diluted. So when men say, ‘What purpose does it serve to forgo worldly pleasures?’ tell these things to them. If they will not listen, then on their own heads be the illnesses and pains from which they will surely suffer.”

The twelve said, “Great is the hope You have given us, and great is the inspiration of Your words.”

Jesus said, “I do not do this of Myself, for I have been filled with the power of the Holy Spirit, which is part of God. With this He created all things. I come that I may bring light to those who dwell in darkness, to bring to those who are on the brink of death a knowledge of life, and to bring consolation to those who suffer.

“I am the Hope of those who despair, the Helper of those who have no guide, the Treasure of the poor, and the Healer of the sick. I am the Light of Eternal Life for all who die. And as I am, so must you be.

“Go, carry the good tidings without trepidation or fear, without respect for persons, calling all who listen to follow a path which is direct, narrow and stern. Call them, whatever their circumstances, for each one will have something to contribute.”

Then John said, "Sire, You have taught us many things and armed our wits. You have taught us how to act towards those who believe in Your cause and those who do not. Yet even among those who most conscientiously follow Your way, even among those who should be brothers, is found jealousy, pettiness, envy and selfishness."

Jesus said, "These things are the challenge of life, and inseparable from the present rule of man. The test is your ability to change them. The corn will be gathered into the storehouse of the spirit, and the chaff cast into the fires of transmutation."

Jesus taught these things to the twelve in a manner different from His other teachings. There were many other things which may be told, but not all were heard with understanding.

Peter said, "Let us partake of Your strength, so we can withstand whatever is sent to test us." Jesus said, "When the test comes, it is never as expected."

He also said, "The man who says, 'I may be wrong,' is always right; the man who says, 'I am certainly right,' is always wrong. To avoid a fight is not cowardice, and to fight with the assurance of victory is not courage. Weak men often fight, and strong men often run; motive is all that matters. To judge anyone by their actions is to judge unfairly."

Then, while they were gathered about Him, Jesus said, “Now, Who do you think I am?” Simon Peter answered, “You are surely God’s Anointed.”

Jesus said, “You are rather rash but, as no mortal disclosure was made to you, fortunate also. Since your name means a rock, and you live up to it, I will establish foundations for the city of My cause upon you. And neither death nor evil shall overthrow it. To you I give the keys of this city, and the kingdom to which it is the gateway shall welcome you as a prince.

“In as much as I am the Way, the Truth and the Light, I bring you salvation from ignorance. I am the Savior of all who wander in darkness, but who, seeing My light, follow My lead.”

One of the twelve said, “Sire, You are truly our Salvation, our Hope and our Life.”

Jesus said, “Many will flock to My cause, but few will be chosen to serve; many will follow My way, but turn aside at the obstacles. For if any man believe but fail to put his belief into practice, it will be profitless to him. If anyone take one part of My teachings, shunning the sterner and more inconvenient, the rest will serve no purpose. For it is in the nature of men to accept the easy path and turn aside from the harder one. But there is something in each which tells him this is wrong.

Everyone has a spark within which, fanned by the wind of dedication, will kindle the flame of glory.”

One of the twelve said, “Shall we confine our mission to the Jews?” Jesus replied, “Enlightenment is the inheritance of all men. Carry the message to all the seventy nations of the Earth.”

Another asked, “Should we take it to the young and to the old as well? For the thoughts of the young change with every wind, while the old are like seasoned timber into which it is difficult to drive a nail.” Jesus said, “Teach each according to his understanding and capacity.”

Jesus then said, “Always treat those you meet as you would have them treat you; act towards others as you would have them act towards you. For this is the essence of the law.”

When Jesus had given these instructions to the envoys, they left. And Jesus went with four disciples to carry the message to other towns.

Chapter 15

Jesus came to a place where He had a kinsman and stayed with him, but on the second day a large crowd gathered outside so it was impossible to remain at peace. These kinfolk were quiet people whose lives followed a tranquil course, for they conformed to the pattern of life imposed upon them. Hearing the clamor of the crowd, they became agitated and said, "Surely Jesus must be out of His mind and we should put restraint upon Him, otherwise we will be ridiculed."

Just then, some important men from Jerusalem spoke to them, and they said among themselves, "This thing is now beyond our control, but surely we shall never live normal lives again."

The men from Jerusalem said to some people standing outside the doorway, "Go away. This Man is possessed by the king of evil spirits and calls on him for help when casting out his subjects."

Hearing this, Jesus called to the men from Jerusalem, asking them to come outside to where He was. He then asked them, "Can evil cast out evil?" They said, "On this point we have no clear guidance."

Jesus then said, "Surely, if a kingdom is divided against itself, it must collapse. Likewise, a household split internally soon falls apart. If evil powers counteract each other, are they not like men

in an army who fall upon each other with swords, thereby rendering the army ineffective? Set evil in action against evil and nothing except good can result.”

Jesus then went into the house and told those inside He was going to the Temple in that place. And one said, “The clothes You wear are travel-stained. Will You enter the House of God in these?”

Jesus replied, “When guests call upon a nobleman in his house, they must be fittingly attired. But when workmen call to make repairs, they enter in the clothes of their trade.”

Jesus spoke to the people in the Temple, saying, “The Perushim occupy the seats of the prophets and should therefore be obeyed. In general they live good lives, and you would do well to follow their example. But with many the goodness is only on the outside, and they are rotten within. Therefore, by exposing these I serve those who are really good.

“I tell you to beware of hypocrites, self-deceivers and liars, and to be constantly on guard against those who, in the name of righteousness, would mislead you. When inspired to become the voice of God, the prophet spoke of these. For he said, ‘They praise Me with their mouth and give homage with their lips, but I am not in their hearts. They worship only because this has been their upbringing. Such as these do not worship God because they

are good, but for the sake of reward and through fear of the unknown.' These are people against whom I have set My face, for their goodness is fair outside but rotten at the core.

"There are others who dig in the darkness, hoping their thoughts are unknown. They delve around in the filth within themselves and say, 'This is pleasant, and none sees what we do,' but the record of their thoughts is never lost. Yet these, concealing what lies within, set themselves up as leaders of the people who, finding their troubles multiplied, look vainly for the cause. Yet the people only get the leaders they deserve, for those who will only serve goodness cannot be misled by evil.

"There are misguiders who lead the people along devious paths which can never end in contentment. They produce doves' eggs to the people, but when hatched in secret, these produce vipers. They fawn upon the rich and notorious, a smile on their faces and a dagger in their hearts, but to the underprivileged they turn a face of harshness.

"The hypocrites, the self-deceivers and the self-centered are the minions of evil on Earth and are the true enemy opposing the coming of the Rule of God. Let them maintain the upper hand and you will never know the joys of a reborn world. Turn your backs on these wherever you find them, so your contempt is made manifest. But remember, they will be found in the most unexpected places.

“Beware of the self-seekers, whose path is over the bodies of those they drag down. If you associate with them, you may become a cobblestone for their feet. Avoid the tangled thickets of money dealing, lest the spiders therein lure you into their webs and suck you dry. The self-seekers are blind to the obligations of life, supposing these to be a profitless burden. But I tell you that anyone who shoulders them courageously and cheerfully will be duly rewarded.

“The cross of life is not easy to bear, for it chafes and weighs down heavily. But unless a man sacrifice himself upon it, he shall not rise to glory. Do not seek directions for an easy path, for this is not difficult to find though it has no destination. Follow the harder one. The directions are given in the Holy Books, and at the end you will find sunlit meadows and a region of liveliness.

“I say to you, come, take up My cross and bear it manfully, and I will not leave you unsupported. I teach the strengthening of the spirit in men through purification, repentance and good deeds. The trials of life are many and take numerous forms, some being easily understood for what they are; but others, coming in the guise of gifts, are not so readily detected. This is what the prophet said about those who failed to rise above the tests of life: ‘Their cuttings will not take root; the winds of God will blow

upon them, and they will wither, to be borne away by the whirlwind.'

"A coward lies to those who trust him, for he fears the anger of others. A liar is also a coward, for he follows a path better men would scorn. I have come to winnow the grain from the chaff. And those who follow Me, bearing the burden of My cross, must not be halfhearted in the cause. I separate the sheep from the goats, accepting one and rejecting the other; and a sheep does not mate with a goat. I accept the truthful man; he is peaceful within himself, for whatever is sown in truthfulness will be reaped in content.

"I have not come to point out the place where a treasure trove is hidden, but to tell of its existence; the search remains with you. Nevertheless, I give directions, which, if followed, cannot fail to uncover it. For is it not written, 'If you desire knowledge as men desire gold, and seek Truth with the diligence men display when seeking treasure, you will not be denied knowledge of God'?

"Lay up treasures in the storehouse of eternity, and enjoy them forever. Hoarded silver can buy only pleasure which quickly palls, or things which endure a little while before falling apart or decaying. Only the treasures laid up in Heaven will ensure everlasting glory.

“Keep these things always in mind, for if My words have fallen on barren ground they are wasted. Spread out your roots in the sustaining soil of the new light I bring you. And when the plant of faith grows, do not let it be smothered by worldly weeds. Maintain cheerfulness in your heart, and its reflection will lighten your countenance; and, smiling, you will be welcome wherever you go.

“Go your ways, but beware of those who speak fairly but hold deceit in their hearts. Beware of hypocrites and deceivers. It is no sin to be blind, but to disguise the blindness and say, ‘We see; follow us,’ is one of the greatest evils.”

Chapter 16

After being away some time, the twelve envoys rejoined Jesus and gave their reports. And when they had finished, He said, "You have done well. Let us go away to a secluded place where we can be alone."

Andrew said, "Spare me time to visit my womenfolk, so I can be assured they do not lack food or suffer."

Jesus said, "God will provide for those who serve Him faithfully, but men are not always suitable tools in His hand. Go and do whatever has to be done."

The rest set out in a boat, but when they reached their destination, a crowd had already assembled. Jesus spoke to the people, teaching in parables, and when at length He wearied, dismissed them and went to sit alone on a small hill.

Meanwhile, the disciples had put to sea in a boat, and, as darkness fell, tried to row back, but the wind was against them. Jesus, therefore, waded out to them in the darkness. Then, the wind being in their faces, they quickly crossed the sea to a village where many sick and lunatics were brought to be healed.

Going to the place where they were staying, it was then the cool of the evening. Some of the disciples started quarreling, but soon quieted down. When they were all in the house, Jesus asked

what the argument had been about. But they were silent before Him, not knowing what to say; for they had been disputing among themselves as to who was the greatest among them next to Jesus.

Jesus then said, "Whoever wants to lead must know how to serve, and the humble-hearted serve best. A great man is not one who has sought greatness, but one whom the need has found great."

Jesus then took the arm of a young child belonging to the house, who had been standing behind Him, and, drawing the boy forward, said, "Whoever accepts responsibility for a little child such as this accepts Me, and whoever accepts Me accepts My cause. For it is profitless to discuss greatness apart from responsibility. Let the one who can accept the most responsibility be the greatest."

After they had eaten, two followers of Jesus came into the house and approached Him, saying, "Sire, we have robbed a rich man. Have we not done a good deed? For this gives him a better chance in the life to come." Jesus said, "Even though he used riches wrongly, you have done no more than add wrong to wrong. Evil cannot be rectified by evil, no matter what the circumstances."

One of the men said, "Sire, I gave all the proceeds to the disinherited, gaining nothing for myself except the fear of death, while the other with me gave only some silver, keeping the rest." Jesus said, "Then your crime was the lesser one, but a crime nevertheless."

Jesus dismissed the man and said to the disciples, "No man can push another into goodness, or force spiritual credits upon him. Men are brought to goodness by guidance and example."

Matthew said, "These men have sons - what of them? For is it not in the law that sons shall suffer for the misdeeds of their fathers? Where is the justice in this?"

Jesus said, "The sense of words changes with their transmission. And have I not told you that taking one part of the law and setting it apart from the rest leads to error? Only by diligently reading the whole, word by word, can it be understood.

"Given a single thread from a carpet, could any one of you know the pattern? It is the transgressions of the fathers which cause the children to suffer. For not only are there things which must not be done, but there are things which are to be done. Also, things which have to be guarded against.

"If a man fail to instruct his children, or permit them to grow up unruly, he is a transgressor against the law. And is it not obvious this affects the children? If a man choose his wife for her beauty

and charm - because she pleases him - and not for her wifely and motherly attributes, he transgresses against the law. Does not the effect of this fall upon his children? If a man steal, God will not chastise the children. But if that man be caught and crucified, his wife sold into bondage, will not his children suffer?

“The law of God, as given in the Books of Wisdom, is unlike the laws of men. A man is responsible not only for what he does, but for what he fails to do. And though he spend his whole life in prayer, at places of righteousness, but overlook his obligations under the greater law, he is not free of transgression.

“The deeds of men are like pebbles thrown into a pool, sending out ever widening ripples; and I assure you that all harm done by the ripples shall be accounted against he who caused them, no matter how far distant it occur.

“This is the law: Whatever a man transmit to his children, even down to the tenth generation, that shall be accounted against him. Likewise, if a man fail to do things he should for his children, that too will not be overlooked.

“When the day of assessment comes, it will be like a net cast into the sea, which gathers up every kind of fish - some wholesome and others not. When full, it is drawn ashore, and the wholesome fish are placed in baskets, while the unwholesome are thrown

aside. So it is at the time of assessment - the good go in one direction, and the transgressors in another.”

One of the disciples said, “Sire, it is easier for some than for others. The rich are not tempted to steal, but many a poor man must steal, or see his children starve.”

Jesus said, “The transgressions of the rich lie mainly with the things they fail to do, those of the poor in things they find it difficult to avoid. The justice of God takes all things into account.

“Is it not written, ‘Toil not to lay up riches which make eagle’s wings for themselves and fly away’? And it is also stated, ‘Some are truly rich though they dwell in poverty, while others are poor amid their riches.’ Those who wallow in their wealth, enjoying it as pigs enjoy mud, are like sheep which, buried in darkness, never live again in the light. The man who gains privileges and wealth in this world, but lacks wisdom to utilize them to his true benefit, suffers a fate no better than the beasts which perish.

“True wisdom is filling your lives with things conferring a lasting benefit, and the goodness of life cannot be assessed according to abundance of possessions. There is nothing whatsoever in this world which cannot be used as a stepping stone to a life of glory, and riches are no exception, but few men are wise enough to overcome the test they present.

“There was once a rich man who was always robed in purple and fine linen, whose days were spent in entertaining and feasting. Outside his gate sat a beggar so hungry he would have been satisfied with the scraps of food thrown aside from the rich man’s table. The beggar died at his hour, and his soul found itself in the company of the saintly fathers of his race. The rich man also died and, after his assessment, found himself in the company of those who suffered. Filled with misery, he raised his eyes to the glorious place beyond his reach. And there, bathed in bright light, he recognized the beggar he had spurned, in the company of a Great Soul.

“The rich man cried out, ‘My Father, send a word of comfort; for here I suffer in filth and squalor.’ The Great One answered him with compassion in His voice, ‘My son, recall your life on Earth, when you enjoyed all the good things it were possible to obtain, and think of the difference between what the beggar and you had. Now he is the one who is comforted and surrounded by beauty and cleanliness, while you live in filth and degradation. But it was you who made the choice of place for your future. Still, this is not all. For while you could have reached out a helping hand to him on Earth, here there is an impassible barrier between those of you who are in that place and those in this.’

“Then the man who had once been rich said, ‘I beg you, send messengers to my family and brothers, so they may be warned

of what lies in store for them before it is too late.’ The Great Soul replied, ‘They have the teachings of the law which carry sufficient message and warning. Let them take heed of this.’ He who suffered replied, ‘No, this they will not heed any more than I did, for their days are filled with worldly distractions. But if someone were to return from the dead, it would bring these things to their attention, and they would definitely take notice.’ The Great Soul answered, ‘Nothing can serve them better than the teachings of the law, not even one returning from the dead. In fact, this would serve them ill. For if their goodness stemmed only from proofs such as this, it would be devoid of merit, and therefore worthless at the assessment.’”

Jesus said, “This is the manner whereby you will teach the people, but do this according to their understanding. In one place you will tell the parable in a certain manner, and in another place you will tell it differently, making sure the message never varies. The design inscribed on the outside of a pitcher makes it attractive to some, but not to others. This is unimportant, for it does not affect the contents.”

After this, Jesus took His disciples to Tiberias. From there, He and the twelve went through Zebulon to Tyre on the Western Sea, where they stayed among fishermen in a village by the narrow waters.

Chapter 17

Jesus and the twelve worked with the fishermen and on ships bringing goods from all parts of the world, even from the cities beyond. And during this time, He did not draw attention to Himself.

Then one day, while in the part of Tyre called “The Place of Purple,” He came upon two men in argument among several others. He said to them, “No disagreement can be settled justly by blows, while loud words confuse the issue. If your brother does wrong, reprove him quietly, but let it be between you two alone. If the matter cannot be settled between you, then seek two men acceptable to both, and let them decide the issue.”

By the time Jesus had dealt with this matter, a crowd had gathered, and someone in it called out, “Sire, come with me to my brother, and tell him that the estate left by our father should be shared with me.”

Jesus called him forward and said, “I am a Teacher. No man has given Me authority to decide such matters. When things are done properly, there is less likelihood of repercussions.”

Then Jesus turned to the gathering and said, “Take care always to guard against all kinds of greed and acquisitiveness, for no

man's happiness can be assured by his possessions. In fact, much wealth is the father of sleepless nights.

“There was a certain rich man whose fields were fertile, yielding heavy crops. Seeing the bounty of the land, he decided there was insufficient space to store it and had his barns and storehouses pulled down so bigger ones could be erected. Into these he stacked everything until the new buildings were packed full. When this was completed, he relaxed, saying to himself, ‘Now I have ample laid up for all my future needs and can eat, drink and enjoy my good fortune.’ But that night he was called to his accounting in another life, and no part of his worldly goods could be taken. Now, who benefited by all he had accumulated? This is how it is with those who accumulate worldly wealth but remain spiritual paupers.”

Jesus then turned to two of the twelve who stood beside Him and said, “This is why I tell you not to unduly concern yourselves with food and clothing. There is so much more to life than eating, and the body requires more than clothes. Look at the wild birds, which live happily from day to day, and learn from them. Have no doubts, My friends, for you are certainly heirs to glory, with an unassailable treasurehouse in Heaven.

“Be prepared for whatever comes, your clothes fitting the occasion and your lamp lit, like servants awaiting the master's return from visiting, ready to open the door immediately. The

master is gratified on finding his servants anticipating his arrival, and does not fail to reward them. Thieves keep clear of houses where the owners have made provision for their coming, but go in search of those unguarded or where the occupants sleep. Therefore, always hold yourself in readiness, for you never know from day to day what will eventuate.”

Peter said, “Sire, is this meant for us, or does it apply to everyone?”

Jesus answered, “Who does the master choose to fill a position of trust? Is it not the man who works diligently though not under the eye of the master? I can assure you this is the man who will be promoted. If, however, the man in whom trust is vested thinks, ‘I am not being observed by the master,’ and gets drunk, or is careless about what is done, be sure the master will catch him out.

“Any servant who knows what to do but fails to do it should not go unchastised; but those who do not know what is expected of them cannot be justly criticized. From the man who is given much responsibility, much will be expected; for the greater the trust placed in a man, the greater should be the return.”

A man in the crowd said to Jesus, “We have heard of Your teachings and that You herald the Rule of God. Tell us about this.”

Jesus said, "There is the Kingdom of the Spirit and the kingdom of the flesh. God rules the first Himself, but the second He rules through His viceroy - man. But man tries to set himself up as an independent ruler, making his own laws and setting aside those of his Sovereign. When the viceroy ceases to rebel and governs in accord with the decrees of the Sovereign, that will be the Rule of God."

The man said, "This teaching is beyond our understanding. We have the law which comes from the mouthpieces of God."

Jesus said, "Of course you have the law, but it is either disobeyed, ignored or circumvented. Therefore, it is nullified and rendered ineffective.

"I have come to gather the lost sheep, bringing them back into the fold, which is the will of God. I have come to cleanse the Earth with purifying fire. But though I have struck the sparks, the tinder is not yet ignited. I travel a stony road, but the greatest ordeal lies ahead.

"You may think in your hearts that I come to bring peace to the Earth and concord among men, and this is true, for such will be under the Rule of God. However, before this comes about, those who oppose it must be defeated. Therefore, I come to arm those who are loyal to the cause, to put a sword into the hands of men and stinging words on the tongues of women. Henceforth,

families will be divided against themselves, and brother will be separated from brother, and father set against son.”

Some in the crowd said among themselves, “These words we can understand. Truly This is the One promised Who will deliver us from our oppressors.” Jesus said, “Bide your time, and all things will be made clear.”

A scribe in the crowd said, “It seems You speak with hidden meanings. How are we to interpret these teachings?”

Jesus said, “You are so accustomed to devious thinking, trying to make a ‘yes’ into a ‘no’ to suit your convenience, that when given Truth you pull it apart, seeking to find something else behind it. Unless you accept these things as would a child, you cannot hope to enter the Kingdom of God.

“When you see clouds coming in from the West, you say, ‘Soon there will be rain,’ and this forecast proves to be correct. When the South wind blows, you say, ‘It will be extremely hot,’ and again your prediction is right. What hypocrites you are, so quick to interpret some signs while closing your eyes to others less to your liking. You can interpret the omens in Earth and sky, but close your eyes to those indicating present trends.”

Someone in the crowd said, “We have the failings of men. Should we be condemned for these?”

Jesus replied, "As sons of God, you inherit His substance and are heirs to glory. Think less of earthly weaknesses and more of godly strength."

Another in the crowd asked Jesus about unjustified suffering, and might not His cause bring this upon the heads of His followers? Someone else said, "What about the Galileans who died in resisting the efforts of Pilate to appropriate the Temple offerings so he could bring water to the city of Jerusalem?"

Jesus said, "The Galileans and the Governor did right in their own eyes, the former seeking to serve God, and the latter, men. But these things are not matters to be placed at issue, for whoever serves one serves the other, and there is no clash of interests. Can you believe that the Galileans who suffered as they did were worse than others in Galilee? This is not so; they suffered for no wrongdoing, but through misguidance.

"Calamity strikes capriciously. Do you think those who died when the tower fell on them at Siloam deserved death more than the others? Life is full of uncertainties, so men must be made aware of the need for repentance, knowing the day of assessment may be near or far. Be sure of one thing: There will be no discrimination among you on the assessment day; all will get their fitting reward."

Then one in the crowd shouted, "Tell us about the Kingdom of Heaven, for surely if we are going there, it is well to know what it is like."

Jesus said, "If you were going to a distant city, which would be most beneficial - a description of it, or details concerning the route? Then too, is it not important to prepare for your reception? For if a man residing in a palace describe the place, this serves no purpose to one who will have to beg for scraps and sleep in the gutters.

"The road to Heaven may be likened to ten young women who, taking lamps, went out to meet a bridegroom - five being irresponsible, and five reliable by nature. The irresponsible ones left everything to the last minute and snatched up their lamps forgetting the oil containers were not filled. Because the bridegroom was delayed, all the young women lay down to sleep. But at midnight there was a shout to say the bridegroom was coming and to go out and meet him.

"The young women all arose and trimmed their lamps, but the irresponsible ones, finding theirs going out, said to the others, 'Let us have some of your oil, for we forgot to fill the containers.' The others replied, 'We cannot do this, for we do not have enough oil for all. And if we share with you, there will be insufficient to light the way. It is better we provide light all the

way with five lamps than we all provide light for just a short distance.'

“The irresponsible ones hastened to the oil vendor, but he would not serve them. And while they were away, the bridegroom arrived. And those who were ready lighted his way and joined the guests at the wedding, the doors then being closed. Later, when the irresponsible ones returned and stood outside shouting to be let in, the doorkeeper said, ‘Who are you? What purpose do you serve? Go away.’ Therefore, I say to you, be always alert, your spiritual lamps trimmed and filled with the oil which gives eternal light. For you never know the hour when you will be called.”

They who stood about Jesus asked, “Who is chosen to enter Heaven? And how is the selection made?”

Jesus explained in this manner: “A king decided to collect all debts due and ordered those who owed money to come before him. One of these was so heavily indebted that he was in no position to repay, so the king ordered that he be sold into slavery to satisfy the debt. The debtor begged the king to be patient, saying that, given time, every last farthing would be paid. The king, taking pity on him, released the debtor from his obligations.

“A few days afterwards, the king’s debtor met a poor man who owed him just a small amount. And the king’s debtor took hold of him and said, ‘Repay the money due to me at once, for I have no patience with defaulters.’ The poor man begged him to be patient, saying that, given time, he would repay in full. But the other would not have it, and had the poor man committed to prison.

“The poor man’s friends reported the matter to the king, who had his debtor brought before him. And he said, ‘You villain, because you pleaded with me to have pity, I released you from the whole of your debt. Had I not done so, you would have thought me harsh. Yet what consideration have you shown?’ Then the king condemned the man to severe punishment until the whole of the debt was paid. In this manner men are chosen for Heaven.

“And therefore I say very earnestly, deal with others as you would be dealt with, not holding one law in your heart for yourself and letting another issue from your lips for others. Prepare yourselves for entry into Heaven, for this can only be done here and is the purpose of Earth. Do not think that, because you are not immediately chastised, your iniquities are overlooked.

“A sower went out into his grainfield and sowed with good seed, but during the night, an enemy came and strewed wheat-like

weeds over the ground and went away. After the wheat blades had sprouted and the stalks began to form wheatheads, the weeds among them were revealed. Then the field laborer went to the landholder and said, 'The field was sown with good seed, and yet it is now full of weeds. Shall we go and pull them up?' The landholder answered, 'Someone who wishes to harm me has done this. But in pulling up the weeds you may do more damage. Let both grow together until harvesting time. Then the reapers can separate the weeds from the wheat, stacking the weeds for burning, and gathering the wheat into the granary.'

"Therefore, because transgressors go unpunished here, do not think they are overlooked or that there is not a day of accounting. Not a single deed or thought - whether it be good or bad - is overlooked."

One in the crowd said, "But our thoughts harm no one." Jesus replied, "Only yourself, for thoughts mold, strengthening or weakening the spirit. Is it not written, 'The nature of man is formed according to his thoughts'?"

Jesus was asked, "What then is the spirit? For the Holy Books do not make this clear."

He replied, "The spirit of man may be likened to a date seed planted in the darkness of the ground, giving no indication to anyone not knowing its nature of what it will become. When the

tree springing from it is full grown, it spreads out in the sunshine - a haven for birds and a source of pleasure for men. Or it may be likened to leaven which a woman places in a bushel of flour; there it spreads throughout the whole to change its nature.

“It is like a treasure buried in waste ground. The plot had no value until it was rumored that a treasure was there. Then men bid against each other to obtain it. While within the egg, a chick is self-sustaining; but once the shell is broken, it has to be fed. So it is with the spirit of man and the Holy Spirit. I assure you that every plant not nourished by the waters of life will wither and die.”

Several in the crowd said, “Tell us again about those who enter the Kingdom of Heaven.”

Jesus replied with these parables: “Admittance may be likened to a wedding feast prepared by a king for his son. He dispatched servants, inviting many guests. But though each was told, ‘The feast is preparing even now, the geese and beasts are being roasted, the bread is in the ovens, and there is wine on the tables,’ yet those invited ignored the messengers, saying they were too busy with their own affairs, while they abused or even ill-treated them. When this came to the ears of the king, he sent soldiers to take those who had ill-treated his messengers and confined them in dismal dungeons.

“The king then said to his servants, ‘Though I prepared a sumptuous feast, those I invited were unworthy of the honor I paid them. Go out again and invite any who will come.’ The servants went out into the streets, returning with many persons. However, while they were all seated at the table, the king noticed one who behaved badly, using lewd language to those beside him. The king called two servants and bid them take the man and throw him into the dungeons with the others. But to make sure, he went to one where there was the most filth so he would be in his own element. I have said before, though many are invited, few are chosen. Now I say, many choose not to come.

“There is another way for separating the wheat from the chaff, illustrated by this parable. A man left for a distant country, but before departing he called his servants to him and entrusted him with his store of gold. To one he gave three bars of gold, to another two bars, and to another one bar, each receiving gold in accordance with his capabilities.

“The servant who received three bars of gold went and exchanged these for silver, spending this in pleasure and high living, thinking that with all this silver he could have a really good time. The servant who received two bars was a cautious man, and he buried his gold in a safe place, for he thought it best not to take chances with it. The servant who had received one bar went and bought goods which he resold, and by this and other efforts he obtained another gold bar, for he thought to

himself, 'As the master did not think me as capable as the others, I must prove I am.'

"When the master returned, he called his servants for an accounting. And the one who had received three bars of gold said, 'Good master, with so much wealth I could not resist temptation and spent it enjoying myself, never thinking about the day of accounting.' The master said, 'You are an untrustworthy scoundrel,' and he placed him in bondage until the whole of the value was repaid. The man who had received two bars of gold said, 'Master, I knew you were a hard man and was afraid to take any risks, so I safeguarded the gold; here it is.' The master said, 'You have been neither good nor bad, but took your ease while I was away; go about your job, but expect no promotion.' The man who received one bar of gold said, 'Having only one bar, I increased it to two, for I knew you would need gold on your return and have been a good master.' To this one the man said, 'Well done. You have proved worthy of my trust. I will now place you in charge of my treasury.'"

One of the people gathered about Jesus said, "How should I treat my servants? For I have one who is troublesome - though perhaps it is his youth."

Jesus then told this parable: "A man had a garden plot set aside for vines, but a self-planted fig tree grew among them. In the fruiting season, the man came to this plot accompanied by his

gardener, who said, 'This fig tree is interfering with the vines. If it fruited, it might not matter; but as it does not, would it be best to cut it down? For it is only taking goodness from the soil, which could be used more profitably by the vines.' The man said, 'Leave it for another season, but give it a little attention. Then if it fails to fruit next season, cut it down. I like figs, but a new cutting might take a long time to mature. And this tree, having chosen its own situation, may yet prove more profitable in this plot than the vines.'"

Jesus said, "If a fig tree grow among vines, it can be left, for both produce good fruit. But if it grow among thorns, then these are cut down and the fig tree left on its own. If a man hire three laborers for his vineyard and there is work only for two, he dismisses the one least worthy of his hire. Yet everyone who labors must be paid his due. But if one pour less than full measure into the task, he cheats no less than one who deceives at the weighing."

Some self-righteous people who picked pieces out of the law to suit their convenience - as a child picks segments from a pomegranate - and lived by these ridiculed Jesus.

But He said to them, "You who try to impress others with your righteousness are hypocrites, but what goes on in your minds is not overlooked. Admiration and popularity may benefit you in this world but count for nothing in the world to come, unless

worthily earned. I come to herald the Rule of God when such as you will be swept aside by those who serve His cause.”

Some in the crowd shouted, “Who will You take to serve it?”

Jesus replied, “When the trumpets sound the rallying call and two men are reaping in a field, one will be taken and the other ignored. Two scribes will be writing in a room, one will be taken and the other ignored. Two women will be grinding corn, one will be taken and the other ignored.”

Someone said, “Where will they be taken?”

Jesus answered, “Vultures gather where the carcass lies and bees where the flowers grow. Flies are drawn to stinking meat. Brave men converge on the battlefield, while cowards seek their hideouts. The day of decision will come like a roll of thunder, and on that day those serving the cause of God will be separated from those who serve the powers of darkness.”

There were many other parables which Jesus used in this place, to bring understanding to the people. He taught simply so all could grasp what He said, but afterwards, when alone with the twelve, He explained things differently, revealing a deeper meaning.

Chapter 18

Jesus and the twelve left the shores of the Western Sea and, after preaching in many places, came to the Sea of Galilee, where Jesus and seven of the envoys took ship with Nathaniel's brother and passed over into Dalmantha.

About this time, Herod Antipas heard about the activities of Jesus, whose fame had spread, for He was unlike the other teachers. A rumor had started that He was John of the Wilderness raised to life, and this explained His powers; for only in one able to come back from the dead could such an abundance of power manifest. Most thought He was one of the old prophets returned, but were unable to explain His powers. Though these things brought fear to Herod's heart, he took no action.

Others said, "The same is Jesus who was born Joshua, son of Joseph and Mary, claiming to be a summoner dedicating people to serve the cause of God, that a kingdom under His rule may come to Earth."

When the boat carrying Jesus and the seven with Him came to the shore, it was drawn up near to some women who were washing. And one shouted, "Glory to God, and blessed be the One through Whom He manifests."

Jesus said, "Glory is not yours to give, neither does the Source of Glory need it. Therefore, your words are empty of meaning. Give service instead."

Another woman cried out, "Blessed are the breasts that suckled You."

Jesus answered, "The blessed are those who hear the words of God's messengers and obey them."

Passing along the beach, Jesus and three disciples came to where a group of people stood. And they were of those who walked in the light of the law, but they were self-deceivers who trimmed the lamp to suit their convenience. One said, "If You are really sent from God, show us some sign as proof. Then we can believe what You say."

Jesus said, "Why are you always demanding proof? Certainly this generation is undeserving of proof. If you are invited to dine with a man, do you ask him to prove his food is good? If you were genuine, My words would strike a responsive chord in your heart, and you would know. If I drew aside the curtains to reveal the glory that is Heaven and you believed, would your belief bear the fruit of goodness? It would be like unseasoned timber or untempered iron."

A crowd started to gather, and Jesus returned to the boat. And as people began to jostle Him, He ordered it to be taken out a little

way. As He was getting into it, a scribe pushed forward, saying, "Let me join You, and I will follow wherever You go."

Jesus said, "Foxes have holes, and birds have nests, but the Servant of Man has nowhere to lay His head. Not even a board is offered to Him here. If you are sincere in your offer, let this be the place of your labors; for you are not a hardy man."

Another man with him said, "Then let me come. But may I first have time to bury my father?"

Jesus answered, "What service can the living render the dead? Leave the dead to their own kind."

The boat was taken to another place, then it was discovered that, as no bread had been obtained previously, there was insufficient to provide a good meal for everyone. While they were arguing about how it should be distributed, Jesus said, "Let those who get some take care their piece does not contain the leaven of the Perushim or of Herod."

Jesus, seeing they looked blankly at Him, said, "Do you not understand? When wholesome, even a morsel of bread will nourish. But if it contains bad leaven to turn it sour, it will be bitter in the mouth and nourish no one. Eleven out of twelve among the Perushim are good, but it is the bad who contaminate the whole and leave a bitter taste in the mouth."

When the boat drew into the shallows, some of those with Jesus went to get food. And a crowd gathered about Him, so Jesus told a parable often repeated. “A sower went into his cornfield carrying seed in his apron, and he scattered it about so some fell in the open and was eaten by the birds. Other seed fell on stony ground and sprouted quickly, but as it could not put down roots, it quickly withered. Some fell among thistles, where it was smothered before reaching maturity. Still others fell on good ground and, having ripened, produced a bountiful harvest.

“This parable is simple to understand, and I will explain it to you. I am the Sower, and the seeds are My words. Some of you standing here in the open listen, but close your hearts to the message. With you, My words are like the seed eaten by the birds. With others My words are like the seed falling on stony ground, for though they receive them hopefully, they are weak willed and shallow minded. Thus, when their belief is tested, they give way immediately. Still others receive the words, but the message is like the seed sown among thistles; they hear and understand, but because of their daily cares or a craving for worldly things, the words of the message become overgrown and perish. Lastly, there are those who hear the words of the message and welcome them. It is in these that the bountiful harvest is produced.”

A man nearby in the crowd said, “No doubt You are a worthy Teacher, but we have the teachings of the prophets and the laws of Moses. Are these not good?”

Jesus answered him, “Certainly these are good, but what too many make of them is not good. There are many among you who know the teachings of the Great Souls, but though words issue from your mouths, your hearts are evil. Yet you cannot hide the underlying impurity, for whatever is stored in the heart colors that which issues from the mouth. Words from a pure heart are good, but words from a befouled one are evil. I tell you that not one reckless or inconsiderate word is spoken which does not enter into the accounting. Out of your own mouths will come the words assigning you to the Place of Glory or to the Place of Purification.”

Now, those who had gone to obtain food having returned, Jesus and those with Him sat around and began to eat. One of the Perushim who stood nearby expressed surprise that He let His disciples eat without first washing their hands, though there was plenty of water beside them.

Jesus said, “This is typical of many today - you carefully clean your eating utensils and choose the best food. But these are external things and obvious; inside you are filled with greed and deceit. Never mind outward appearances, but make sure you are clean all the way through.

“I assure you of this: Everything that is hidden will one day be revealed, and every secret thing will be made known. The words spoken in darkness will be heard in the light of day, and what has been whispered behind closed doors will be shouted from the housetops.”

Turning to His disciples sitting about Him, Jesus said, “Do not be afraid of these people, for the worst they can do is to drive the life from the body. If you must be afraid of anything, let it be your own frailties; for if you give in to these, you suffer for it long after the body has fallen apart.

“Are not five sparrows sold for a single coin? Yet each one is known to God, for nothing living does not participate in life, and this is maintained by the Holy Spirit. For just as fish live in the waters of the sea, so are men maintained in the Living Spirit.”

Speaking to those who had spoken previously, Jesus said, “Woe to you self-deceivers, who are false interpreters of the law. You are like unmarked graves which men walk over in innocence, unaware they are being defiled. Yet nothing from outside can ever enter into a man and sully his soul; it is what festers within him which comes out to reveal his uncleanness. The things which defile a man - such as fornication, malice, envy, obscenity, and adultery - come from a weeping ulcer within the mind. The uncleanness within a man is like a stone dropped in water, the ripples going out from him to contaminate others.

“To all outward appearances, many of you live good lives; but inwardly you are full of hypocrisy and deceit. You erect memorials over the graves of those who spoke with the voice of God and decorate the monuments to the martyrs who died unjustly. You say, ‘Had we lived in those times, we would never have done the things our forefathers did.’ But do you take care to ensure your children never have cause to say the same about you? Therefore, do not set your standards by those days, but according to the better ones in the days of your children.”

One of the people who were there said, “We have heard that You teach the coming Rule of God and claim knowledge of the Kingdom of Heaven. Tell us about these things.”

Jesus said, “The Rule of God is not something which will come suddenly, nor will it bring about a violent change. It is not a change of surroundings, but a change of heart. The changed conditions will be brought about by changes in the heart. No man can say, ‘It is here’ or ‘It is there.’ It is here but waiting recognition. Just as others have heralded My coming, so do I herald the coming Rule of God. But its establishment does not depend on anything done by God, but on the actions of men.

“The Kingdom of Heaven is where God rules in Spirit, but there is that within each man which can extend the Kingdom of Heaven. When this is drawn out of men while they are on Earth

and established here, then the Kingdom of Heaven will embrace the Earth. When the Rule of God is established on Earth, then will the Kingdom of Heaven come down so Heaven and Earth are united in one.”

A rich man standing by said, “We cannot understand these things, and they confuse us. Just tell me what I must do to enjoy eternal life.” Jesus said, “By your attire, you are among those privileged to enjoy wealth. What do you do with it?” The man replied, “I do as others, getting the most out of it and enjoying life to the full.” Jesus said, “You would be better off selling all you possess and giving the proceeds to the poor. Only thus can you discover yourself and benefit from eternal life.”

The rich man’s companion said, “Wise Teacher, what of me? I conform to every verse of the law. I pray every day and give generously to the poor.” Jesus said, “Have you ever been hungry or slept on the street or gone unclothed?” The man said, “No, why should I?”

Jesus said, “You deceive yourself and are a hypocrite besides. How can you say you comply with the law and teachings of the prophets? Is it not stated in the law that you should love your neighbor as yourself? Yet all about you there are people who are hungry, clothed in rags and homeless. Your house is filled with good things far exceeding your moderate needs, and all you hand out are a few coins and a morsel of food. It is the duty and

obligation of such as you to see no man suffers hunger and privation in your neighborhood.”

Turning to a disciple sitting at His side, Jesus said, “Simon, son of Joanna, let this be your teaching: It is easier for a camel to enter into the city by the needle’s eye than for a rich man to enter into the Glory of Heaven.” The rich man turned away and left.

And another who was there said, “Sire, just what is meant by my neighbor?”

Jesus then told this parable: “A man had found it necessary to travel the road to Jerico going out from Jerusalem. Along the way he was attacked by footpads who stripped him naked, beat him up and, after taking all he possessed, left him half dead by the roadside. A short time later, a priest came along the same road and, seeing the injured man lying there, passed by on the other side, for he feared defilement. Another self-righteous man came along but hastened by, thinking, ‘I would help if I could, but he is nearly dead, and I am no physician. Better for me to push on and tell someone.’ A merchant came by alone but, seeing the man lying there, thought, ‘Perhaps the robbers are still around and I should not dismount. Besides, I wear fine clothes which would be spoiled.’

“Now, a lowly Samaritan traveling the same road came upon the man lying there, and his heart was moved with pity. So he tore strips off his tunic and bound the injured man’s wounds. Then, lifting the man, he set him on his own ass, bringing him to an inn and attending to his needs. When departing the next morning, he said to the innkeeper, ‘Here is some silver. Look after this man. And if the payment is insufficient, I will settle the bill on my way back.’ Which of these four, in your opinion, acted as a neighbor should towards the helpless man?”

The man who had questioned Jesus said, “Why, surely the man who took compassion on the stricken man.” Jesus said, “Now you know your neighbor. Go and act likewise towards men.”

Leaving that place, Jesus and those with Him went by boat to another shore on the Sea of Galilee, arriving on the morning of the Sabbath. As Jesus was going into the place of worship, a woman bent double without the ability to straighten herself came and begged Jesus to heal her. He put one hand under her chin and the other on her back and straightened her up. She went away filled with happiness.

The Levite who conducted the worship noticed this and, seeing the woman inside, said to her, “Six days are set aside for work, but the Sabbath is sacred, and you should not have sought healing on that day.”

Jesus, overhearing this, waited outside for the Levite, and when he came said, "What a hypocrite you are. What member of your flock does not loose his cattle or ass from their stalls and water them on the Sabbath? Also, are the cows not milked and the hogs fed? They are not left to suffer, yet you could deny relief to this poor woman because it is the Sabbath." Hearing this, many of the people supported Jesus, and He preached to them.

A blind man was brought to Jesus while He preached. He took the blind man apart from the crowd and, moistening His thumbs, drew them across the blind man's eyes. The man gave a sudden cry and screwed up his eyes. But Jesus said, "Open your eyes and tell Me what you see." The man did so and said, "I can just tell it is light, but cannot distinguish anything." Jesus then covered the man's eyes with His hands, and after withdrawing them said, "What do you see now?" The man replied, "O Sire, I can see everything, though it is not steady."

Some time later, the envoys who had been away rejoined Jesus, bringing with them a disciple who had deserted Jesus in Endor. He was named Barnabas and, seeing him, Jesus was overcome with joy and welcomed him warmly, whereupon two of those who had come with him went aside and were sullen, for they had not been received in this manner.

Calling the twenty-two men who were there with Him, Jesus addressed them as follows: "A man had two sons. And one day

the youngest came to him and said, 'Father, I want to go away from here. Therefore, give me the inheritance which would one day be mine so I can take it with me.' So the father divided his estate and gave the youngest son his portion. This was then sold, and the youngest son departed to a distant city where he dissipated the money on women and riotous living. After his money had gone, he found that no one wanted to know him, and soon he was completely destitute.

"No work being available for him in the city, he went outside. But the only job he could obtain was that of a swineherd. Often, when he saw the pigs gorging themselves, his own stomach aching with hunger, he would think, 'If only I could bring myself to eat the pigswill, it would ease my hunger. What a fool I have been, for here I am worse off than any of my father's employees. I will go back to him, admitting my failure as a son; for he never withheld anything from me and let me go my own way when this was what I wanted.' So he set off and returned to his father's estate.

"His father saw him coming while he was still far off, and, seeing his son footsore and weary, the father's heart was filled with compassion. He ran out to meet him and embraced him warmly. The son was stricken with remorse and said, 'Father, I have done wrong, but will do my best to make amends. I am unworthy to be treated as a son, but let me work for you as a servant.' But the father led him home and called out to the servants, 'Here is my son. Bring him a change of clothing, get a ring for his hand and

sandals for his feet, go and kill the fattening calf and roast it, for we are going to celebrate his return with a feast. I thought my son was lost, but he has returned and I am happy.'

"Now, the elder son had been out in the fields all day, and, drawing close to the house at dusk, he was puzzled to hear the sounds of music and laughter. Passing one of the servants, he enquired what it was all about. And the servant replied, 'Your father has ordered a celebration for the safe return of your brother.' This made the elder son so angry that he would not go into the house. And when his father came out to see why, the son said, 'Over the years I have served you faithfully, and you know you can rely upon me. Yet you have never even put on a feast of goatmeat for me and my friends. Now this prodigal comes running back because he has squandered everything on harlots and gambling, and you immediately have a great feast of celebration.'

"The father said, 'My son, you are my right hand, and I know you have never let me down. I depend upon you, and all I have is yours. But it is a special occasion, for the one I thought was lost to me has returned. This does not lessen my affection and regard for you. But he is weak and needs support, while you are strong and do not require such displays of affection.'"

Jesus put His arms around two disciples and said, "My friends, when the going gets tough and the road is long, some collapse

by the wayside. It is these who need encouragement. And it is not always easy to admit failure. When a sheep becomes separated from the flock and is lost among the thornbushes, does not a good shepherd leave the rest and go in search of the one which has gone astray? This does not mean he loves it more than the others, nor does it lessen his love for each of them.”

It was some days later, at another place, that a follower named Joses said to Jesus, “Sire, if a man cheat another, is he punished for the cheating or for the harm he has done to the other man?”

Jesus said, “Speak of punishment only to the people, for this accords with their understanding. On Earth, men’s deeds are weighed on scales balanced between reward and punishment, but these work inaccurately. In the Kingdom of the Spirit, the measure of assessment is a man’s earthly life. You are now on the balances; do not be found wanting.

“A man who can be trusted in small matters can also be trusted with greater things. The man whose transgressions are petty would commit much greater ones if given the opportunity, or if he had greater courage. The purpose of life is to establish a man’s credentials. For if he is found unreliable in dealing with things of this world - which quickly pass on the wings of days - how can he be trusted with things of glory in the Kingdom of Heaven?

“For glory is the garment with which each one who comes to the Kingdom of Heaven will be clothed, and each one who comes will be given attire and station according to the credentials established on Earth.”

These and many other things were taught to the disciples by Jesus, but only one recorded them.