

Let them Hear!

The Cannon of Christ

A comprehensive record of the words and parables attributed to Jesus Christ within the four canonical Gospels — Matthew, Mark, Luke, and John — organized by theme and context.

Without delving into questions of authorship, narrative variance, or the omission of other gospels, this work sets aside theological inference, editorial additions, and claims of historical legitimacy. These are the canonical teachings of Jesus as preserved in the Book — used, misused, and rewritten through time.

Herein are the records of what Jesus actually spoke: to the people, to the masses, to the scribes and Pharisees, and to the disciples. Rather than layering orthodoxy or interpretation upon his words, let them be heard free from creed — creed that claims ownership yet seldom follows them.

“Beware the yeast of the Pharisees and scribes.”

The verses offered are drawn from *The Lost Gospels of Jesus*, a work by *Anonymous* that strives for direct translation from the earliest parchments known to history. Later additions may be absent, and translation may differ, yet the essence remains.

Italicized notes beneath certain verses are reflections written while reading the Book of Matthew before embarking on this project — thoughts, intuitions, and relations that will be refined in time.

The teachings and sayings are presented here for their directness — for what Jesus said, not what others claim he meant.

Preface

This work is not a commentary but a restoration — a return to the voice itself. The words of Jesus have been filtered through centuries of translation, doctrine, and debate, yet their essence remains luminous. Here, they are gathered not to be interpreted but to be heard.

Each passage is arranged by theme, allowing the reader to encounter the teachings as living truths rather than historical fragments. The goal is not persuasion but clarity — to let the words speak for themselves, unburdened by creed or tradition.

May this collection serve as a mirror for reflection, a compass for discernment, and a quiet space where the voice of Christ can be met without interference.

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To the Disciples

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Section 1: 🌱 Faith and Growth

- Mustard Seed
- Fig Tree
- Vine and Branches
- Kernel Dying Bearing Fruit
- House on the Rock
- Tasteless Salt
- Flowers of the Field
- None who look back are fit
- The hairs on your head are numbered

Mustard Seed

- **References:** Matthew 13:31-32 | Mark 4:31-32 | Luke 13:18-19 | Luke 17:5
- **Audience:** ■ Disciples ■ Masses
- **Cross-Themes:** [Faith & Growth], [Kingdom of Heaven]
- **Context:** Teaching on the nature of faith and the Kingdom's expansion.

Matthew 13:31-32 He presented them with another analogy and said: “The sanctuary of the spiritual realm is like a mustard seed that a man planted in his field. This is the least of all seeds, yet when it is full-grown it is the greatest among plants – and becomes a tree, providing birds of the air to nest on its branches.”

Mark 4:31-32 Then he said, “What should I compare to the sanctuary of God? With what analogy should I use for comparison? It’s like a mustard seed – when it is planted in the soil it is the smallest of seeds in the world; But after it is planted it grows up and becomes greatest of all herbs, with shoots and branches that allow the birds of the air to take sanctuary underneath its canopy.”

Luke 13:18-19 Then he said: “What is the sanctuary of God like – to what should I compare it? It is like a mustard seed, which a man received and tossed into his garden and it grew and became a tree. And the birds of the sky nested in its branches.”

Luke 17:5 Then the messengers said to the Master, “Increase our faith.” But the Master said, “If you have even the faith of a mustard seed, you could say to this mulberry tree, ‘become uprooted and be planted in the sea,’ and it would obey you.

The last will be first and the first will be last. There is no respect of persons with God. We look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.

The seed, the one infinitesimal point, holds the majesty of the greatest tree. The seed of thyself, the infinitesimal point, thine center, the unseen that sees, holds the majesty of the kingdom of heaven. Here, yet pointed to with it's own pointing; Now, the moment that offers herself unto time; You, the unseen being that sees as you, for you, with you.

For ye are, and ye cannot be other, yet think of thyself as other.

The mustard seed is the greatest tree. One point of manifestation housing all manifestation, yet this point is the center of being, Related as the mustard seed, that is seen, known, a manifestation, whereby the center of thy being, the One point, is not seen, cannot be held, is not comprehended. For comprehension itself is not comprehended, seeing itself is not seen, holding itself cannot be held, What is cannot be as, yet As IS, And so it is!

Fig Tree

- **References:** Luke 13:6-9 | Luke 21:29-36 | Matthew 21:17-2
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Faith & Growth], [End Times & Watchfulness]
- **Context:** Symbol of spiritual fruitfulness and divine patience.

Luke 13:6-9 Then he told this analogy: “A man had a fig tree that had been planted in his vineyard and he went looking for fruit on it and didn’t find any. So he asked the vineyard manager: ‘Look, for three years I have come looking for fruit on this fig tree without finding any. Chop it down. Why does it even use our soil?’ Then he replied, saying, ‘Leave it alone sir – just for this year – until I can dig around it and put in fertilizer. If it bears fruit next year, okay. But if not, we’ll cut it down.’”

Luke 21:29 Then he told them an analogy: “Consider the fig tree and other trees: As soon as they sprout leaves, you understand that summer is close. Similarly, when you see these things occur, recognize that the sanctuary of God is readily available. Truly I tell you, this generation will not pass away until all these things occur. The sky and the earth will pass away, but my teachings will not pass away. Be careful that your hearts will not be burdened with intoxication and drunkenness, and the anxieties of materialism – or that time will come upon you suddenly, like a trap. Because it will come upon everyone who dwells on the face of the earth. So stay on alert at all times, praying that you will have the strength to escape these things that will happen, so that you will remain in the presence of the Servant of Humanity.”

Matthew 21:17 Then he left them and left the city into Bethany and he stayed the night there. Then in the morning he was hungry as he returned to the city. When he saw a fig tree on the road and approached it and found nothing on it except for leaves, he said to it, “Let no fruit grow on you during your lifetime.” And immediately the fig tree withered away. But when the disciples saw it they were amazed, and asked, “How did the fig tree wither away so quickly?” Jesus replied and said to them, “Truly I tell you, if you have faith and do not doubt, you will not only be able to do this to a fig tree – if you say to this mountain, ‘Depart and be thrust into the sea’ it would be done. And everything you request in prayer with faith – you will receive.”

The fig tree was desolate. Offering no fruit unto life by its desolate circumstantial growth, the will of god, it is freed from the attachment of the physical plane by Jesus. "If thine eye offends you, pluck it out." This is compassion for the tree; For what other desire is there other than to offer thyself unto god? When ye are naught but by god, and so as this fig tree who does not choose their offering of fruit, what do ye choose to offer? This human with the ability to move, choose where to be, where to go, what to do, what do you do oh embodiment of God?

Vine and Branches

- **References:** John 15:1-8
- **Audience:**  Disciples
- **Cross-Themes:** [Faith & Growth], [Spiritual Realm]
- **Context:** Spoken during final discourse on unity with God.

John 15:1 "I am the genuine vine, and my LORD is the farmer. Each branch in me that bears no fruit He takes away, and every branch that bears fruit, He prunes it so it will bear more fruit. Now you have been purified through the Teachings I have spoken to you. Remain with me and I will stay with you. As the branch cannot bear fruit by itself unless it is connected to the vine, neither can you unless you remain with me. I am the vine, you are the branches; he who remains with me and I with him will bear much fruit, for apart from me you can do nothing. If one does not remain with me, they will be cast away like a branch that dries up. These are gathered up and cast into the fire where they will be burned. If you remain with me, and my teachings remain with you, ask what you will and it will be done for you. My LORD will be glorified by your bearing much fruit, and thus you will be my followers.

Kernel dying bearing fruit

- **References:** Luke 18:9/ John 12:24-
- **Audience:**  Disciples
- **Cross-Themes:** [Faith & Growth], [Spiritual Realm]
- **Context:** He who exalts himself will be humbled

John 12:24 Very truly I say to you, "If a kernel of wheat doesn't fall to the earth and die, it will remain alone. And should it die, it will bear much fruit. One who loves his life will lose it, and he who hates his life in this world will keep it, to live eternally. If someone serves me, he will follow me; and wherever I go, my servant shall also go. And my LORD will honor one who serves me.

Luke 18:9 Then he also told this analogy to those who were confident they were devoted and looked upon others with contempt: “Two men came into the temple to pray. One was a pharisee and the other was a tax collector. The pharisee stood by himself and prayed: ‘God, I thank you that I am not like others – thieves, cheaters, adulterers or even like this tax collector. I fast twice a week and give a tenth of everything I receive.’ Meanwhile the tax collector stood a ways off and couldn’t even lift his eyes up to heaven. Rather, he beat his chest and said, ‘God, have mercy on me, a sinner.’ I tell you, this man returned to his house purified, while the other didn’t. For anyone who exalts himself will be humbled, but one who humbles himself will be exalted.”

To offer this gift of life that you claim to be thine own unto all others, offering the fruit of action, humility, service unto others, this is the humility of exaltation

House on the Rock

- **References:** Matthew 7:24-27
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Strength and Faith], [Conviction]
- **Context:** Anchoring in eternity

Matthew 7:24 Thus, anyone who hears these teachings of mine and acts on them is like a wise man who built his house on a rock. Then the rain fell, and the floods came, and the winds blew and beat against that house – and yet it didn’t fall because it was founded upon the rock. And anyone who hears these teachings of mine and does not act on them is like a foolish man who built his house on the sand: The rain fell and the floods came and the winds blew and beat against that house, and it fell – it fell with a great crash.”

To hear teachings of Truth, of the guidance of Light, and not listen and follow the light, then ye are not acting from the place, the foundation, of light. For all the substance of creation, of matter, of you is this light, and so is the Truth, the Rock, that will support the house of you. For this foundation of light is not subject to the manifestations of light that it is, and will never crumble. The teachings are silently present in every objective thing, action, word, feeling perceived and felt, ever present in creation is the Creator sustaining, animating, and being the creation. “Those who have ears to hear, let them hear”

The house is as your physical body in this world, ever subject to the circumstances, chances, the verities, fluctuations of the manifestations of creation. The wind, the rains, the hardships, pains, sorrows, temptations of the blowing and beating against this house are the nature of creation. Cycling endlessly in her magneto of time and space, of attraction and repulsion, of Truth and Delusion. Ever subject to the Laws of Nature, of Karma, of the environmental factors present in the ever constant perception, consciousness, presence of thy space and place in time. Yet these teachings, not those of words, reason, and understanding, but the teachings that reverberate in thy soul, felt in thy gut, silently whisper to you in your heart of hearts, known before the thoughts of worldly relativity shun them as naught, If held firm by conviction, action, and path, then ye will not fall. To listen to the word of light, the teaching of Truth from and by

Truth, existing ever silently in the midst of the myriad of it's creation, is to be true to thyself, to walk the path of thine destiny, of the grace by which ye are, to be the light you are within the light you are. Attuned with the indivisible substance you are, by acting upon the calling, the vocation wherewith ye are called, not opposing Truth/ Light/ Christ/ The Word of God, then the life in this world, the house of the body, is built upon a rock and cannot be removed from the foundation of Truth, of thy path given you to walk.

Human being, experiencing thyself and their environmental self, who is given all the teachings yet hears them not, is then subject to the ever changing nature of creation, blowing in the wind, drowning in the rain, and sinking into the sand, struggling and fighting to keep their house upright. A victim of circumstances, oh poor me, it's not fair, ye have not listened to thine teachings. For these teachings, this foundation of light that you are, is not subject to the things of light!

Although the one who hears and acts on the teachings of Christ, of Light, who by hearing and acting is Truth itself, this doesn't mean their house will not fall in the wind, or wash away in a flood. This doesn't mean their body, their life is not subject to the environmental factors of the time space by which they permeate. For the things of the world are the things of the world, the things of creation are subject to the things of creation, just like the body, the life of you, the temporal things will be temporary. In the attunement, listening, and acting as called to in guidance of Truth, the words of Christ, the individual then shines the light of this teaching unto others of themselves, awakening the light of hearing unto others, and manifesting the things, circumstances, and creation of light unto all that are permeated with their emanation. The Will of the Father, the Karmic path, the space, place, body, time, experience, perceptions, circumstances of thy unique gift of life on earth, is as the Father of Life has given to be. To accept in the grace of Christ thy place, path, the being of you, shining the light of Christ by the life of you, then the house of thy Soul/ Spirit/ Internal eternal world, will not crumble, fall, or be subject to the winds, rains, and floods of Life. The body may crumble and reunite with the rock, sands, and winds of the things of the world, but the Soul/ Spirit/ Life of the body will ever shine as the Will of the Father Will.

Tasteless Salt

- **References:** Matthew 5:13 `I Luke 14:34–35
- **Audience:**  Masses
- **Cross-Themes:** [Repentance & Forgiveness], [Love & Compassion]
- **Context:** Illustrates divine pursuit of the lost.

Matthew 5:13 You are the salt of the earth; but if the salt becomes tasteless, how can it be used to season? It has become good for nothing except to be tossed out and trampled underfoot by people.

Luke 14:34 Likewise, salt is good, but if the salt becomes tasteless, how can it be used to season? It is useless – even for the soil or the manure pile. It is thrown out. One who has ears to hear – listen!”

Relating the salt to the human and taste unto alignment of Truth, attunement with the Father, the life of the human that does be, what good is salt if it has no taste? And so, what good is a human being who lives in lies, spreading untruth, unable to hear and know Truth/ Light of God. Who is not free and light to shine unto others and enter into the sanctuary of God, but is attached in material weight unto the temporal world repelling others with darkness, this is he who has no more flavor in this karmic dance of their limited biological life of earth. Its as if they are just living to fulfill the inevitable death lurking. The body dies, decomposes, becomes the earth that it is from, but what of the awareness, perception, the soul, the life of the body? Does it not become that it is from just as the body does?

Their body and life on earth is no longer useful and will be shed, disposed of, and trampled by the people of the earth, as the life of the body, the soul, the spirit, the being is freed home in Father in omnipresence until the will cycles the manifestation of another creation. This soul droplet of God cannot be aside from that which it is, and so death frees the soul from the bodily attachment and karmic dance until it is ready to fulfill the karmic dance of freedom once again. Although the salt of this life may have been devoid and tasteless, it is still the Salt of God given to be as it will. The cycle of magnetism of God, of God's creation, of attraction and repulsion, light and absence of light, will give this salt the taste once again! May it be 12,000 years to come or the choice upon waking this morning with intuitive insight in this tasteless life/ body to bring taste/ shine light again, O' Human, you cannot be other than what you are!

Flowers/ Lillies of the Field

- **References:** Matthew 6:33 | Luke 12:24-26
- **Audience:**  Masses
- **Cross-Themes:** [Repentance & Forgiveness], [Love & Compassion]
- **Context:** Illustrates divine pursuit of the lost.

Matthew 6:33 But first seek His sanctuary and His devotion and everything else will be taken care of for you. Thus do not be anxious about tomorrow, for tomorrow will take care of itself. Each day brings enough challenges as it is.”

12:24 Consider the ravens: For they neither sow nor reap – they have no storage or barn – and yet God feeds them. You are much more valuable than birds. And which of you, by worrying,

can add a single moment to your lifespan? If you cannot do even this little thing, why do you worry about other matters?

God shines the sun and pours the rain on the wicked and the good all the same, and knows the things both the atheist and the devoted need before needing. This is the ONE God that is the Universal Will of Circumstance, Chance, Action, Stillness, Perception, Conception, the granter of thy space and place in time, thy vessel of occupancy, thy family of upbringing, thy tragedies of purification. The atheist's God of worry, control, and doubt are the same God of the religious of the objective praise of idols, of compromise, of fear. God knoweth not these things created by man, and so man knoweth not God blinded by these things of man.

What is this sanctuary and devotion spoken of? This is not seen with the eyes of the world nor objectified, relative, as a thing of the world. "We look not at the thinking which are seen, but at the things which are not seen" This sanctuary and devotion is known by feeling of contentment, peace, bliss existing NOW. Living in the present, NOW, Eternity, there is no then and there is no when, for then, there, and when are all but ripples of the NOW of being. His sanctuary and devotion is not a thing to acquire, but thy essence, thy nature, the being by which ye be.

The ego, thought, and control acquired through the time of experiences of your life is but a manifestation of the circumstances and happenings given my the Father. Are you driven by the ripples of thought of thy space and place of this life's navigation, or are you driven by the Life, the consciousness, the beingness where the ripples of thought permeate and vibrate, where ye see the ripples, forms, colors, energies as they are expressions of the creator.

Where does Faith live? Here, NOW, you are the Faith ye objectively seek. In the present movement that is LIFE faith is the life that you are by which ye think to serve and be faithful. It is not an idol or an aspiration, for it is the devotion by which the idol of ideal is derived, served, and Loved. This Love is the happening NOW, for love is not the ideal, the idol, but the union by which the consciousness and objective manifestation of form consciousness are communed with, Unified. In the presence does the LOVE love, does life live, is consciousness conscious. The sanctuary and devotion and faith all live in the present, in eternity, free of the confines of its own creation, the confines we deludedly imbue our awareness into, the consciousness by which the confines permeate, yet are permeated with the consciousness it permeates, From this place of no place, for by nothing came something, are you. Waking, sleeping, states of being, ye are the still, present, manifesting in thy dance through perception, in the wake of the form of the formless and the sleep of the formless of the form, ye are ever now perception itself, being of being. Seek the freedom of eternal stillness, housing all movement while moving in all movement, being the movement of seeking, while freed from the attachment of "other", freed from seeking, as the seeker, the sought, and the happening of seeking are ONE, neither here nor there, there is no where to go, there is nothing to do, for you are the doing, the doer, the place. "As in heaven so on earth." "In the world but not of the world" "When one sees action in inaction and inaction in action"

From the presence of still unmanifested eternity of being comes the variation, the manifestation, the fluctuation of the eternal being, from the uncreated comes creation. Creation is the same substance of the One eternal being, being inseparable from its creator as creation lives within the One eternal being in the attributes of time, space, form. As this creation is the same substance indivisible with the creator, the One eternal being permeates all of the creation of expression, manifestation, beauty, the indivisible substance of the One eternal being is not divisible, separable, from itself, and so time and eternity, heaven and the world, are indivisible, inseparable. While awake and conscious of the world, this consciousness of the presence of the eternal moment, present, expanding the single pointed moment of eternity, "through the eye of the needle", vibratory fluctuation still into eternal expansion of omnipresence, Ye are the perception, the presence, aware, being, permeating all being, for thy drop of separational perception has been immersed into the eternal perception of itself, being the full self that the separational perception lives, emerges from, coming home into itself, The world aligning and attuned with heaven, bringing heaven unto earth, seeing and knowing earth in heaven and heaven in earth, that there is no separation, but only permeation, permeating in it's own self of eternal omnipresence, omniscience, omnipotence indivisible substance of spirit. The living of life for the life of living, living in the living of life, with the living of life, by the living of life, This is what is the seeking of the sanctuary and devotion by which Christ speaks.

Everything else will be taken care of! For there is NO other, as in there is no else to be taken care of. The "thing" to be taken care of only exists in the Invisible Being, by the Indivisible Being, for the Indivisible Being, of the Indivisible Being. For all that happens, is happening, is the Indivisible Beingness in. Waves in the ocean, creation in the uncreated, Are there any things separate from the being by which the thing is a thing?

With thy consciousness, ye can be aware of the things, the variation, the form, being here, there, and everywhere, yet this consciousness, this awareness are you the ever present unchanged perception by which all of the variation, form, time, and space exist. And so being aware of awareness itself and not the variations within awareness, there is just awareness, presence, Not a thing, the non manifest formless eternity of the sanctuary of the LORD. NOW, this eternal moment where consciousness, awareness, perception, the feel of feeling, the knowing of knowing, the seeing of sight, the sound of the hearing, The life of living, The You by which you do be you, Joy, ever new joy, ever new feel, feel, for you are the feeling being felt of feeling herself. Bliss, peace, feeling feeling of feeling herself, no longer a what feeling is felt, for within feeling does all the variation of feeling exist, and so by simply, plainly, humbly, beingly, permeating the presence where feeling is felt, are ye all the feeling that could ever be felt indivisible with the eternal moment present omniscient sanctuary of the LORD.

You are the consciousness that is seeing the variations of sight that is you, you are the presence that is being the you that you be in the variations and fluctuations of thy self.

"Change your heart, for the kingdom of God is readily available" Permeate presence with thy consciousness, thy awareness, still thy vast ocean of mind into itself, into the presence of the eternal moment of NOW where all existence exists by, in, and for itself. Change your heart from dualistic perception of the creations' variations to the eternity of unmanifest indivisible union of

being of perception itself, from earth to heaven, for they are but spoken objectively into the world of words, of creation, but they live indivisible, inseparable, in the omnipresent moment that you are, that is being, that is the sanctuary of spirit of the LORD. Let go of the attachment of the attributes of the creation of now and be the now of creation, happening within itself. Form within the formless. "We look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, and the things which are not seen are eternal"

The seen within seeing, the temporal within the eternal.

And O human, conscious being, be conscious of consciousness itself, the consciousness you are, and not fumbling with the things of the consciousness. Inseparable means no difference, no measure, no relativity, so no things of perception for it is all perception itself. The things of perception live within perception itself. You are perception itself, consciousness itself, and so be aware of the consciousness you are by being the consciousness you are, present, aware, content, peace, in the feeling of feeling itself, for you are this inseparable substance of being, of consciousness, of perception, awareness, ever present, still, unchanged. Sink your consciousness into this seat of consciousness oh conscious one, and open thy consciousness in the consciousness that is opening, that opens, that is the microcosm and the macrocosm, for the one indivisible substance of being is the microcosm and the macrocosm, each existing within each other, the non created, unmanifest, eternity housing itself as creation, manifestation, time, space, form, earth within heaven living by heaven within earth!.

The hairs on your head are numbered

- **References:** Matthew 10:29-31
- **Audience:** 🟠 Masses
- **Cross-Themes:** [Repentance & Forgiveness], [Love & Compassion]
- **Context:** Thou art Gods

Matthew 10:29 Are two sparrows not sold for a farthing? Yet one of them will not fall to the ground without your LORD. Yet the very hairs on your head are all numbered. So don't worry – you are more valuable than many sparrows.

"I can of mine own self do nothing" The sparrow is valued at only one farthing according to man, yet the sparrow can do nothing but by the LORD. What of you human, who are more valuable than many sparrows. How do you think ye come to do? Can ye do anything but by the grace of the LORD? If a sparrow only falls to the ground by the will of the lord, you o human, whose hairs are all known, what can ye do but by the grace of god? And so, what is there to worry? When you are only you by the grace of the lord, given the body, circumstances, and all that happens and will ever happen by the Lord/ god/spirit. And so, why worry of anything?

“Seek ye first the kingdom of god”! Does god worry? And you, Who art gods, being by and in the grace of god, What is there to worry?

If ye think thyself to be the doer; Think thyself to be the power of the doing; Think thyself the controller of the done, Then surely there is need of worry. For ye are imbibing the delusion of separation. Drunk on that which is naught, this the term of delusion. If Christ says he can of his own self do nothing, what of you? “There is no respect of persons with god”. For there is no differentiation of self in self!

Science, human knowledge, the evolution of human intelligence is only that which is given. Although exclamation of new findings, creation, etc; Is there anything new? When all was already there? Tis but a further understanding of what is. And oh human of science, looking out for thy answers. What is thyself? Are you not that which is to be known? Are you not the knower, the knowing, and the known? For ye are nature, are conscious, to know, comprehend, understand. To stand under the giving of that which ye are, is to accept knowing, yet to impose thy ownership of knowledge atop of knowing is to blind thyself unto the vastness of knowledge itself. To confine infinitude into the confinement of finitude.

Section 2: Repentance and Forgiveness

- Lost Sheep/ Lost Coin
- Prodigal Son
- Forgiven Servant
- Forgiveness 70 × 7 Times
- With Love Sins Are Forgiven
- The Lender of two borrowers

Lost Sheep/ Lost Coin

- **References:** Luke 15:3-7 | Luke 15:8-10 | Matthew 18:12-14
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Repentance & Forgiveness], [Love & Compassion]
- **Context:** Illustrates divine pursuit of the lost.

Luke 15:3 Then Jesus told them this analogy: “If a person has a hundred sheep and has lost one of them, what person among you wouldn’t leave the ninety-nine in the pasture and go after the one that’s lost until you find it? When you have found it, you will carry it over your shoulders, giving thanks. And when you return home, call together your friends and neighbors and ask them to rejoice with you because you have found the sheep that was lost. I tell you, similarly, there is more joy in the spiritual realm over one sinner who has a change of heart than over ninety- nine righteous people who require no change of heart.

Matthew 18:12 What do you think? If a man has a hundred sheep, and one of them has gone astray, will he not leave the ninety-nine and go to the mountains and search for the one that went astray? And if he should find it, truly I tell you, he will rejoice more than he will of those of the ninety-nine that did not go astray. Therefore, it is not pleasing to your LORD in the spiritual realm that one of these humble ones should perish.

Luke 15:8 Or what woman – if she has ten silver coins and loses one coin – doesn’t light a lamp and sweep the house and search with care until she finds it? When she’s found it, she’ll call together her friends and neighbors asking them to rejoice with her, for she has found the coin that was lost. Similarly, I tell you, there is more joy among the angels of God over one sinner who has a change of heart.”

What is there to rejoice if there is no change? For rejoicing is the gratification of fulfillment, completion, of that which was a potential coming into fruition, that which was unknown becoming known, that which is uncertain becoming a certainty. The man in the state of contentment, at ease, and fulfilled wants not, questions not, needs not, for there is naught to seek for all is found, there is naught else for they are complete. This is the 100 sheep, a complete flock, with naught but to tend to the flock. Yet when one goes astray, the flock and

the man tending the flock becomes incomplete, questioning, seeking. Desire is imminent and the search begins. And when that desire is quenched, when the sheep is found, he will rejoice at the fulfilling of the desire (finding the sheep). Without loss, there is nothing to be found.

Does this mean that the man forgoes the whole herd to find the lost sheep? Nay, for the 99 did not go astray while he searched in the mountains. This statement has not the inference or the what of the other sheep; while he is searching in the mountain for the one astray. The natural inclination is to think that he is foregoing the many for the one, as if the one astray is more important than the whole herd. Since he left the whole herd, then he will have many astray and rejoice of the one only. Nay, this is not the way of thought Jesus embodies and speaks from like that of the egoic man. He is speaking from the place of all place, where the one is inseparable from the many, and each One is as great as the many. For each flock is composed of many Ones, each a whole component of the may.

It may be natural to think of sacrificing one sheep for the whole flock of sheep, but Jesus isn't inferring that the remainder of the flock is disarrayed. For the 99 did not go astray in this parable. And the life of Jesus, or better the death and sacrifice of Jesus, is claimed by man for the sake of the flock of man. However, throughout Jesus's words offered, it is never spoken by him that he will be sacrificed for the sin of the flock of man. This is the inference of man, precisely the Pauline epistles, claiming the death, sacrifice of the son of man, to be for the flock of man. Which is a direct opposition unto this parable of Jesus.

I suppose this could be perceived in another light as well, whereby Jesus is the sheep gone astray. Found by his father by true and pure faith, surrendering himself unto the will of the Father. The Father, the tender of the flock of life/ humanity, rejoiced at the finding of his beloved sheep. Yet, even in this train of thought, it gives no inference unto the other individualized sheep/ beings of the flock of God. This is quite presumptuous to suppose the Father/ God doesn't rejoice every individualized being surrendering unto the vocation wherewith they are called, and yet the whole of Christianity, organized religious indoctrination, seems to infer and project this conception in one way or another unto their flock. "The blind leading the blind"

Prodigal Son (Lost and found to go with sheep/ coin)

- **References:** Luke 15:11-32
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Repentance & Forgiveness], [Love & Compassion]
- **Context:** Story of mercy and restoration.

Luke 15:11 Then he said, "A man had two sons. The younger one said to his father, 'Father, give me the portion of the estate that is my inheritance.' So he divided his wealth between them. Not long after, the younger son gathered up his things and went traveling to a far away country. There he squandered his estate with rowdy living. After he spent everything, a severe famine

swept that country and he was impoverished. So he began working for a local person in that country, who sent him into the fields to feed pigs. He would have gladly filled his stomach with the husks fed to the pigs, as no one gave him anything. When he came to his senses, he thought, 'So many of my father's servants have more than enough food but I am dying here with hunger. I'll get up and go to my father and will tell him, 'Father, I have transgressed against heaven and before you. No longer am I worthy to be called your son. Consider me just like one of your servants.'" So he got up and went to his father. But while he was still a ways away, his father saw him and was moved with compassion as he ran up and embraced him and kissed him. Then the son said to him, 'Father, I have transgressed against heaven and before you. I am no longer worthy to be called your son.' But the father told his servants, 'Quickly, bring out the best robe and put it on him. And put a ring on his hand, and sandals on his feet. And bring the fattened calf to sacrifice – let's have a feast to celebrate. Because my son was dead and has come to life again. He was lost and has been found.' And they started to celebrate. Now his older son was in the field. As he approached the house he heard music and dancing. Then he called one of the servants and asked what was going on. He was told, 'Your brother arrived and your father has sacrificed a fattened calf because he has returned back safe and sound.' So the older brother became angry and didn't want to go in. His father came out and pleaded with him. But he responded and told his father, 'Look, so many years I've been serving you and I've never refused your instruction. Yet you have never given me a young goat so I could rejoice with my friends. But when this son of yours arrives – who consumed your wealth with prostitutes – you sacrifice the fattened calf for him.' Then the father told him, 'Son, you have always been with me and everything that is mine is yours. Now we have to celebrate and give thanks, for this brother of yours was dead and now has begun to live. He was lost and he has now been found.'"

Forgiven Servant/ Brother 70x7

- **References:** Matthew 18:15-22/ 18:23–
- **Audience:**  Disciples  Masses
- **Cross-Themes:**[Repentance & Forgiveness], [Love & Compassion]
- **Context:** Story of mercy and restoration.

Matthew 18:15-22
18:15 Furthermore, if your brother trespasses against you, go and tell him his fault between you and him alone: If he will hear you out, you have won over your brother. But if he won't hear you, then take with you one or two others who can say provide witness to every word you declared. If he refuses to hear, tell it to the assembly, and if he refuses to hear from the assembly, let him be to you as a pagan and tax collector. Truly I say to you that whatever you obligate on earth will be obligated to you in the spiritual realm: and whatever you dismiss on earth will be dismissed for you in the spiritual realm. Again I tell you that if two of you agree on earth about anything that may be asked, it will be done for them by my LORD from the spiritual realm. Because whenever two or three are gathered together in my name – I will be there with

them. Then Peter approached him and asked, "Master, how many times should I forgive my brother for offending me? Seven times? Jesus answered him, "I didn't say to you 'seven times' – rather, until seventy times seven.

Matthew 18:23 As such, the sanctuary of the spiritual realm is like a certain governor who wanted to settle the accounts for his servants. And when he had begun to settle them, one was brought to him who owed him ten thousand talents. But because he did not have the means to pay, his master instructed for him to be sold along with his wife and children and all he had in order to make the payment. The servant then fell down and worshipped him, saying, "Master, have patience with me and I will pay you everything." Then the master of the servant had mercy; and dismissed him and forgave his debt. But the same servant went away found one of his fellow servants who owed him a hundred coins. He grabbed him by the throat and said, "Pay me what you owe." And his fellow servant fell down at his feet and begged him, "Be patient with me and I will pay you back everything." Yet he would not – but had him thrown into prison until he would pay back the debt. Thus when his fellow servants saw what had taken place – they were very aggrieved and went and told all this to their master. After calling him over, his master said to him, "O you wicked servant – I forgave you all that debt because you begged me: Should you not also have had mercy upon your fellow servant just as I had mercy upon you?" Thus his master was angry, and delivered him to the jailers to work off his debt. This is how my LORD from the spiritual realm shall treat you if you do not forgive from your hearts every one of your brother's offenses.

If he hears you, truly listening that he may have a change of heart, you have won over your brother. The brother is the one who trespassed against you, and so by hearing you, in speaking of truth, the trespass is no longer. It is forgiven and melded into the heart, no longer held by either party. That which opposed/ trespassed against you is no longer an obstacle. Ye have not won in ego, pride, right or wrong over your brother, but ye have won over that which was dividing, separating, holding ye and your brother apart.

To win over your brother; does this mean to be better as in competition relative to worse? Or does this simply mean to offer thy heart, humility, comprehension unto thine brother to open/ awaken their heart. To unlodge the holding; allowing that which separated to flow in the fire of pure humility. If they hear you not, hear the assembly, let them be as a tax collector or pagan unto you. For no longer are they in communion with you, sharing the place of thine heart; for they will not listen unto thine words to hear you. But let this be a statement opposite as well; That ye are the trespasser, transgressor, unable to hear the calling of thine brother unto you. Unaware of thine trespass, or unwilling to humble thyself beyond one attachment of action, ye are holding and separating that which is one indivisibility of being.

Whatever you obligate/bind on earth shall be obligated to you in the spiritual realm, and whatever you dismiss/lose shall be dismissed in the spiritual realm. Thy will be done, as in heaven so on earth. Those who have shall be given, and those who have not shall be taken. This is not that of material accumulation, worldly societal success, houses and mansions in

heaven; nay, this is the parallel of loving others as thyself, freeing the opposition that begets separation. Whatever ye bind/ obligate in love, union, shall be offered ye in the spiritual realm and whatever ye dismiss/ lose is dismissed in the spiritual realm.

Here it is quite interesting to equate material physicality unto the eternal Kingdom of Heaven as if loss/ gain, binding or losing, are attributes of that which encompasses all attributes. Yet what is being referenced by Jesus is the trespassing against another. And so those that forgive, make right the trespass, shall be forgiven and made right in Heaven, for they are free and clear, not opposing themselves/ others/ union/ heaven, and to harbor/ hoard, hold the attachment of opposition, hate, anger towards another, this cannot enter into heaven. And so forgive, humble thyself, let those know who have trespassed against you, but ye cannot expect anything from the other in return. If they humble themselves and agree, how wonderful the union has been restored, but if not, let them remain as they will. For they have not met the union of humility, have not met you in the Kingdom of Heaven, and so they remain distant in their own attachment.

When two are gathered together, as one, In Love, inseparable, Union, so the unifying force unseen is present. Unifying that which is perceptibly separate in the presence of Love, Christ is present. For this force unseen, known deeper than any other, even thyself, is the binding, unifying of the Holy spirit/ Love, God, Christ.

How many times shall I forgive my brother? Tis not a fixed amount of 7, or even 70x7, for each time ye do not forgive, ye become divided. Walling thyself from thy brother, walling thyself from thyself with the attachment of pride, ego, hurt, pain. To not forgive is to remain separated from thy brother and thyself. To remain as if ye have control of someone other than thyself. As if they are in control of their space and place, to not forgive is to hold thy pride, ego, greatness up above the grace of god. For none can be other than who and what and how they are. And so, offer also the other cheek, for it is God's cheek for thee to offer, and if the vocation, intuition, calling in thine heart is such, so be it. "By the grace of God I am what I am." Ye forgive for God, not for the man of God; for the man of God will ever falter, while the God of man is the forgiveness of both man.

Do unto others as ye would have done unto ourselves. To be forgiven and then not to forgive just as ye were forgiven, the attachment of pain, separation, has not been offered to the fire of humility. Have mercy unto each and every being as thy Father has mercy unto you. Forgiving you 70 times 7 times that thou can forgive all else. This isn't a partial forgiveness, contingent forgiveness, conditional, nay. Thy Father forgives you with every beat of the heart, gust of breath, peacefulness of sleep, and for you not to forgive another as thy Father forgives you is to forget the life by which ye are living. Hiding this behind thine pride, ego, attachment that will not forgive. Oh puffed up human, ye are forgiven; For Giving of God, and so give God; the pure true humility of forgiveness.

If ye do not forgive as the servant above, then ye will not be forgiven. For ye are harboring and hoarding blockages and walls holding ye from the Forgiveness of thine Father by simply not forgiving others. “Better out than in I always say!”

Naught is yours to hold, in resentment, pride, non forgiveness, for naught is yours! By the grace of god I am what I am.

With Love All sins are forgiven

- **References:** Matthew Luke 7:44-50
- **Audience:**  Disciples  Masses
- **Cross-Themes:**[Repentance & Forgiveness], [Love & Compassion]
- **Context:** Story of mercy and restoration.

Luke 7:44 Then he turned to the woman and said to Simon, “Do you see this woman? I came into your house and you offered me no water for my feet – but she has washed my feet with tears and wiped them with the hairs of her head. You gave me no kiss, but since the moment I arrived this woman has not stopped kissing my feet. You didn’t anoint my head with oil – but this woman has anointed my feet with ointment. Therefore I tell you, her sins – which are many – are , because she loved much: But little is forgiven for one who only loves a little.” Then he told her, “Your sins are forgiven.” And those sitting at the supper with him started saying among themselves, “Who is this who can also forgive sins? Then he said to the woman, “Your faith has saved you – go in peace.”

The Lender of two borrowers

- **References:** Luke 7:40
- **Audience:**  Disciples  Masses
- **Cross-Themes:**[Repentance & Forgiveness], [Love & Compassion]
- **Context:** Forgiveness is not measured

Luke 7:40 Then Jesus answered him, “Simon, I have something to tell you.” He replied, “Master, tell me.”“There was a lender who had two borrowers: One who owed five hundred denariis and the other, fifty. Then when they had nothing to pay with, he graciously forgave both of them. Tell me then, which of the borrowers will love him the most?” Simon answered him, saying, “I supposed the one he forgave the most.” And Jesus replied, “You have answered correctly.”

Section 3: 🧘 Humility and Service

- Servants and Masters (10 Minas)
- Greatest Is Last
- He Who Exalts Himself Will Be Humbled
- The Servant Is Not Greater Than the Master
- The Servant Is Greatest Among You
- Be as a Child
- Deny Thyself to Follow/ Pull up Stakes
- A Prophet is without Honor
- The stone the builders rejected
- I must become less
- Change of heart
- I can of mine own self do nothing
- Service of God
- To the Least is Most

Servants and Masters (10 Minas)

- **References:** Luke 19:11-28 | Matthew 25:14-36
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [Humility & Service], [Judgment & Accountability]
- **Context:** Teaching on stewardship and reward.

Luke 19:11 As they were listening to this, Jesus continued by telling them an analogy – because he was nearing Jerusalem and they assumed the sanctuary of God was going to suddenly appear. So he told them, “A nobleman traveled to a distant country to receive the position of king and then returned. Then he summoned ten of his servants and gave them ten Minas and told them, ‘Carry on business with this until I return.’ But his subjects detested him and sent a delegation after him to say, ‘We don’t want this man to govern us.’ When he returned after becoming a ruler, he wanted to know what business they had done, so he summoned those servants who had been given the money. The first one approached and said, ‘Master, your mina has gained ten more minas.’ He said to him, ‘Well done good servant. Because you have been trustworthy with a very small thing, you will be in charge over ten cities.’ The second servant approached and said, ‘Master, your mina has gained five more minas.’ Then he also said to him, ‘You will be in charge of five cities.’ Another approached and said, ‘Master, here is your mina, which I kept secure in a cloth. I was afraid of you because you are a rigorous man. You take what you don’t give and reap what you don’t sow.’ He replied, ‘Worthless servant – by your own words will I judge you. You knew I was a rigorous man, taking what I don’t give and reaping what I don’t sow. Why then didn’t you put my money in the bank so when I came home I could have collected it with interest?’ Then he told those who stood by, ‘Take the mina away from him

and give it to the one who earned the ten minas.’ But they said to him, ‘Master, he already has ten minas!’ The master replied, ‘I tell you, anyone who has, more will be given, but for one who doesn’t have, what he has will be taken away. And those opponents of mine who didn’t want me to have authority, bring them here and slay them in front of me.’” Once he said this, he left and continued heading up to Jerusalem.

Matthew 25:14 For it is like a man who is about to go on a journey abroad and called his servants and gave his belongings to them. And to one he gave five talents, to another two and to another one – to each man according to his own ability – and then immediately left on his journey. Then the one who received the five talents went out and banked them, earning another five talents. And the same with the one who had two – he also earned another two. But the one who had received one went out and dug a hole in the ground and hid his master’s money. After some time the master of those servants returned and settled with them. And the one who received five talents said, ‘Master, you gave me five talents and look, I have earned another five talents more.’ His master said to him, ‘Well done, you are a devoted and trustworthy servant – you have proved to be trustworthy with just a few things. I will put you in charge of many things – now share in the happiness of your master.’ The one who received two talents approached and said, ‘Master, you gave me two talents, and look, I have earned another two talents more.’ His master said to him, ‘Well done, devoted and trustworthy servant – you have been trustworthy with just a few things. I will put you in charge of many things – now share in the happiness of your master.’ Then the one who was given the one talent came and said, ‘Master, I knew that you are a hard man, reaping where you have not sown and harvesting where you have not planted: And I was afraid, so I went and hid your talent in the ground – so that you would have what is yours. His master replied and said to him, ‘Wicked and lazy servant – you knew that I reap where I don’t sow, and harvest where I have not planted: You should therefore have placed my money with the bankers and then when I returned I should have received the principal together with the interest. So take the talent from him and give it to the one with ten talents. Because to every one who holds fast, more will be given, and will have abundance – but for the one who does not hold fast, even what he does have will be taken away. So cast the unprofitable servant into the darkness – where there will be weeping and suffering.’ But when the Servant of Humanity shall appear with His majesty – and all the holy angels with him – he will be sitting upon a throne of His majesty, and before him will be gathered all the people, and he will separate one from the other just as a shepherd divides his sheep from the goats. And he shall place the sheep on his right side, and the goats on his left. Then the prince will say to them on his right side, ‘Come, you blessed by my LORD – take your inheritance, the sanctuary prepared for you from the beginning of creation. For I was hungry and you gave me food; I was thirsty and you gave me something to drink; I was a stranger and you took me in: I was naked – and you clothed me; I was ill and you visited me; I was in prison and you came to me.’

Ye are offered the talents ye are offered in this life. To harbor, hoard, conceal and attach thyself to the talent, what growth and furthering/ use/ of the talent does one offer? For by fear do they justify digging a hole and hiding the talent from all else, yet here we see Jesus speaking of wickedness and laziness. Thinking they are doing this for the LORD/ Master, yet were they given their talent as an object of ownership, or as a tool to serve the LORD?

What else can ye do but that which is within thine capacity to do? And what one is able to do, may not be what another is able to do, just as what one embodied soul is offered in their circumstantial space and place in time is not what thine embodiment of soul is offered. For each have their own genetic trait, circumstantial conditions, the vocation where which they are called. Those that are shadowed by fear hide their talents away from the ones of God, whereby the ones who are given and use the talents for their LORD, they are given more. The one who hid their offering in fear, are taken from. Thinketh thee God offers life unto his beloved child, that the child hides their head in a hole in fear? Fearing the God that is the offering by which the servant is to serve, the servant does not serve.

The imposition of man upon God imposes fear, as if God is a fickle human being akin to their own fickle self. Projecting their own traits of human unto God, the human fears their own self, nature, the offering they are offered. Thinketh thee to be offered the life of thine own self only to hide, conserve, and own the light of God ye are? As if thine self is greater than the Kingdom of Heaven living within all beings, ye bury that which is to shine unto the world. Shine oh child the offering of thine talents for God! The talents are not thine, for ye did not choose them, they are Gods. Offer thy fruits unto God, for the talents/ offering used to generate the fruits are but the gifts of God.

Why else would God give thee the being of thee? To hide, shame, confine, or to offer the being of God unto all the beings of God? Offer God oh beloved embodiment of God.

Greatest Is Last

- **References:** Luke 9:46-48/ Luke 14:7-15
- **Audience:**  Disciples
- **Cross-Themes:** [Humility & Service]
- **Context:** Rebuke of ambition among disciples.

Luke 9:46 Then a controversy arose between them – which of them is greatest. Understanding the thoughts within their hearts, Jesus picked up a child and placed him by his side. Then he told them, “Whoever will respect this child for my sake respects me. And whoever respects me will respect Him who sent me: For one who is least among you, that person will be great.

Luke 14:7 When he saw that the guests were picking out the places of honor at the table, he instructed them with an analogy: “When you are invited by someone to a wedding banquet, don’t take the place of honor, because someone more esteemed than you may have also been invited. Then the host will approach and ask you to give your seat to him. Then in disgrace you’ll have to occupy the least important seat. Rather, when you are invited, go sit in the least important seat so that when the host approaches, he may tell you, ‘Friend, move to a better seat.’ Then you’ll have honor in the sight of everyone at the table with you. Because anyone who exalts himself will be humbled and one who humbles himself will be exalted.” He continued,

speaking to his host, “When you host a luncheon or dinner, don’t invite your friends or your brothers or your relatives or rich neighbors. Otherwise, they may also invite you in return and that will be your reward. Rather, when you host a banquet, invite the poor, the crippled, the lame and the blind. Then you will be blessed, since they don’t have the means to repay you – because you will be repaid at the resurrection of the righteous. One of those sitting at the table with him said, after hearing this, “Anyone who dines at the feast of God’s sanctuary is blessed.

He Who Exalts Himself Will Be Humbled

- **References:** Luke 18:9-14 | John 12:24-26
- **Audience:**  Pharisees  Disciples
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Parable of the Pharisee and tax collector.

Luke 18:9 Then he also told this analogy to those who were confident they were devoted and looked upon others with contempt: “Two men came into the temple to pray. One was a pharisee and the other was a tax collector. The pharisee stood by himself and prayed: ‘God, I thank you that I am not like others – thieves, cheaters, adulterers or even like this tax collector. I fast twice a week and give a tenth of everything I receive.’ Meanwhile the tax collector stood a ways off and couldn’t even lift his eyes up to heaven. Rather, he beat his chest and said, ‘God, have mercy on me, a sinner.’ I tell you, this man returned to his house purified, while the other didn’t. For anyone who exalts himself will be humbled, but one who humbles himself will be exalted.”

Greatness through Service; The Servant Is Not Greater Than the Master

- **References:** | Matthew 20:25-28 | Mark 10:42 | Luke 22:26-27 | John 13:1-30
- **Audience:**  Pharisees  Disciples
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Parable of the Pharisee and tax collector.

Matthew 20:21 Then the mother of Zebedee’s children came to him with her sons, worshipping and requesting something from him. Thus he said to her, “What do you want?” She said to him, “Grant with your authority that my two sons here will sit on your right and on your left.” But Jesus replied, saying, “You don’t know what you are asking. **Are you willing to drink from the vessel that I will drink from, and be baptized with the baptism that I am baptized with?**” They said to him, “We are willing.” Thus he said to them, “You will indeed drink from my vessel and be baptized with the baptism that I am baptized with. But to sit on my right and on my left is not mine to give – as this is given to those who are prepared by my LORD.” And when the ten heard this, they were filled with indignation against the two brothers. But Jesus called them over and said, “You know that the leaders of the pagans exert their power over them, and their power confers authority over them. Yet this will not be with you – rather, whoever intends to be great

among you will be your attendant –and whoever intends to be first among you will be your servant.” Just as the Servant of Humanity came not to be served but to serve, and to give his life as a ransom for many.”

Mark 10:41 When the ten heard this, they were upset with James and John. But Jesus called them over and said, “You know that those who are respected as rulers of the materialists lord it over them – and their great ones exercise authority over them. But this is not the case for you – rather, whoever wants to be great among you will be your servant. And whoever of you will be great will be the servant of all. Because even the Servant of Humanity came not to be served, but to serve – and give himself to liberate many.”

Luke 22:24 Then an argument arose between them about which one of them should be considered the greatest. So he told them, “The leaders of the materialists lord it over them and those who have authority over them are called dignitaries. But this is not the path for you. For you, one who is greatest among you must become like the newcomer, and the leader like the servant. For who is greater: One who sits at the table or one who serves? It isn’t the one who sits at the table. Indeed, I am among you as one who serves.

John 13:1 Now prior to the Passover festival, Jesus knew his time had come for him to depart from this world and go to the CreatorB– having loved those of his who were in the world, loving them eternally. After the evening meal, during which wickedness had entered into the heart of the son of Simon Judas Iscariot, to turn him over for arrest; **Jesus, knowing that the Creator had empowered him, and that he had been sent by God and would return to God;** (imposition) rose from the meal, removed his robe and wrapped his body with a towel. He then poured water into a basin and began washing his disciples’ feet, wiping them with the towel he was wrapped in. When he got to Simon Peter, Peter said to him, “Master, are you now going to wash my feet?” Jesus responded, saying to him, “You do not understand what I am doing now but you will understand later.” Peter said to him, “Never will you wash my feet.” Jesus answered him, “If I don’t wash you, you will have no part with me.” Simon Peter said to him, “Master, not just my feet then, but my hands and head as well!” Jesus said to him, “Those who have bathed need only their feet washed; the rest of the body is clean. You are clean, but not everyone is.”

13:11 For he knew who was to have him arrested. This was the reason he said, ‘not everyone is clean.’ (imposition) (Added reason, inference, meaning-----this is within the gospel of the bible and not even in the red letter depiction after the bible is expounded!)

When he had washed the feet and put on his robe and sat down at the table again, he said to them, “Do you understand what I have done for you? You call me teacher and master, rightly so, for I am. If I then – your teacher and master – have washed your feet, you also should wash each others’ feet. For I have given you an example, to prepare you to do what I have done for you. When he had washed the feet and put on his robe and sat down at the table again, he said to them, “Do you understand what I have done for you? You call me teacher and master, rightly so, for I am. If I then – your teacher and master – have washed your feet, you also should wash each others’ feet. For I have given you an example, to prepare you to do what I have done for you. Very truly I say to you, the servant is not greater than his master; and one who is sent is not greater than the one who sent him. If you understand these things, you will become happy

by doing them. 13:18 I do not speak of all of you – I know who have been chosen. **Yet as confirmed in the Scriptures, ‘one who shared my bread has raised his heel against me.’** From now on I am telling you before it takes place, so that when it does happen, you will trust in me. Very truly, I say to you, one who receives those I send receives me; and one who receives me receives Him who sent me.”

You don’t know what you are asking. Are you willing to drink from the vessel that I will drink from and be baptized with the baptism I am baptised with? What is this vessel and what is this baptism? For Jesus was baptized by John, yet this is not what he is referring to. The vessel is that of Spirit, Eternity, of his Father’s Hand, and the baptism is that of sacrifice, surrender, offering the self unto the Father who giveth the self to be. This is not a baptism of water unto the body accepting Jesus as your savior, nay, this is the baptism of Spirit, overcoming dualistic material world.

Jesus uses the words willingly, which means it is up to the brothers to drink from the vessel of Spirit, Omnipresence, Truth and offer their lives, action, circumstances, desire, unto the Father. Born in the Spirit of true baptism, the sacrificial flame of the earth consumes their physical temporal body, their temporal life, their individuated desires. No longer harboring, hoarding, attachment of their own will, for the division of will, individuality, separation is consumed in Love/ Spirit/ God.

Those who are prepared by my LORD. Who are these? Those who are the grace of vocation whereby their lives are offered the preparation of the LORD. The space, place, time, body, circumstances, are these not the preparation of the LORD? The vocation of those called, the acceptance, humility, surrender unto the calling, these are the ones prepared by the LORD. Those who listen in the silence of their soul; uninfluenced by attachments unto the world, unto others, they are those who, by the Grace of God, have the calling/ vocation. “By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; for I labored more abundantly than they all, yet not I, but the grace of God which was with me.”

The Servant is Greatest among You

- **References:** Matthew 23:11 Luke 11:27 Luke 16:14
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Blessed are the humble

Matthew 23:11 Rather, he who is your servant will be greatest among you. And whoever exalts himself will be humbled; and whoever humbles himself will be exalted.

Luke 11:27 While Jesus was speaking these things, a woman from the crowd raised her voice and shouted, “Blessed is the womb that bore you and the breasts from which you nursed!” Yet

he replied, "To the contrary, blessed are those who hear the teachings of God and observe them."

Luke 16:14 Then the pharisees – who were materialistic – were listening to all these things and were sneering at him. So he told them, "You may justify yourselves in the presence of men, but God knows your hearts. For what is highly esteemed among people is detestable in the presence of God.

The exaltation of pride will be stripped of its harboring, hoarding, puffing up and humbled, for the exaltation is of the world, of man, of temporality. Whereas, the exaltation of Spirit, the unseen, of God, Kingdom of Heaven is that of humility, of an open pure heart, whereby the attachment of the things of Man hath not to cling unto. For Spirit, being, eternity, God Is not that of objective material things; Objective material things are of Spirit, being, eternity.

The thing of objectivity (human, belief, doctrine) is only by God, for God, and so the embodiment of God/ Man, forgetting God, clings to identity in the material variations of teachings, pathways, LORDS, false idols. When there is ONE Idol, God. Jesus is the man, Buddha is the man, You are the man, each individuated being is separated as Man, Yet ever inseparable Spirit, Kingdom of heaven, Realm of Spirit, God. Where doth the man affix their attention? To the world, or to the world of worlds, the kingdom of heaven? Where humility, peace, contentment, offering also the other cheek, the things of God, Heaven on earth, is the nature, and the veil, mask, delusion of attachment of separation, comparison contrast, of the world puffs up pride, ego, identity. Hiding thine eternal self, reality, the truth that cannot be spoken, man knoweth not what he is! For it, He, God, Soul, Spirit liveth not in the words of the world, but in the heart of the Sanctuary of Spirit in thine being.

Be as a Child

- **References:** Matthew 18:1-11/19:13-15 Luke 18:15
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Humility and purity of a Child

Matthew 18:1 During that time some students of Jesus approached him and asked, "Who becomes great in the sanctuary of the spiritual realm?" And Jesus summoned a small child to him, and stood him in front of them, and said, "Truly I say to you, unless you have a change of heart and become like little children you will not enter the sanctuary of the spiritual realm. Therefore, whoever will humble himself as this little child will become great in the sanctuary of the spiritual realm. And whoever will receive such a humble child on my behalf will receive me. But whoever offends one of these humble children who trusts in me – it would be better for him that a millstone be hung around his neck and be sunk to the bottom of the sea. Woe to the material world due to its offenses. While offenses will occur – woe to that person from whom the

offense comes! Similarly, if your hand or your foot were to offend you, you would cut them off and cast them away – because it is better to enter into life lame or crippled than to have two hands or two feet that are thrown into the eternal fire. And if your eye offends you, pluck it out and cast it away, for it is better for you to enter into life with one eye than having two eyes to be cast into the wicked fire. Be careful not to despise one of these humble ones, because I say to you that in the spiritual realm the angels are always beholding the face of my LORD in the spiritual realm.

To be great in the spiritual realm, the kingdom of heaven, is to be least upon the earth. The truly humble hold themselves no greater than another, for they are as little children. Pure, whole, free of judgment, free of opposition unto their own self, they are living presence accepting and surrendered unto the will of the Father. One could say they know not any other, and yet, how blessed they are.

And so, to the knowing, the great, the prideful, puffed up great men of earth, unless ye have a change of heart and be the humility of a small child, ye cannot enter the spiritual realm. For the spiritual realm is union, indivisible harmony, the unseen peace permeating within amidst all the states, feeling, happening, and no thought, belief, or knowledge changes thy stature. As if you are not granted being by which ye think yourself great, and in doing so, forget the humility that is the offering of life and thine conception. Think ye that this life ye are granted, strung, woven, and formed, and then governed by the attachment, harboring, and hoarding of thine separation, is added to and bettered by the conditions ye think to control and impose upon it? For thy own life was before thee conceived ownership, and so by this life that ye are offered and the offering do ye even conceive to own. And so conceiver, why not direct the faculties unto life itself, you yourself, and conceive conception? For what else is there to conceive?

Love others as thyself, Love God with all thy heart. This is true humility, for the other is only a reflection of you, but in truth indivisible in God. For omnipresence, omnipotence, omniscience, eternity has no separation, no other. Love, the presence of being, is not here nor there, for this is the union of eternity. Love is not a concept, an idea, a belief. For love hath no condition lest we confine, construe, and control that which giveth us the freedom to do so.

Whoever receives a humble being of earth, a little child, receives Jesus. For the humble does not project anything, they are accepting; the humble does not divide, they surrender; the humble does not consume, they are consumed. To the pride of man's deluded separation, this is weakness. To the world of compare and contrast, this is the lowest, unworthy. And yet, just as the humble life of Christ, so the acceptance, love of the meek, love of ALL others, is the love of Christ. "If he striketh you on one cheek, offer also the other" "Father forgive them, for they know not what they do"

This humble child, does he trust by belief, dogma, and rational thought? Nay, but with their full self, their heart, their being. For being itself is trust, is faith, and to be free of separation, delusion, self opposition is to fully trust in Christ/ Father/ God.

For Jesus speaking of himself as Me is free of separation, as the man of this world conceives the usage of the word Me. When Man says me, it naturally infers and means not you. However, when Jesus saith me, he is free of separation; Indivisible and permeating all space and place, in the heart and soul of every embodied being. Does this mean that you are not? Do you know who and what you truly are? For the question arises with the lack of knowledge, the lack of awareness, the forgetfulness of the truth of presence. Union, One does not relate unto itself, for all is itself. How can relation be made, compare and contrast, when there is no other, no division?

Matthew 19:13 Then some little children were brought to him so that he could lay his hands upon them and pray – and his disciples reproached them. But Jesus said, “Allow the children, and don’t hinder them from coming to me, for the sanctuary of the spiritual realm belongs to them.” Thus he laid his hands upon them – and left that place.

Luke 18:15 Then some people brought him children so he could lay his hands upon them. But when his disciples saw this, they began reproaching them. Then Jesus chastised them, saying, “Let the children come to me and don’t hinder them – because the sanctuary of God belongs to those like these.” Truly I tell you, whoever doesn’t accept the sanctuary of God like a child will not enter into it at all.”

Don’t hinder them from coming to me, for the sanctuary of the spiritual realm belongs to them. It does not belong to the hard hearts of adults, for they cannot pierce through their self created barrier unto the Kingdom of Heaven. The child is attuned, surrendered, accepting of that which they are without creating a mask and shield of delusion hiding the truth of their own selves. The child loves purely and unconditionally, fully and free of any opposition.

A prophet is without honor

- **References:** Luke 4:24 18:15 / John 4:43—Mark 6:4
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Humility of God/ Honor of Man

Luke 4:20 Then he rolled up the scroll and gave it back to the servant and sat down. The eyes of everyone in the synagogue were fixed upon him. Then he told them, “Today this Scripture is being carried out by your hearing.” And everyone spoke highly of him and marveled at the graceful statements that flowed from his lips. They murmured, “Is this not the son of Joseph?” Then he told them, “Without a doubt you will state this proverb to me: ‘Physician, heal yourself’

– and you’ll say, ‘whatever we heard you did in Capernaum, do here in your own village.’” Then he said, ‘Truly I tell you, no prophet is accepted in his own village.

Luke 18:15 A magistrate asked him, “Honorable Teacher, what should I do to inherit eternal life?” Jesus answered him, “Why do you call me honorable? No one is honorable except God alone.

John 4:43 After the two days he left from there for Galilee. And **Jesus himself taught that a prophet has no honor in his own country.**

Mark 6:1 Then he left that place and traveled to his homeland and his students followed him. During the Sabbath he began teaching in the temple, and many who heard him were amazed. They said, “Where did this man get these things – the wisdom he has been given and the miracles that have occurred from His power? Is this not the builder – the son of Mary, the brother of James and Joseph and Judas and Simon? Are not his sisters here with us?” Thus they were offensive towards him. But Jesus told them, “A prophet is only without honor in his own land – and among his own kin and in his own house.” He therefore didn’t perform any great miracles, except that he laid his hands upon a few sick people and cured them. He was amazed at their lack of faith. Then he traveled around the surrounding villages and taught.

Deny Self to Follow/ Pull up Stakes

- **References:** Matthew 16:24-25 | Mark 8:35 | Luke 9:23-24 | Matthew 9:16
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Humility of Self Surrender

Matthew 16:21 From that point, Jesus began to show his students that he must go into Jerusalem and suffer many things from the elders and chief priests and scribes – and his body would be killed and he would appear on the third day. Then Peter took him aside and began to rebuke him, saying, “God forbids it, Master! This will never happen to you!” But he replied and said to Peter, “Get away from me wickedness! You are an impediment to me, because you are focused not upon the interests of God – but upon those of people.” Then Jesus said to his students, “If anyone wants to follow me, he must deny himself and pull up stakes and follow me.” Because whoever wants to save his life will abandon it and whoever will abandon his life on my behalf will find it. For how does a person profit if he should gain the whole world but destroys his soul? Or what should a person give in exchange for his soul? Because the Servant of Humanity will return to the majesty of his LORD and His angels – and every person will then be rewarded according to their actions. Truly I tell you, there will be some who stand here who will not taste death until they see the Servant of Humanity appearing in His sanctuary.”

Matthew 8:21 Another follower of Jesus said to him, “Master, let me first go and bury my father.” “Follow me, and let the dead bury their dead,” replied Jesus.

Matthew 9:16 "No one puts a patch of unshrunk cloth onto an old garment, for such a patch will come apart from the garment- causing a worse tear. Nor do people put wine into old flasks- or else the flasks will break and the wine will leak out and the flasks will be ruined. Rather, they put new wine into new flasks and both are preserved.

The sick are those who need a doctor, to free them from the other of sickness. to become whole again. To mend the ill, the doctor must empathize, sympathize, and understand their patient at hand. The old cannot be mended with the new, for the weathering, wear, and patterns of fabric do not match. Just as religious teaching, dispensation of spiritual practice, and the action of practice fit for the one of the practice, it must coincide with the teaching and learning of the being of practice. This doesn't mean that the old garment in need of fixing must change and conform, departing from the path and circumstance of the life given to live, but only that the teaching, guidance, and grace given to the old garment is in tune, aware, and loving of the old garment itself. For the old garment cannot be other than what it is! Weathered in the beauty of time, hardships, and circumstances, the old garment of the body cannot be new again in this dualistic world of change.

Mark 8:34 After he called the people over to him with his disciples, he said to them, "Whoever wants to follow me, let him deny himself and pull up his stakes and follow me. Because whoever wants to save their life will lose it – but whoever will lose their life for my sake and the Teachings will be saving themselves. For what shall one benefit if he gains the whole world yet loses his own soul? Or what should a person give in exchange for his own soul? Therefore, whoever is ashamed of me and my teachings to this adulterous and sinful society – the Servant of Humanity will be ashamed of them when he appears in the majesty of his Creator with the holy angels."

5:36 Then he told them this analogy: "No one tears a piece of cloth from a new garment and sews it on an old garment. Otherwise, he will have torn the new garment and the piece from the new garment won't match the older garment. And no one will put new wine into old wineskins – otherwise the new wine will burst the skins and it will spill out and the skins will be destroyed. Rather, new wine must go into fresh wineskins. And no one – after drinking old wine – wants the new because he says the old is mellowed."

Luke 9:23 Then he told them all, "If one wants to follow me he must deny himself and pull up his stake daily and follow me. Because one who wants to save his soul will lose it, but one who is willing to lose his soul for my sake will save it. For how can one profit if he gains the material world and destroys or forfeits his own self? For whoever is ashamed of me and my teachings, of him will the Servant of Humanity be ashamed when he appears in his and the Creator's glory, and that of the Holy Messengers. Yet I tell you truly, there are some who stand here who will not taste death before they know the sanctuary of God."

Is it your own life to save? Sure, who's other than your own, and yet, to save thy life, ye must abandon it. How can one save their own life if they abandon their own life?

This is abandonment of the attachment of ownership of thy life. Pulling up the stakes that contain, conceal, hold ye away from thy life. For the delusion of life being thine own is silly. From the faculties of experience, circumstances, and happenings that have shaped the ego by which ye call mine own, by which ye claim life to be your own, do ye claim and possess. And to say this which is a circumstance ye call you is the owner of thine life, is to forget life herself. Beating thine heart, breathing thy breath, the presence of being by which the variable objective perception is present to be able to claim such. Tis like saying I beat my own heart, when tis the other way around. Thy heart doth beat, and so you are inseparable from the beater of the heart. And yet, ye think without the presence of the beater of hearts in thy mind, as if ye are separate from thine own heart. Making thy self separate from thine own self, which cannot be. So to harbor, hoard, attach, own, claim thine own life is to project darkness, separation, delusion unto the inseparable soul, indivisible spirit, to mask life/ God/ Heaven with thine own projection of self.

"I can of mine own self do nothing"

And what can be brought with thy soul when the body is shed? Things, accumulated, pride, control, the delusive hierarchy of thine narcissism, better or worse than another, based on the circumstantial perceptual variance of thine life in relation To another? The things that fill, substantiate the worldly you, those do not substantiate the unchanged, invariable, self of you. The eternal, inseparable, being by which the thyself uses as a living axiom, postulate, never to re evaluate this aspect removed from the equation. For Tis not a this by which this and that are discerned , things of the world, for the world of this and that is offered discernment from You, who are not this and that.

And what shall man give in exchange for his own soul? For the soul is eternal, and so there is naught to trade for that which is invariant, all encompassing, non relatable. As if the temporal relative objective perception can be related unto eternity, but only in objective perception, whereby eternity becomes objectified. Yet how can that which has no this or that be compared, or even relative, for Tis the ground, foundation, the unchanged giving all relation unto change.

For without the unmovable, how shall there be relation of movement?

Without the center, how is circumference revealed; let alone measured, inferred, realized? The unseen center is the reality by which the measurable objective phenomenal world of change is realized.

The individualized One point of reference. Each One whole unseen point of reference offering time and space in the trinity of subject object perception of objectivity threading time.

And the trinity of object, perception, subject of subjectivity back and forth through timelessness, One trinity out, one trinity in, One presence, happening, inside and out, past present future, You

*Oh human, can ye be other than what ye are? And I ask, Why are you?
For in the magnificence of all the answers, claims, confining, Are ye not the means by which
each and all were and are ascertained and expressed?*

The human attached to the ways of the human, their creation of rules and laws confining and imposing upon the law of God are that of death. The things of the world are temporal, subject to life and death, which means they are not truly living. Jesus is saying to follow him for True life, life eternal, where death no longer has it's grasp. The law of the Father knows not the things of the world, the importance therein, for this is of Man, relative to the transitory nature of man. . Infinite cannot comprehend the finite, nor the finite understand the infinite, for the finite thinketh in terms of finite, whereby the infinite thinketh in infinity. "There is no respect of persons with God."

Those who follow not Christ are those that will perish, "the dead", while the ones who follow Christ are the living. Christ is the Word of God, ethereal or manifest in matter/physical presence to shine, show, be the light of God. This does not mean the that Christ is Jesus, but means that Jesus is Christ, as are all the beings of Christ of God who are unified, omnipresent, in God with God. The man is only living by the soul/ spirit/ God, which is eternal, not subject to the things of man, so by confining this soul/ spirit/ God with the rules, and laws of man, this is to delusively restrict God. "Ye of little faith"

In many native cultures, there doesn't even exist a word for a possessive pronoun like that of I, Me, mine, for all is a shared resource of the communal responsibility. God, the indivisible substance of All that is, is the resource and all it's attributes. And you, O Human, are what is, inseparable from that which you perceive. Claiming ownership of aspects of God while being of the God by which you claim of, this is delusion. For no matter how much a human being tries to Separate the inseparable, to divide the indivisible, it cannot be. For this is not the Law of God by which you are you. This is the law of NOT God, or untruth, darkness/ death, that one tries and thinks that they are the doer, they are the thinker, they are the owner, when they cannot add one cubit unto God. The self that ye think is so is only by God, given the space and place in time to exist, the circumstances, family, body, perceptions, to manifest this delusive ego of separation akin to the grand cycle of creation, blinding thyself from the universal self, living in forgetfulness, claiming untruth as real, as MINE, when there is naught but Truth. And Truth is not yours to claim, to own, to break and fragment into qualities of itself. For you are truth, by truth, in truth, all things of truth are truth's, not a separate being of truth or naught.

The stone the builders rejected

- **References:** Luke 20:17
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Humility & Service], [Faith & Growth]

- **Context:** Humility of Self Surrender

Luke 20:17 Then Jesus looked at them and said, “Why is it written, ‘The stone that the builders rejected became the chief corner stone’? Anyone who falls on that stone will be shattered. But whomever it falls upon, it will scatter him like dust.”

I must become less

- **References:** John 3:26
- **Audience:** 🟡 Masses
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Humility of Self Surrender

John 3:26 And they came to John and said to him, “Rabbi, the man who was with you on the other side of the Jordan to whom you testified about — he is baptizing, and many are going to him.” John answered and said, “A person can receive nothing unless it has been given to them from the spiritual realm. You yourselves are my witnesses that I said, ‘I am not Anointed by God but I have been sent ahead of him.’ The bride belongs to the bridegroom, but the friend of the bridegroom who waits and hears him, is joyful when he hears the bridegroom’s voice. So this joy is mine and it is fulfilling. He must become greater; I must become less. He who comes from above is above all; he who is of the material world is from the material world and speaks of the material world. He who comes from the spiritual realm is above all things. What he has seen and heard — of that he testifies, and no one can take away his testimony. He who accepts his testimony has realized that the Creator is real. For he who God has sent speaks the words of God, for God gives the Holy Spirit without limit. The Creator loves His Representative and has entrusted everything into his hands. He who trusts His Representative has eternal life; but he who does not follow His Representative will not have life, for the displeasure of God remains with him.”

Change of Heart

- **References:** Luke 13:1-5
- **Audience:** 🟡 Masses
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Humility and Acceptance

Luke 13:1 At that same time, some who were present brought word to him about Galileans whose blood was spilled as they were making their offerings. Then Jesus told them, “Do you think these Galileans were more sinful than any other Galileans because they suffered this thing? I say no — but unless you have a change of heart you will all likewise perish.

Or the eighteen people upon whom the tower in Siloam fell and killed: Do you think they were worse offenders than any other people who live in Jerusalem? I say no – but unless you have a change of heart you will all likewise perish.

I can of mine own self do nothing

- **References:** John 5:19
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Humility and Acceptance

John 5:19 Jesus answered them, saying, “Truly I say to you, a child can do nothing of himself, but what he sees his father doing, because whatever the father does the child also does. Similarly, the Creator loves His Representative and shows him all the things He Himself does. Yes, and He will show him greater deeds than these, and you will marvel. Thus, just as the Creator raises the dead and gives them life, His Representative gives life to whom he is pleased with. Furthermore, neither does the Creator select anyone, but He has entrusted selection to the Representative, so that all may honor God’s Representative just as they honor the Creator. He who does not honor God’s Representative does not honor the Creator who sent him. Truly I say to you, he that hears my teachings and trusts in Him who sent me, has eternal life and will not be judged, but crosses over from death into life. Very truly I say, a time will come when the dead shall hear the sound of the Representative of God, those who hear will live. For as the Creator has life in Himself, so He grants His Representative life in Himself. And He entrusts him with the authority to choose because he is the Servant of Humanity. Do not wonder about this, for the time will come when each person who passes away will hear His voice and come forth: And those who have prepared well will risen to life and those who perpetuated wickedness will rise to be condemned. **By myself I can do nothing;** As I hear, I make choices, and my choices are just because I do not seek to please myself but to please Him who sent me. **If I alone testify about myself, my testimony is not true.** There is another who testifies about me, and I know the testimony He brings is true. **You have dismissed John but he has testified to the truth.** But the testimony I receive is not from humans, but I say these things so that you may be **delivered from suffering.** (Buddha, Krishna) John was the lamp that shined and gave light, and you rejoiced for a time in his light. Yet the testimony is more critical than that of John. For the work that the Creator has given me to finish — the very work I am doing — indicates the Creator has sent me. And the Creator who sent me has Himself testified about me. **You do not hear His voice nor perceive His Form, nor does His wisdom dwell within you, for you do not trust the person He sent.** You search the Scriptures because you think that in them you have eternal life; and these testify about me; yet you refuse to follow me so that you may have life. **I don’t accept honor from worldly people. But I know you – that you do not have the love of God in your hearts.** I have come in my LORD’s Name, and you accept me not; but if another comes in his own name, you will accept him. How can you believe when you accept

blessings from one another but do not seek the blessings that come from the only God? Do not think I will accuse you before the Creator; the one who accuses you is Moses, upon whom you put your hope. **For if you trusted Moses, you would trust me, for he wrote about me. But since you do not trust his writings, how will you trust my words?"**

Service of God

- **References:** John 9:1
- **Audience:**  Disciples
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Karma and Service

John 9:1 And as he was passing by, he saw a man who was born blind. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that his body was born blind?" Jesus replied, "It was neither that this man sinned nor his parents; but so that the service of God might be manifested with him. We must do the service of Him who sent me as long as it is day. Night is coming, when no one can work. While I am in the world, I am the light of the world."

To the Least is Most

- **References:** Matthew 25:37
- **Audience:**  Disciples
- **Cross-Themes:** [Humility & Service], [Faith & Growth]
- **Context:** Karma and Service

Matthew 25:37 Then the devoted will answer him, saying, 'Master, when did we see you hungry and fed you? And gave you something to drink? When did we see a stranger that we took in? Or naked, and clothed? Or when did we see you sick, or in prison and came to you?' And the prince will declare to them, **'Truly I say to you, whatever you have done to the least of my brothers, you have done to me.'** Then he will say to those on the left side, 'Get away from me, you cursed, into the eternal fire that has been prepared for the wicked and its messengers – because I was hungry and you gave me nothing to eat; I was thirsty and you gave me nothing to drink; I was a stranger and you didn't take me in; I was naked and you didn't clothe me; I was sick in prison, and you didn't visit me.' Then they will also answer him, saying, 'Master, when did we see you hungry, or thirsty, or as a stranger, or naked, or sick or in prison, and did not assist you?' Then he will answer them, saying, 'Truly I say to you, whatever you didn't do for the least of these, you did not do for me.' And they shall go away into everlasting rehabilitation but the devoted, into life everlasting."

For the devoted are devoted to Jesus, but here he shows them that he is the least of the brothers.. To hold Jesus on a pedestal of praise while forgoing, forgetting, discarding those in need who come into thine presence, this is to disregard Jesus. It is not blind one sided

devotion that Jesus teaches, nay, he teaches the omnipresent sight of his omniscient Father within all beings. For who hath life but by the giver of life? And so, do ye live for thyself, or do you honor and live for God within each human ye love as thine own self? For is there a differentiation in God?

Section 4: 👑 Kingdom of Heaven

- Farmer's Seed and Soil
- Feast Host
- Oil for Lamps
- Vineyard Workers
- Three Measures of Flour
- Within You
- Belonging to Children
- Whole
- Marriage in Heaven
- Spirit who gives life
- Vanquish the material world

Farmer's Seed and Soil

- **References:** Matthew 13:3-51 | Mark 4:3-20 | Luke 8:4-18
- **Audience:** 🟠 Masses 🟡 Disciples
- **Cross-Themes:** [Kingdom of Heaven], [Faith & Growth]
- **Context:** Explains spiritual receptivity to divine truth.

Matthew 13:1 The same day, Jesus left the house and sat out by the seashore. And great crowds gathered around him, so he got into a boat and sat down – and the whole crowd stood on the shore. And he taught them many things using analogies: “Consider the farmer who went out to plant and as he planted, some seeds fell to the side and the birds came and ate them. Some fell on rocky soil and they sprouted quickly because there was no depth to the soil. But when the sun rose up, they were burned – and because they had no root, they withered. Some fell among weeds – and the thistles sprouted up and choked them. But others fell into good soil, and provided good fruit – some a hundred times, some sixty times and some thirty times. One who has ears to hear, let him hear.” Thus the disciples approached him and asked, “Why are you teaching them with analogies?” He replied, saying to them, “You have been given knowledge of the mysteries of the sanctuary of the spiritual realm, but to them it has not been given. For whoever has – to him it will be given, and in abundance. But whoever doesn’t have – whatever he has will just be taken away. Therefore, I speak to them in analogies; because when they see they are not seeing, and when they hear they are not hearing – so they don’t understand. **13:14 And with them Isaiah’s prophecy is accomplished – which says, ‘By hearing you will hear yet not understand, and when seeing you will see yet not perceive.’ For these peoples’ hearts are calloused and their ears are dull of hearing, and their eyes have closed: Otherwise at any time they could see with their eyes and hear with their ears, and could understand with their heart and could be turned – allowing me to heal them.** (scriptural) Isaiah 6:9-10 NIV) Yet blessed are your eyes – because they see; and your ears – because they hear. Thus truly I say to you, many Prophets and the devoted have wanted to see what you see and have not seen – and wanted to hear what you hear and have not heard. Hear, then, the meaning of the analogy of the farmer: When someone hears spiritual

teachings and doesn't understand, wickedness then comes and snatches what was planted in the heart. This is the seed that fell to the side. But the seed that fell among rocky soil is like one who hears the doctrine and receives it with joy; Yet because he has no root from within but is only temporary – when affliction or persecution arises because of the Teachings, immediately he falls away. Then the seed that fell among the thistles is like one who hears the Teachings, yet the cares of the world and the deception of riches choke the Teachings – and they become unfruitful. But the seed that fell into the good soil is the one who hears the Teachings and understands them and then bears fruit – some providing hundreds of times, others sixty and still others thirty times.”

13:24

Then he provided them with another analogy, saying, “The sanctuary of the spiritual realm is like a man who planted good seed in his field. But while people were sleeping, his adversary came and planted weeds among the wheat and left. And when the plants sprouted and began to bear fruit, the weeds also appeared. Thus the servants of the householder approached and said to him, ‘Sir, didn’t you plant good seed in your field? Where did the weeds come from?’ He said to them, ‘An enemy has done this.’ The servants replied to him, ‘Do you want us to go and gather them up?’ But he said, ‘No, otherwise while you are pulling up the weeds you might also pull up the wheat.’ Let them both grow together until harvest time: And at harvest time I will tell the harvesters to first harvest the weeds and tie them into bundles and burn them – but store the wheat in my barn.”

13:31

He presented them with another analogy and said: “The sanctuary of the spiritual realm is like a mustard seed that a man planted in his field. This is the least of all seeds, yet when it is full-grown it is the greatest among plants – and becomes a tree, providing birds of the air to nest on its branches.”

13:33

He taught them another analogy: “The sanctuary of the spiritual realm is like yeast, which a woman mixed with three measures of flour until the whole batch had risen.”

13:34

Jesus taught all these things to the crowd with analogies, and he only spoke to them in metaphors: **This accomplished what was taught by the Prophet, whosaid, “I will utter things that have been kept secret since the creation of the universe.”** (Scripture)

13:36

Then Jesus sent the crowd away and went into the house. His disciples approached him, saying, “Please explain to us the analogy of the weeds of the field.” He replied, “**He who plants the good seed is the Servant of Humanity.** The field is the world; the good seed are the followers of devotion; but the weeds are the followers of wickedness. The opposer that planted them is wickedness, and the harvest is the end of this lifetime. Thus the weeds are gathered and burned in the fire – just as it will be at the end of this lifetime: The Servant of Humanity will send out his messengers and they will collect all impediments and those who commit wickedness by His authority –and will cast them into a blazing oven – and in that place there will be weeping and suffering. Then the devoted will shine like the sun within the Sanctuary of their LORD. One who has ears should hear.

13:44

The sanctuary of the spiritual realm is like a treasure hidden in a field. When a man found it, he hid it again. And in his joy over it, he went and sold all that he has and bought that field. Furthermore, the sanctuary of the spiritual realm is like a merchant seeking beautiful pearls. He decreed statutes for Jacob and established the law in Israel, which he commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. **(Psalm 78:1-6 NIV)** Upon finding one pearl of great value, he left and sold everything he had and bought it.

13:47

Moreover, the sanctuary of the spiritual realm is like a net being cast into the sea to collect fish of all kinds: When it was full, he pulled it to shore and sat down and sorted the good into containers – casting the bad away. Thus it also shall be at the end of this lifetime: The angels will appear and divide the wicked from the devoted – and cast them into the blazing oven, where there will be weeping and suffering.” Jesus then said to them, “Have you understood everything?” They replied, “Yes, Master.”

Mark 4:3 “Listen! Look, a farmer went out to plant and as he was planting, some seeds fell by the wayside and the birds of the air came and devoured them. And some fell on rocky ground without much soil – and immediately they sprouted because they had no soil depth. But when the sun came up they were scorched – and because they had no root, they withered away. And some fell among the thistles, and the weeds grew up and choked them, and they yielded no crop. But other seed fell on good soil and yielded a crop that sprouted up and grew tall and brought a harvest – some thirty, some sixty and some hundred-fold.”

4:9

Then he added, “One who has ears to hear with should listen.” Then when he was alone, those who were around him with the twelve asked him about the analogy. Thus he told them, “To you is given the knowledge of the mystery of the sanctuary of God but to those who are outside are given everything with analogies so while seeing they may see yet not perceive; and hearing they may hear yet not understand or else at any point they will become worshipers and their offenses be forgiven.”

4:13

Then he told them, “Don’t you understand this analogy? How then will you understand other analogies? The farmer planted the Teachings. Those who landed on the wayside from where the Teachings were planted – when they hear, the opposer of God comes immediately and snatches the Teachings that were planted in their hearts. Similarly with those who were planted in rocky soil – as soon as they hear the Teachings they receive it with joy. Yet they have no root within, so they hold it for awhile – but when affliction or persecution comes for the sake of the Teachings, immediately they fall away. Those who are planted among the thistles – they hear the Teachings, but the concerns of this world, and the illusion of riches and the lust of other things enter and choke the Teachings and they yield no crop. Then there are those planted into good soil – they hear the Teachings and accept them and yield more crops – some thirtyfold, some sixty and some a hundred.”

4:21

Then he said to them, "Should a candle be put under a bushel or under a bed? And not set upon a candlestick? Because there is nothing concealed that will not become apparent – nor was anything kept secret that won't come out. Anyone who has ears to hear with should listen."

4:24 Then he told them, "Understand clearly what you hear because the measure you use will be used to measure you and to you who hear, more will be given. "Because one who holds fast – to him more will be given: And one who does not, from him will be taken even what he has."

4:26

Then he said, "Such is the sanctuary of God – just as a man who plants seed into the soil – Whether he goes to sleep at night or rises in the day – the seed sprouts and grows yet he doesn't know how. Because the earth brings forth crops from herself – first the stalk, then the husk and after that the full ear of corn. But when the crop is ready, he immediately dispatches the sickle, because the harvest has arrived."

4:30

Then he said, "What should I compare to the sanctuary of God? With what analogy should I use for comparison? It's like a mustard seed – when it is planted in the soil it is the smallest of seeds in the world; But after it is planted it grows up and becomes greatest of all herbs, with shoots and branches that allow the birds of the air to take sanctuary underneath its canopy."

4:33

With many other analogies he spoke the Teachings to them, according to their ability to hear. Yet he only spoke in analogies to them – but he explained everything to his disciples when they were alone.

Luke 8:4 Once, after a large crowd gathered – many who had journeyed to him from the various towns – he spoke to them this analogy: "A farmer went out to plant his seeds and as he planted, some fell on the side of the road and were trampled on and the birds flew over and ate them up. Other seeds fell upon rocks and as soon as they sprouted, they withered because they had no moisture. Other seeds fell among the thorns and thornbushes sprouted with them and choked them out. Other seeds fell into the good soil and grew tall and produced a crop a hundred times as great." As he spoke these things, he called out, "One who has ears to hear should listen."

8:9

His students questioned him about the meaning of the analogy. So he told them, "You have been granted the knowledge of the mysteries of the sanctuary of God – but to the rest, it is by analogies so that 'they see but may not perceive, and they hear but may not understand.

8:11

Now the analogy is this: The seed is the teachings of God. Those on the side of the road are like those who hear but then the wicked one comes and snatches the teachings from their heart so they will not have faith and be rescued. Those on the rocks are like those who – when they hear – receive the teachings joyfully but have no firm root. They believe for awhile, but at the moment of temptation fall away. The seeds falling among the thorns – these are ones that have heard but as they continue their journey they are choked with worries and wealth and sensual pleasures of this life, and thus bring no fruit to maturity. But the seeds in the good soil – these

are like those who have heard the teachings with sincerity and a joyful heart, and hold onto them with steadfastness. Furthermore, no one covers a lamp after lighting it or stows it under a bed. Rather, he puts it on a lamp stand so those who come inside can see the light. For nothing is hiding that will not become apparent. Nor anything secret that will not become known and come to light. Therefore, be careful how you listen, because whoever holds fast will be given more, and whoever doesn't hold fast will have what he thought he had taken away from him."

Teaching according to their ability to hear, ability to comprehend. Empathy, sympathy, acceptance; speaking the language of the recipient. Offering their comprehension only that which is allowed and not projecting, expecting, pushing anything more. Offering unto the ears of hearing that which can be heard by the ears of the hearing.

Here Jesus is speaking of the seeds that have fallen as the farmer was on this way to plant. Not the directed seeds of desired planting by the farmer, but the fallen seeds. Akin to the seeds of the pod flying with the wind, landing where chance may put them, unto rock, weed, or good soil. Without proper conditions, the seed will not produce good fruit, but with the right circumstances, the seed will prosper and produce more and more offspring. Some will be eaten before they ground and sprout; some will be burned by the sun; some will be strangled by weeds; but the ones that have been given good soil to fall into, so the fruit does prosper.

What is meant by this? For the seed chose not to be the seed, chose not where to fall, how to grow. And yet, the seed that falls into good soil is considered a good seed by it's fruit, while the others feed the birds, wither in the sun, and die in the weeds. Is one seed good and one seed bad? Thinketh that God deems the seed that circumstantially fulfilled the conditions of growth better than the seed that withers away, when God is the One that places the seed, offers the seed, and fulfills the life of growth of the seed? "There is no respect of persons with God" "Judge not lest ye be judged"

Those with ears, able to listen, does this mean that they hear? Do you hear what another hears because they have ears and you also have ears? Does the man listen with the ears, or do the ears receive the sound. The ears don't hear, they receive. The consciousness, being, mind, by means of the ears, receives the sound, that the being may process, comprehend, feel the sound. A sound to one may be beautiful, enticing, soothing, while to another, the same sound is received in another light, agitating, loud, abrasive. The sound didn't change, but only the recipient is different. Hearing as they hear.

What is this knowledge of the Sanctuary of the spiritual realm/ Kingdom of heaven that is given to some and not others? Is this sanctuary of spirit, subject to comprehension, understanding, reason? If it was such, available for comparison and contrast, then spirit would be an objective thing able to be spoken of direct to all, yet that which animates you to be you; the life by which ye are living, alit within you, is not separate from knowing.

Light comprehendeth not darkness and darkness comprehendeth not light. Knowing is that of light, One, full, complete, Free of question, seeking, doubt, Whereby all else is a light refraction, Shadow, aspect of darkness. An expression, manifestation, emanation of light. As if darkness and light can exist separate from the other, yet for there to be one, there must be the other. If there is one, There must be none. And yet, Comprehension, The union of light and dark, the scale itself housing, holding, weighing, Is not the weight, is not light, is not dark. The scale does not weigh itself. Just as spirit does not separate itself. Knowing is not subject to the known and unknown, For Tis the union, field whereby knowing and unknown are perceived.

Those who know, know. Tis not a knowledge of something, but an expression of perception. The Knowing of the known. The kingdom of heaven is within you, and so Tis not an idea, belief, a subjectivity of objectivity, nay, for Tis you, present, full, complete, content, joy, wanting and desiring nothing, even knowledge, for knowing, being, give the knowledge to be known. There is naught to teach the one who has no question.

For he that has, seeks not. Full, complete, what is there to seek to fill, when there is no emptiness? And fullness, Tis ever full. Yet the emptiness, seeking wanting, yearning, desiring, looking, but not able to see, hearing but not listening, rationalizing, reasoning, compartmentalizing, but unable to understand.

Back to light comprehendeth not darkness, nor darkness comprehendeth light. The shining, radiance of light, humbly offered freely unto all, knows not the comprehension of the shadow, darkness, form. For the shadow, the separated attributes of light, colors, differentiations, don't share the same understanding as light. For light is that of understanding itself, not trying to understand, seeking to understand, compartmentalizing, comparing, contrasting, nay, light is understanding, is knowing, is the one who has, the one who will be given in abundance, and the one who has not, seeking to have, whatever he has will be taken away. For understanding, knowing, is not an accumulation, taking harboring, hoarding, more and more, to reach a goal nay, but tis full acceptance, surrender, humility, letting go into the knowing that ye are. "Why are you afraid, thou of little faith?" Faith, fully attuned, lived, permeated, knows not question, fear, separation, and separation knoweth not unification, Faith. For healing isn't forced, subject to reason, comparison, contrast, but is given unto those that allow, receive, surrender unto the Force by which they are healed. The force by which they are being, the light of God/ Christ, is this not the light of healing? Ye don't heal yourself yet this yourself is healed. The healing of the heart understanding is the whole psyche, emotion, physical, spiritual, mental, the turning of the heart back unto itself from whence it has strayed. "None can come unto the Kingdom of Heaven lest they be changed unto a child"

This turning, changing, from a closed heart to an open heart, this is the nature of a child, having no callousedness of heart, shining freely as they are given to be, free of judgment, shame, blame, nay, nature herself. Christ himself, Self of the self. This healing is not

merely material, physical, for tis nature herself, life herself, calling unto herself, ever uniting that which seems separate, acceptance, surrender, the spirit of thy soul dancing in freedom!

Eyes that see and ears that hear are Blessed. For eyes do not see by themselves, nor ears hear of themselves, nor do eyes or ears hear by thy doing; eyes see, ears hear, by the Grace of God, the Life by which ye are you. To see and hear Truth, manifested through the dance of time walking upon the earth, speaking the word of thy heart, oh how blessed thou art. The desire of the prophets and the devoted give them not hearing and seeing, but only by the blessing of God's grace art they given sight.

For the blessing is each one's individual experience, by which sight sees, hearing hears. The space, place, body, circumstance, Thy life is the seeing and hearing of it's own self. Naught can hear thy hearing, see thy seeing, but only the blessing living within, that is thy self sees and hears. Blessed art thou who hears and sees!

We look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

Spiritual teachings, true teachings, direct truth of thine own soul, untouched by the deterioration, relativity, or duality of comparison contrast, are the words of thine heart. However, to those who hear not with their heart, with ears and eyes yet not seeing, hearing in the feeling, knowing, of presence, objectifies, separates, and differentiates that which is indivisible. This is the wickedness that snatches away that which is inseparable, into complexity, gnashing of teeth, seeking, yearning, for that which liveth in thy heart. Understanding here is not that of belief, thought, reason; nay, for the "spiritual teachings" spoken of are not some ideology, belief, or comprehension; The spiritual teachings are the words of thine own soul, thy own heart, thy own being. Which is not separate from thee, as wickedness/ lack of understanding, doth try to grasp in separation. That which is here, full, conscious, present, complete, cannot be segregated, dissected, for what is here cannot be there.

What is now cannot be then and you cannot be other than that which you are!

Let the weeds and the wheat grow until harvest time. By plucking out the weeds, removing the bad, while the good is still growing, so then the good will be plucked as well.

Oh is this not a direct commune all unto those righteous, claiming right and wrong, this or that. Slaying, removing, burning that which is deemed bad. Trying to remove the impure, yet while doing so amidst the Good, they pluck out the Good as well. Then no longer is there any to harvest, for the bad has grown with the good, yet in trying to remove the bad, ye have destroyed the good. And so the harvest is no longer.

Judge not lest ye be judged. Father forgive them for they know not what they do.

Are you the planter of soul seeds? Nay, for you are but a growing plant. Be it a weed, wheat, ye are the plant given to grow. And so, to penalize, sacrifice, remove, punish the weeds for being weeds, Is that for you to do? For by doing, ye are also punishing, removing the fruit, the harvest, the good. For one cannot be plucked from the other without destroying the other.

Oh humans, plucking and plucking out the weeds, knowing not ye are also plucking out the good wheat. For when the growing is complete, then both will be plucked. Both the good and the bad will die, be harvested, the weed and the wheat. While here, growing, for one plant to condemn another is to forego the growing of the plant, for the plant did not choose to be what it is, how it is, for it is given to be what it is. In this condemnation of weeds, the removal of their life, is the removal of life of the good as well. For life is goodness, giving you to be you the living, not owned by anyone of life, for thou art owned by life. And so tis but a thief to remove the weeds of life that are living and growing, until life offers her harvest.

The last will be first and the first will be last. There is no respect of persons with God. We look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.

The seed, the one infinitesimal point, holds the majesty of the greatest tree. The seed of thyself, the infinitesimal point, thine center, the unseen that sees, holds the majesty of the kingdom of heaven. Here, yet pointed to with it's own pointing; Now, the moment that offers herself unto time; You, the unseen being that sees as you, for you, with you.

For ye are, and ye cannot be other, yet think of thyself as other.

The mustard seed is the greatest tree. One point of manifestation housing all manifestation, yet this point is the center of being, Related as the mustard seed, that is seen, known, a manifestation, whereby the center of thy being, the One point, is not seen, cannot be held, is not comprehended. For comprehension itself is not comprehended, seeing itself is not seen, holding itself cannot be held, What is cannot be as, yet As IS, And so it is!

One yeast, Three measures of Flower, The One Trinity rising by the One Yeast becomes the One batch. Yeast, the spiritual realm, the Kingdom of heaven, gives rise, life unto the trinity, the three making four, material that is risen. The yeast is not seen or known in the batch, yet without the yeast, there would be no rising of the three parts of flour.

We look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.

The rising of the batch is, happened, and cannot be undone. The rising is not something to hold, for each and every individualized moment of time is the rising. This happening, becoming, is retained as a memory. Tasted, felt in the fluffiness of the batch, fulfilling hunger, becoming the substance and fuel of thine own rising. The rising cannot be taken away, for it is, was, and ever will be, yet the rising is not the seen, only the material batch. Tis naught but by the rising, the substance of rising, yeast, which is the center, the heart of the rising of the

bread. The bread cannot see the center of itself, the rising of itself, the means by which it is risen. And so, the human cannot see their center, the means by which the human is, rises, and is.

The Kingdom of heaven is within you!

Analogies and metaphors are the AS. What is IS. To speak of that which cannot be captured in words, is to relate, reflect, point. This which is cannot be spoken, for it is the speaking. It doesn't exist in the said words, but only exists in the saying, the hearing, the presence of the words becoming, the meaning of the words pointing, the medium of the word of the words.

All that is ever said IS simply the AS, for tis an expression, relation, elation. Manifested, becoming a thing, a risen loaf of bread. Yet embedded in that loaf, in the words, is the happening by which it is, by which they are, and rising, the yeast, the center, the meaning, the reason, and so, the bread is bread and the word is a word. And so ye read, hear, eat, taste, but in the presence, experience, art thou inseparable from that which ye receive, consume, becoming you, as if they ever were separate.

That which is unseen, unspoken, cannot be spoken. To speak of that which is not as that which IS, confines eternity unto a meaning, when eternity is all meaning. And so, thou art one who speaks, hears, eats, and so thine experience, the words dancing unfolding comprehension, the bread breaks apart becoming digestion, for thine experience cannot live elsewhere. Here, Now, You are, that which IS is not an objective idea, a thing of words, the material of bread, for those words are a part of you, the bread becomes you, and so You are that which is being AS you. And so metaphors and analogies offer that which is unto the You that is, for thine own comprehension, for thine own experience, heart opening, revelation, Being.

And so Jesus explains the analogy of weeds in the field. Here we have the servant of humanity being the planter of good seeds and wickedness the planter of weeds. Wickedness, here is personified, and also Good here is personified, revealing no difference of the material man and the overall quality of the means of the man. The seeds planted by good and the weeds are planted by wickedness. The end of the lifetime is the harvest, whereby that which is impure, opposing, wicked, is burned, cleansed, freed from that which is Good. All the impediments, committing wickedness, are burnt, cleansed, and freed from the wickedness by means of weeping and suffering. For that which is Not cannot be that which is, and so the not is wiped from that which is, yet suffering is the attachment of that which is harboring and hoarding that which is not.

The Ones the are not opposing, but in tune, harmonious, shine in the sanctuary of the Lord. For the Ones, art the One, not Other, in opposition, delusion, creating suffering, but are fully whole, content, still.

*With their ears they hear! No opposition, conflict, no other, for hearing is heard.
Be still and know I am God!*

The casting in the over of the wicked is not that of eternal damnation of thine perfect self/ soul. Tis the cleansing, purifying, removing of that which is not from that which is. That which is Not cannot enter into the realm of that which is, for that which is Not is only by that which is. You are, that which is, and yet ye are consumed by that which is Not, so then all the AS surrounding IS must be removed, cleansed, expelled for thine soul, self, to be the One thou art. The One that IS, the One you are, the one I am, is ONE. One kingdom of heaven, one sanctuary of spirit, living within One and One living within.

That which cannot be seen is ever hidden. To find that which is unseen, to see the scene of the unseen, to know knowing, to witness the treasure, the spiritual realm, what else is there to pursue? For the means by which pursuance, desire, movement moves is this. What then are possessions, attachment, seeking, when all that could be sought is found. And so the field of the hidden treasure is the only matter of the treasure. Perceiving the center, the kingdom of heaven, sanctuary of spirit, the treasure in thine field, ye then know where to look, what to seek, where to dig. And so, this field is thine self, thy body, thy being. In this field ye have found the treasure, the kingdom of heaven, yet it ever remains buried and hidden. Desires for all else are sold and removed, for buying the field of the treasure with all that he has is fully embodying the field, the treasure. Another cannot find the treasure, for the field is not theirs to dig. Yet the other inhabits their own field with their own treasure. Seek, find, yet ever hid again, elusive is this kingdom of heaven that inhabits thine field. For tis thine field that enshrines the hidden treasure, inseparable, and so without separation, ever hidden.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

The one thing the merchant seeks is found. What more is there to seek, when everything that was sought is found? And here the merchant is not filled with greed, harboring and hoarding the accumulation of that which he has, but rather selling all that he has for the one desire above all desires.

And this desire that burns brighter than any other desire; the desire at the heart of all other desire; Love herself, the innate contentment, joy, peace, at the heart of life, beating and offering in unbound humility the grace of thee, to be who, what, when, where, why you be. And this desire, which is not a thing to desire, is confined to the answers of the questions. The nameless presence of here, now, permeating all indivisible substance is named, conditioned, confined to thine impression; Deemed as separate, something that must be found, owned, and held onto. For the nature of thy soul is related unto the space and place in environment in sensory perception, attached and held in thy clutches, hiding the One treasure of Self, the one pearl that is the one desire. But he, who finds this pearl, this treasure, what else is of value? No man, having put his hand to the plough, and looking back, is fit for the kingdom of God!

This weeping and suffering, is simply the nature of delusion. For living by Spirit, this watery form of life ye are, the animation of material, the intelligence that ties the dna together, the impulse of the embryonic heartbeat in a ball of cells, and forgetting spirit, lost in the material world, is pain, suffering. This blazing oven is the purification of the delusive attachment, harboring, hoarding; removing the veil and mask that has been clutched onto in this lifetime. The ones who are clean and clear, free of attachment, free of other, are pure spirit. They have no opposition to burn away that is clutched to them. But the wicked are not fit for the kingdom of heaven, for wicked is opposition, must be purified, burned, removed. Anything that is Not you must be purified that You may be You. What else can ye be?

*Darkness comprehendeth not light and light comprehendeth not darkness.
Separation comprehendeth not indivisibility nor indivisibility comprehendeth division.*

Feast Host

- **References:** Luke 14:16-24 Matthew 22:1-14
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Kingdom of Heaven], [Judgment & Accountability]
- **Context:** Invitation to God's banquet rejected by the proud.

Luke 14:16 Jesus responded, "A man hosted a large feast and invited many. At the feast time, he sent his servant to tell the guests, 'Come in because everything is ready now.' Then they all began to give excuses. The first one said to him, 'I've bought some land and I have to go and look after it. Please allow me to be excused.' Another said, 'I've bought five yoke of oxen and I have to test them out. Please allow me to be excused.' Another said, 'I've just married a wife and I cannot make it.' Then the servant returned and reported this to his master. The master of the house was upset, and told his slave, 'Go out immediately into the streets and alleys of the town and bring back the poor, the crippled, the blind and the lame. Then the servant said, 'Master, what you instructed has been done and still there is room.' Then the master told the slave, 'Go out into the roads and along the fences and compel them to come in so that my house will be full. Because I tell you, none of those men who were invited will have a taste of my feast.'"

Matthew 22:1 Then Jesus replied and taught them again with analogies, Saying: "The sanctuary of the spiritual realm is like a governor who arranged a marriage for his son. He sent out his servants to summon those who were invited to the wedding – and they would not come. Then he sent out other servants, instructing them, 'Tell those who are invited, 'Look, I have prepared my feast, my oxen and my livestock are sacrificed and everything is ready – come to the wedding. But they paid no attention to it, and went their own way – one to his farm and another to his store. And the remaining seized his servants and abused them and murdered them. When the governor heard of this he was enraged. So he sent out his soldiers and destroyed those murderers and burned up their village. Then he said to his servants, "The wedding is ready, but those who were invited were not deserving. Therefore, go into the streets, and invite to the wedding whomever you will find." So those servants went out into the streets, and brought

together all they had found – both good and bad – and the wedding was filled with guests. But when the governor came in to see the guests, he saw a man there who was not wearing clothes suitable for a Wedding. And he said to him, ‘Friend, how did you get in without clothes suitable for a wedding?’ The man was speechless. Then the governor said to the servants, ‘Tie him up hand and foot, and take him away and cast him into the darkness outside – where there is weeping and suffering.’ Because many are invited yet few chosen.”

The Kingdom of Heaven/ Sanctuary of Spirit is like a governor who arranged a marriage for his son; God arranged a marriage for his child, Each and every embodied being of Spirit. To celebrate this marriage of spirit and matter, he invites many. Those who heed not to the call of Spirit, of God, are the abusers and murderers of the calling. The servants of God, of the governor, are the words of God calling unto the attendees. Within these words are the commandments of God to be fit for the Kingdom of Heaven. For the attendees who adhere not to the commandments of the Sanctuary of Spirit, the words of the servants, are left out to dry. For they are seeking to use the Word of God/ the words of the servants for their own ego benefit, while not dressed, honoring God/ the governor. The words are Spoken not only unto deaf ears, but unto pride and ego, whereby the word is not just dismissed, but murdered. So are the ones who chose not to hear.

And so the will of God, the calling of God, unable to be heard by those invited, and even more, the servants carrying the word of God having been murdered by the invited, no longer are those invited. For they have abused and destroyed the invitation and servants of inviting. Knowing not what they do, they are now turned to dust by the governor; The will of God.

And so God/ Governor invites whomever remains hearing and heeding, the servants of his word. Many are invited, yet few are chosen; for the unsuitable person for the occasion is not to take part in the occasion. Here the unsuitable person is that of attire, but what of the unsuitable person of action, thought, and darkness? Is this not akin to the Kingdom of Heaven, whereby the Man must be as the child, free and clear, suitable in Spirit, to take part in the occasion of their celebration.

The invitation and the choosing are not one and the same, for all are invited, yet only a few are chosen. Each and every embodiment of being is invited, for they are One Soul, Kingdom of heaven within them, yet by the grace of God/ Will of God/ they are chosen. The choosing is thine life circumstances, attachment unto the world, freedom of a pure soul to enter into omnipresent union after shedding the dust of the mortal coils.

Oil for Lamps

- **References:** Matthew 25:1-13
- **Audience:**  Disciples
- **Cross-Themes:** [Kingdom of Heaven], [End Times & Watchfulness]

- **Context:** Warning to remain spiritually prepared.

Matthew 25:1 “Therefore, the sanctuary of the spiritual realm can be compared to ten maidens who took their lamps and went out to meet the bridegroom. Five of them were wise and five were foolish. Those who were foolish brought their lamps – but brought no oil with them. But the wise brought oil in jars together with their lamps. Now while waiting for the bridegroom, they got drowsy and fell asleep. And at midnight the shouts came, ‘The bridegroom has arrived, so go out to meet him.’ Then all the maidens awoke and trimmed their lamps. And the foolish said to the wise, ‘Give us your oil because our lamps have gone out.’ But the wise replied, ‘There might be enough for all of us –so you should go back to the market and buy some for yourselves.’ And when they had gone to buy some, the bridegroom appeared – and those who were ready went in with him to the wedding, and the door was closed. Afterwards the other maidens arrived, saying, ‘Master, master, open up for us.’ But he answered and said, ‘Truly I say to you, I don’t know you.’ Therefore, watch out, for you don’t know the day nor the time.

Luke 11:33 No one lights a lamp and hides it in a basement or under a basket – rather, on a lamp stand so those who come in may see the light. Vision is the lamp of the body. When your vision is clear, your entire body is also full of light. But when it is poor, your body is also full of darkness. So watch out that the light within you is not darkness. Thus if your whole body is full of light, with no dark areas, it will be as full of light as when a lamp illuminates you with its rays.”

The wise are those who seek the spiritual realm, the source of the flame, that the fire may not extinguish. Knowing that their lamps won’t suffice, they know, honor, and prepare for the source of the flame of their lamps. Their actions are made with the source/ spiritual realm as the forefront of their desire, knowing without this, there is no flame, no sight, no bridegroom. And to those whose light went out without taking the provisions/ wisdom to keep it alit, have no more light, and so the bridegroom cannot see them in the dark. He no longer knows them.

For God/ Father of the Spiritual Realm knoweth all spirit inseparable from each other, whereby the individual aspects of matter, objective spirit, comparison contrast is separation. The indivisible substance of being knoweth not other than being, for naught else is actualized. He no longer knows them, for they no longer know themselves. Having become consumed with separation, the individual foregoes and forgets the union that they truly are. And by doing so, they are not able to enter into the Sanctuary of Spirit, for they are not whole. Their flame has gone out. Yet, In order to merge with the flame of heaven, those who listen are offered knowing, that they may carry with them the oil/ source of the flame. Knowing that their flame is temporary and needs to stay alit in darkness, they carry with them the source of the flame that it may never leave. That they may not walk in darkness, and will be ever alit and ready.

Vineyard Workers (Last will be first, first will be last)

- **References:** Luke 20:9-16/ Matthew 20:1-16/ Matthew 21:28-32/ 33-44

- **Audience:**  Masses  Disciples
- **Cross-Themes:** [Humility & Service]
- **Context:** Last will be first, first will be last

Luke 20:9 Then he told the people the following analogy: “A man planted a vineyard and rented it out to some grape growers. Then he left on an extended journey. When the harvest came, he sent a servant to the grape growers so they would deliver to him some of the grape harvest. But the grape growers beat him and sent the servant away empty handed. Then he sent another servant and they beat him as well. They also treated him offensively and sent him away empty Handed. Then he proceeded to send a third, and they wounded him and threw him out. So the owner of the vineyard said, ‘What should I do now? I will send my beloved son. Perhaps they will respect him.’ When the grape growers saw him, they discussed among themselves, saying, ‘This is the heir. Let’s kill him so the inheritance will be ours.’ So they threw him out of the vineyard and killed him. What will the owner of the vineyard do to them? He will come and destroy those grape growers and give the vineyard to others.” When the people heard this, they said, “May this never come to pass!”

Matthew 20:1 “For the sanctuary of the spiritual realm is like a householder who went out early in the morning to hire workers for his vineyard. And after he settled with the workers for a denarius a day, he sent them out to his vineyard. Then he went out at the third hour and saw others standing idle in the marketplace. Thus he said to them, ‘Come out to the vineyard and I will pay you whatever is fair.’ And so they departed. Again he went out at the sixth and ninth hours and did the same thing. And he went out at the eleventh hour and found others standing idle and said to them, ‘Why are you standing here idle all day?’ They answered him, ‘Because no one will hire us.’ He also said to them, ‘Come out to the vineyard and you will be paid whatever is fair.’ So when evening came, the master of the vineyard said to his assistant, ‘Call the workers and give them their wages, beginning from the last to the first.’ And every man who came out at the eleventh hour received a denarius. When the first came, they assumed they should receive more – yet every one of them also received a denarius. But when they had received their pay, they grumbled against the master of the house – saying, ‘These last have worked only one hour and you have paid them equally to us, while we have carried the load and the heat of the day.’ Yet he replied to one of them, saying, ‘Friend, I did nothing wrong – did you not agree with me for a denarius? Take what is yours and go your way – I will give to the last just as to you. Is it not right for me to do what I wish with my money? **Are you envious because I am generous?**’ Thus the last will be first and the first will be last.”

Matthew 21:28 But what do you think? A man had two sons, and he approached the first and said, ‘Son, go and work today in my vineyard.’ He answered, saying, ‘I won’t,’ but afterward the son changed his mind and went. And the man approached the second and said the same thing. And the son answered, saying, ‘I will,’ but didn’t go. Which of these two did what pleased his father?” They said to him, “The first.” Jesus replied, “Truly I tell you that the publicans and the prostitutes will achieve the sanctuary Of God before you. For John appeared to you in the path

of devotion and you did not believe him; but the publicans and prostitutes believed him. And you, after you saw this, did not have a change of heart – so that you might believe him.

Matthew 21:33 Listen to another analogy: There was a certain householder who planted a vineyard and hedged it all around and built a winepress there and built a tower, and rented it out to farmers and left for a remote country. And when harvest time approached, he sent his servants to the farmers so they might collect the fruit. So the farmers grabbed his servants and beat one and killed another, and stoned another. Then he sent some other servants – more than the first – and they did the same thing to them. Then finally he sent his son to them, saying, ‘they will respect my son.’ But when the farmers saw the son, they said amongst themselves, ‘This is the heir – come on, let’s kill him and let’s seize his inheritance.’ And they captured him and brought him out of the vineyard and murdered him. When the master of the vineyard comes, what will he do to those farmers?” They replied, “He will angrily destroy those wicked men, and will rent out his vineyard to other farmers – who will give to him the fruits of the harvests.” Jesus said to them, “Did you not read in the Scriptures: ‘The stone that the builders rejected will become the cornerstone – this is what the LORD has done and it is marvelous in our eyes? Therefore I say to you, the sanctuary of God will be taken from you and given to people who bring forth the fruits. And whoever will fall on this stone will be broken – but upon whomever it shall fall, it will turn to dust.”

“By the grace of God I am what I am, and I labored more abundantly than they all, yet not I, but the grace of God which was with me” Thinketh that the grace of God is a contingency of thine labor? Whereby ye are obligated to be first unto God based on thy life circumstance, thy labor, thy calling; before the other individuated being who labors in another way? When tis the Grace of God whereby labor is labored, you are you. First or last is of this world, of time and space. Spirit, eternity, Heaven is indivisible Union, whereby the individuated attributes of it’s own self are inseparable. The delusion and confusion of separation embodied in this world does not attach greatness or worseness unto the soul, for tis the eternal spirit expressed as individuation. For thy awareness, consciousness to be consumed in the variation of first and last is to forego thy true nature of indivisibility, eternity, the child of God ye are. And as this child of God, ye are not first nor last, for ye are the unconditional love of God!

This is the master of the vineyard, not the master of men. He is in charge of the vineyard, and not the destiny of men. Shall he be controlled by anger, his vineyard is laid to waste. For the actions of the men are not those of the master, and so this master is not consumed with that which is not his. To harbor the hatred, revenge, animosity; this distances the man from the master of man.

Three Measures of Flour

- **References:** Luke 13:20
- **Audience:**  Masses  Disciples
- **Cross-Themes:** [Humility & Service]
- **Context:** Last will be first, first will be last

Luke 13:20 Then again he said, "To what should I compare the sanctuary of God? It is like yeast, which a woman received and mixed with three measures of flour until it was all leavened."

Three measures of flower, one bread, one You. Father, Son, Holy Spirit

Where is the Kingdom of Heaven

- **References:** Luke 17:20
- **Audience:**  Pharisees
- **Cross-Themes:** [Kingdom of Heaven], [Faith & Growth]
- **Context:** Within You, Not here nor there

17:20

Later, after being asked by the pharisees when the Sanctuary of God will appear, he replied, "The sanctuary of God does not appear through observation. Neither can you declare, 'Here it is!' or 'There it is!' **Because the sanctuary of God is within you.**"

Readily Available

- **References:** Matthew 4:17
- **Audience:**  Masses  Disciples
- **Cross-Themes:** [Kingdom of Heaven], [Faith & Growth]
- **Context:** Here for You

Matthew 4:17 From that time, Jesus began to preach, and taught, "Change your heart, for the sanctuary of God is readily available." (the one teaching taught by John as well)

Repent, Shine the light of Truth unto the Shadows of Sin, of delusion. Cleanse with the light of Christ living in thy heart all opposition, and be the light you are! Freed from the tethers of creation, ye are united with the Father. Ye are freed into the sanctuary of God, into the Kingdom of heaven.

What is this Sanctuary of God, This Kingdom of Heaven?

Is this a space and place of creation akin to the physical world we inhabit the human living experience on?

Is this a place of Spirit, of a varying dimension the Good souls go after they shed their human form?

Changing thine heart, repenting happens while living, acting, and cleansing the attachments, habituations, karmic infractions of delusive action. Of moving through this life clouded by the varying lenses of past action, confines of belief systems, dogmatic separation. To be blessed with the awareness of light unto the infractions of thine will unto the cosmic will of the individual being of the ONE being of God, then ye can begin to change thine heart.

If the Kingdom of Heaven, the Sanctuary of Spirit is readily available, this is not meaning an afterlife of a temporal imposition of a dualistic comprehension of eternity, nay, this is here, now, always. Eternity is not a thing to understand from the knowledge gained while in the transitory waking state of living to this human organism of earth. Eternity is the essence and nature of the being by which we are before, after, living, dead, always. Eternity is not a relativity, subject to object, or an objective thing. Oh human, you are eternity perceiving and living in the waking, sleeping, living state of this human you are. Can you think and understand that which gives thinking and understanding? How can a created religious institution take the words of God's Light and construe it into an objective thing of fear, or this or that, of eternal condemnation or eternal heaven, when these humans, these books, this waking state is all but transitory and will come to pass? The Sanctuary of God, the being by which you are being, is eternal, here, now, not separate from God, as God is the Indivisible ONE of All. And so just as Jesus spent the 40 days and nights shedding the layers of Opposition, changing/purifying his heart, so you can do the same with the awareness and knowledge vested in you and blessed unto you in this life.

You can only do and be who you are called to be and to do. As in, the changing of thine heart is not the directing of someone else for the masses to conform. Nay, this would be the changing of thought patterns, actions, and belief systems. Where does your heart lie? In you, in the depth of your being. So no one can change you heart but you! "Walk worthy of the vocation where which ye are called" Your vocation is your calling, your truth. You are you own unique droplet of God experiencing God in the way you are given to experience. Your body, family, space, place in time, your circumstances, perceptions, intuitions, these are all yours and none elses. This is all for thine Soul liberation, for the light of God to free the NOT, the other, the delusive non existence, so that thy soul may be free, illuminated, to merge with the Kingdom of heaven, the sanctuary of God. Thine inner world, or state of being, is free of the walls, confines, and suffering of the dualistic worldly attachment. This state is readily available, for it is thine true nature. The nature beyond life and death, beyond creation, the nature of Union, where the qualities of the soul are the only ripples of variation. Ever New Joy! Thy home of eternity that is ever calling you to her through the trials and tribulations of the human experience.

Sleep consciousness, or the unconscious state, where the physical realm no longer has a hold on you, where your body, space, and place no longer affect perception, mindstate, and impose a perceived separation, is a morsel of the sanctuary of Spirit. When sleeping daily, or better put

nightly, the attachment of duties, worries, the opposition of God is merged into the vastness of Union. The fluctuations of mind and the attachments thereof still into mind. Rejuvenation, refreshing, anew to live a new day. “I die daily” This sleep state, regardless of belief, thought processes, or ideas, is the nature of you. When life is too much, feeling is too overwhelming, consciousness goes into itself. Thy self goes to the realm of sleep, where the body does not follow, but the consciousness and perception does. Dreaming state of ethereal dance and play of feeling float in the vastness not subject to time, space, place, comprehension, understanding, and knowledge of the world. And shedding the fluctuation of dreams, the perception of you is united with eternity of perception itself, stilled, no longer lured by the variations of the waking state and thoughts of the mind, but aligned, attuned, with the being giving the mind, thy self, to be. The body is revived, breath slows, heart slows, cells slow the decay. This is sleep, the innate nature of the dualistic realm of living. The waking state as the sun rises and the sleeping state as the suns reflection remains.

And so, the ones blessed with the knowing, the calling, remain conscious in the bosom of the sanctuary of spirit while waking, sleeping, living, and dead. For they have freed all the impurities of the heart, they have changed their heart, by their grace of actions while in the waking state, and are blessed with the perception of Spirit, of Light, of their soul, of the sanctuary of God. They see their self in all self, see all as light, they are in the sanctuary of spirit that is readily available while their physical body continues its dance upon the earth. “In this world, but not of this world” For God is the indivisible substance of All. There is no where to go, nothing to do, for there is no other!

Belonging to Children

- **References:** Matthew 19:13 21:14-16 11:25-/ Luke 10:21
- **Audience:**  Masses  Disciples
- **Cross-Themes:** [Kingdom of Heaven], [Children]
- **Context:** Be as a Child

Matthew 19:13 Then some little children were brought to him so that he could lay his hands upon them and pray – and his disciples reproached them. But Jesus said, “Allow the children, and don’t hinder them from coming to me, for the sanctuary of the spiritual realm belongs to them.” Thus he laid his hands upon them – and left that place.

Matthew 11:25 Then Jesus prayed, “I praise You LORD, Master of heaven and earth – because You have hidden these things from the wise and prudent, and have revealed them to children. Yes, LORD, this is what has pleased You to do.” “All these things have been given to me by my LORD, as no one knows the Servant except the Creator. Nor does anyone know the Creator except the Servant – and anyone to whom the Servant pleases to reveal Him to. Come to me, all you who are weary with heavy burdens, and I will give you comfort. Take my refuge

upon you and learn from me: For I am gentle and humble in heart and you will find rest for your soul. For my refuge is easy and my load is light."

Luke 10:21 At this time, he rejoiced greatly in the Holy Spirit. He said, "I praise you Creator, LORD of heaven and earth, that You have hidden these things from the wise and learned, and have revealed them to the humble. Yes, LORD, because this is the way that pleases you. All these have been given to me by my LORD. No one knows who the Representative is except the Creator – and who the Creator is except the Representative and anyone whom the Representative wants to reveal Him to.

Don't hinder them from coming to me, for the sanctuary of the spiritual realm belongs to them. It does not belong to the hard hearts of adults, for they cannot pierce through their self created barrier unto the Kingdom of Heaven. The child is attuned, surrendered, accepting of that which they are without creating a mask and shield of delusion hiding the truth of their own selves. The child loves purely and unconditionally, fully and free of any opposition.

The wise and the prudent; the knowledgeable, intelligent, using the ideas, thoughts, beliefs to shape the future. Learning from the past to shape the future with the knowledge, teachings, and guidance of the past for the future. How interesting is this simple verse stating how revelation is not embedded in wisdom, in knowledge, in rules and regulations of the prudent, but that revelation is available unto children. Unto pure presence, free of judgment, rules, regulation, accepting themselves without the thought of themselves, feeling feeling without the masks of the feelings meaning,

The purity has not been construed into comprehension. Freedom has not been conformed unto domestication. Surrender, acceptance, and words of faith are lived rather than contemplated. When hungry, eat, when sad, cry, when hurt, scream, when happy, laugh, when ?

When is a child? A child is not for the controlling of the future, but present in faith, love, NOW. Where is a child? A child is present, not then, not questioning, HERE.

What is a child? The pure grace of God as the name of the child, the face, the body, the circumstance, the condition of the one being.

Oh child grows up being told, directed, believe this, know this, this is right, this is wrong, rigid, rigid, rigid, knotting up the ethereal pure Love that the child is. You can, you cant, you are, you aren't, believe this, believe that, do this, do that. Oh child, Oh child, do not lose thyself!

Whole/ Cannot serve two masters

- **References:** Matthew 12:25-28 | Luke 16:13/ 12:49
- **Audience:**  Masses  Disciples
- **Cross-Themes:** [Kingdom of Heaven], [Children]
- **Context:** Undivided

Matthew 12:25 And Jesus, knowing their thoughts, said to them, “Any kingdom divided against itself is brought to destruction; and every village or house divided against itself will not stand. And if the wicked casts out the wicked he is divided against himself; how then will he maintain authority? And if I cast out demons by beelzebub, by whom do your followers cast them out? Therefore, they shall be your judges. But if I cast out demons by the Spirit of God, the sanctuary of God has come to you. Otherwise, how can someone enter a strong man’s house and steal his stuff unless he first ties up the strong man? Then he can ransack his house. One who is not with me is against me, and those who don’t join me will disperse. Therefore I say to you, people shall be forgiven of all types of sin and blasphemy, but blasphemy against the Spirit shall not be forgiven. And whoever speaks words against the Servant of Humanity shall be forgiven; but whoever speaks against the Holy Spirit shall not be forgiven, neither in this lifetime or the next lifetime.

Luke 12:49 I have come to cast fire upon the earth. And how I wish it was already kindled. Yet I have a challenge to undergo, and I will press on until it is done. Do you think I appeared to bring peace on earth? No, I tell you, no – but rather, division. Because from now on, five members in one household will be divided against two, and two against three. They will be divided – father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law; and daughter-in-law against mother-in-law.”

Luke 16:13 No servant can serve two masters – because either he will detest the one and love the other, or else he will be devoted to one and detest the other. You can’t serve God and materialism.”Then the pharisees – who were materialistic – were listening to all these things and were sneering at him. So he told them, “You may justify yourselves in the presence of men, but God knows your hearts. For what is highly esteemed among people is detestable in the presence of God.

A kingdom, a house, and even the wicked, when divided against itself, will not stand. One human being, being wholly their individual one self, in attempts to be other, doubting their self, etc, makes the man fall. To contradict thy self, to know what to do yet do other, to be a hypocrite unto thine own self, these are the division of self. And this division, being divided against thyself, begets pain, suffering, gnashing of teeth. Feeling of pain, suffering, being consumed with this division, and so the feeler doth crumble. When Christ says, if thee have faith the size of a mustard seed, ye can move mountains. If ye are whole complete, undivided, here, now, present, then ye are the faith that moveth

mountains. Not chasing faith elsewhere to try to reunite the division, as if something else can fill the void. Nay, for that which is One, whole, complete is full. Acceptance, surrender, thanks, fully embodying that which ye are, this is free of division. For ye do not choose the space, place, time, body, personality, circumstances, and yet you are. To deny these attributes in attempt to replace with other construed attributes, is to be divided against one self.

Ye cannot serve two masters. Darkness comprehendeth not light. Not being able to comprehend, yet trying and trying to comprehend "other" is then dividing thyself. For you are not other, but only and fully yourself! By thought, none can add a cubit unto their stature with God.

Christ, says plainly, that if he heals you, then the Kingdom of Heaven is upon you. How else do you think to be healed? Does healing come from the world, or is healing the nature of the world by which it rests? Naught needs to be healed if full and complete. Does Spirit come from the world, or is the world animated by Spirit?

Healing can be assisted, directed, freed of infected, but only accepted, received, surrendered unto, does healing come to you.

Can you serve Spirit, Heaven, and serve Matter, Hell at the same time?

Can you serve Truth and also serve delusion at the same time?

Or simply, you cannot be full, complete, needing nothing and still strive, yearn, long, seek for something. To need, want, is to not have.

Either you are one with God, with Spirit, Christ, Love, Union or you are against Spirit in division. Light comprehendeth not darkness, nor darkness comprehendeth light.

Ye cannot serve both God and Mammon.

Here we get into the construance of word usage and relativity. When Jesus/ Christ uses the words "Me", it is quite easy to relate this unto the conception of "me" that I hold for my own self. When Jesus says this, is he speaking for all time? Or is he speaking to the ones present in the time when the words were spoken?

In the present day, all the words of Jesus spoken 2000 years ago are used, owned, and reasoned within the limited comprehension, conception of the modern man. Although much of what is spoken, documented, from Jesus/ Christ speaks not to the confines or modern day reason, logic, many religious organizations do not take this into account, and try to take words eternal and confine them into the limited temporal delusion of human knowing. Either you know or you are trying to know. Either you are complete, or seeking. Either you are with Me or you are against me.

The kingdom of heaven is within you. My father and I are One. I can of mine own self do nothing. The Kingdom of Heaven/ God/ Sanctuary of Spirit is within you.

These few phrases, are they subject unto this temporal waking state that modern man deems as the whole reality. Does science determine reality, when science is only an attribute of

realities comprehension? Foregoing death, sleep, circumstance, pain, suffering in their conception of reality, totality, the man of science, proof, deems himself the doer, creator, forgetting the “Me” spoken of by Christ. And this me, this is the Me of the Father, the Me of You illumining thine heart with life, animation.

The Me spoken is thine true self, and either you are with yourself, full, complete, whole or you are against yourself, partitioned, separated, in conflict. A house divided will fall, and so being divided, thou wilt disperse from thyself. Disperse from Me, who is the depth of thine own heart.

The eternal moment of being, presence, here, now, beyond concepts of time, separation, duality; Not an objective thing separate from consciousness, relative to comparison contrast, nay, but the thing that is more you than the thoughts by which ye call you you. For all fluctuation, creation, interpretation cometh from, to, for The One Self. The unseen center of 0 whereby all calculation and comprehension of 0 is referential; the inferred axiom/ postulate of scientific observation; the still constance whereby all motion is referential.

“We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal”

Angels in Heaven

- **References:** Luke ch 20-27-38 Matthew 22:23-33
- **Audience:**  Masses  Disciples
- **Cross-Themes:** [Kingdom of Heaven], [Children]
- **Context:** Union of Heaven

Matthew 22:23 The same day the sadducees – who say there is no resurrection – approached him and asked, “Master, Moses said, ‘If a man dies and he has no children, his brother should marry his widow and raise the offspring for his brother.’ Now suppose there were seven brothers. The first died after marrying his wife, and having no children, left his wife to his brother. The same thing happened to the second and the third, all the way to the seventh. And then the woman died as well. Therefore, in the resurrection, whose wife of the seven will she be? For they all were married to her.” Jesus replied and said to them, “You are mistaken because you don’t know the Scriptures nor the power of God. **Because in the resurrection they will not marry, nor will be subject to marriage, but will be as angels of God in the spiritual realm.**

Luke 20:27-33 Then some sadducees – who say there is no resurrection – approached him. They asked him, “Teacher, Moses wrote that if a man’s brother – who has a wife and no children – dies, his brother should marry the wife and raise children for his brother. Now there were seven brothers. The first took a wife and died childless. The second and the third married her and similarly, all seven died leaving no children. Then finally the woman died. Therefore, in the

resurrection, which one's wife will she be? For all seven had married her." Jesus said to them, "The subjects of this world marry and are given in marriage. But those considered worthy to attain the other world –indeed, be resurrected from death – will neither marry nor are given in marriage. For they cannot die anymore because they are spiritual and are the servants of God – being the subjects of the resurrection. This is because those who die will rise up. Even Moses illustrated this in the verses about the burning bush, where he calls the LORD, 'The God of Abraham and the God of Isaac and the God of Jacob.' So He is not the God of the dead, but of the living. Because all these live for Him." Some of the scribes responded, "Teacher, you have spoken beautifully." For they didn't have the courage to ask him anything more.

Here is a commonality of thought perception carried into this day, whereby they relate the resurrection, spiritual realm, the eternal soul being of man unto the temporal material perishable being of man. If the man marries on earth then in heaven he will have his wife. Yet here Jesus plainly states that the physical nature of man is gone, no longer, and they will not marry (possess in Heaven), for they are then angels of God. And to be an angel of God, one must not oppose themselves/ God with separation, identity, doubt, fear; One must not attach themselves unto temporality, unto the world, for then they must rid themselves of the harboring, hoarding, walling, confining in order to free themselves into the angelic, soul, spirit form they ever are and were.

Vanquish the material world

- **References:** John 16:32-end
- **Audience:**  Masses  Disciples
- **Cross-Themes:** [Kingdom of Heaven], [Material World]
- **Context:** Union of Eternity

John 16:32 A time will come – and has now come – when you will be scattered, every man to his own, leaving me alone. Yet I am never alone, because the Creator is with me. These things I have said to you so that you may have tranquility. **The material world gives you adversity, but take courage: I vanquish the material world."**

Section 5: 💰 Wealth and Detachment

- Eye of the Needle
- Rich Man and Lazarus
- Treasures in Heaven
- Rich Man and His Manager
- Poor Widow's Offering

Eye of the Needle/ Narrow Gate

- **References:** Matthew 7:13-14 / Matthew 19:24 | Mark 10:25 | Luke 13:23/ 18:25 /John 10:1-end 14:1-7
- **Audience:** ■ Individual (Rich Young Ruler) ■ Disciples
- **Cross-Themes:** [Wealth & Detachment], [Humility & Service]
- **Context:** The directness of Spirit in reference to objectivity

Matthew 7:13 Enter through the narrow gate, for wide is the gate and broad is the path that leads to destruction – and many are those who enter through it. For the gate is small and the path that leads to life is narrow – and not many will find it.

Matthew 19:16 Then immediately someone approached and said to him, “Good Teacher, what service shall I do so I may have eternal life? Thus he said to him, “**Why do you call me good? No one is good except God.** But if you want to enter life, observe the commandments.” He asked him, “Which ones?” Jesus replied, “You shall not commit adultery; you shall not steal; you shall not lie. Honor your father and mother; and love your neighbor as yourself.” The young man said to him, “I have observed all of these things from my youth: What more should I do?” Jesus replied to him, “If you want to be perfect, go and sell what you have and give it to the poor and you will have treasure in the spiritual realm: Then come follow me.” But when the young man heard this instruction he left with sadness, because he had many possessions. Then Jesus said to his disciples, “Truly I tell you, it is difficult for a rich man to enter the sanctuary of the spiritual realm. Indeed, I tell you, it is easier for a camel to get through the eye of a needle than for a wealthy person to enter the realm of God.”

Mark 10:23 Then Jesus looked around at his disciples and said, “How hard it is for those who are materialistic to enter the sanctuary of God!” The disciples were surprised at his statement. But Jesus replied again and said, “Children, how hard it is to enter into the sanctuary of God! It is easier for a camel to go through the eye of a needle than for a materialistic person to enter the sanctuary of God.” They were greatly astonished, and said to each other, “Who then can be saved?” But he replied, “With humans, it’s impossible. But not with God: Because with God, everything is possible.”

Mark 18:20 You know the commandments: Don’t commit adultery, don’t murder, don’t steal, don’t lie, respect your father and mother.” The man replied, “I’ve kept all these things since I was

Young.” When Jesus heard this, he said to him, “There is still one thing you lack: Sell everything you possess and distribute it to the poor and you will have your treasure in the spiritual realm – then return and follow me.” But when he heard this he became disappointed, because he was very wealthy. Then Jesus looked at him and said, “How hard it is for those who are materialistic to enter the sanctuary of God! It is easier for a camel to enter through the eye of a needle than for the materialistic person to enter the sanctuary of God. Those who heard this said, “Then who can be saved?” But Jesus replied, “What is impossible for people is possible with God.” Peter said, “But we’ve left our homes to follow you.” Then he told them, “Truly I tell you, no one who has left home, wife, brothers, parents or children for the sake of the sanctuary of God – will not fail to receive many times as much – whether in this lifetime or in the eternal lifetime to come.

Luke 13:23 Someone asked him, “Teacher, will just a few be saved?” He replied: “Strive to enter through the narrow door – because I tell you, many seek entrance and will not be able. When the Head of the house gets up and shuts the door and you have to stand outside and knock on the door, saying, ‘Sir, open up to us,’ then He will reply and tell you, ‘I don’t know where you are from.’ Then you’ll say, ‘We ate and drank in Your presence, and You taught us extensively.’ Then He will say, ‘I tell you, I don’t know where you are from. Get away from Me – all you workers of Unrighteousness!’ In that place there will be weeping and suffering. Then you’ll know Abraham, Isaac and Jacob, and every prophet, are within God’s sanctuary – yourselves having been thrown out.” Then they will come from the East, West, North and South to sit at the table of the sanctuary of God. Look, those who are last will be first and those who are first will be last.”

John 10:1 “Very truly, I say to you, one who does not enter through the gateway into the fold of sheep, but climbs over some other way, is a thief and a robber. But one who enters through the gateway is a shepherd of the sheep. To him, the doorkeeper opens, and the sheep hear his voice and he calls the sheep by name and leads them out. When he leads his own out, he goes ahead of them, and the sheep follow him because they know his voice. They will never follow a stranger. Rather, they will flee from him because they do not know the stranger’s voice.” Jesus told them this analogy, but they didn’t understand what he was saying. Thus Jesus said to them again, “Very truly, I say to you, I am the gateway for the sheep. **All who are appearing here before me are thieves and robbers, but the sheep do not hear them.** I am the gateway. If one enters through me, he will be saved, and will come in and go out to find pasture. The thief comes only to steal and kill and destroy; I have come in order to give them life, so they will have it abundantly. I am the genuine shepherd, and **the genuine shepherd commits his life for the sake of his sheep.** One who is a hired hand and not a shepherd – who is not the owner of the sheep – sees the wolf coming and leaves the sheep and flees. The wolf will then snatch them and scatter them. He flees because he is a hired hand and doesn’t care about the sheep. I am the genuine shepherd and I know my own and my own know me –just as the Creator knows me and I know the Creator – I commit my life to the sheep. **I have other sheep that are not of this fold. I must lead them as well.** They will hear my voice and they will become **one flock** with one shepherd. **For this reason the Creator loves me, because I commit my life in order to**

reclaim my life. No one takes it from me, but I commit my life on my own. I choose to commit my life and thus choose to reclaim my life. I have received this instruction from my LORD."

John 14:1 "Don't let your hearts be troubled; trust in God, and trust also in me. **My LORD's dwelling place has many regions** – if there weren't I would have told you, because I depart to prepare you

for that place. And if I depart and prepare you for that place, I will stay with you and guide you myself so that you may be there with me. And you will know the path to where I am going."

Thomas said to him, "Master, we do not know where you are going – how will we know the path?" Jesus said to him, "I am the path, the truth and the life: None of you will come before the Creator except through me. If you knew me, you would know my LORD also; henceforth you will know Him and will perceive Him." (The path, the narrow gate, the eye of the needle. The Kutasta Chaitanya)

Why do you call me good? None is good except God. God, the good that hath no other, indivisible, is true good. For in objective perception, dualistic perception, good infers bad, bad infers good, ever compare and contrast push and pull; But God, omnipresent, omnipotent, omniscient, the presence of the Kingdom of Heaven within thy heart, is the Good. All else, Other, is Bad.

For there is no other, thus there is no bad. Just as Christ says why call ye me good? For by the grace of God I am what I am; This human body, Jesus, this circumstantial life I am guided to live, this is not of his own accord, or that of man. Nay, tis that of the Father, of the Good, and all other is bad. For bad in this instance is simply to forget Good. For ye are the good forgotten in the objective comparison of an ideal of good and bad. Good is this, bad is that, and yet; If the good of all men, Christ, calleth not himself good, what does this say of the simple perception of Good and bad?

Eternity is not an objective relativity that thought can comprehend. If eternity is good and temporality is bad, then the things of objective reality are all aspects of good. Yet while attaching cognition to veritable aspects, relative unto one another, the Good that is all the One happening, omnipresent, omniscient, omnipotent, is then veiled in it's own good vs bad perception the human attaches themselves unto. Attraction and repulsion, spirit and matter, man and God, right and wrong, how can they be good or bad, when tis all but the grace of God? The happening of the polar opposites, the relation, the presence, LOVE, the communion, unseen, yet the constance by which the opposites may oppose one another, tis the good that hath no other.

The child, free of the thought of good or bad, right or wrong, is the pure surrendered acceptance of God. There is no judgment of their objective perception of self, just pure true presence of being. Truly surrendered unto the will of God, the child is the nature of faith. Their space, place in time, circumstances, etc are as they are, for they can be no other. And so the child is not other, but fully whole heartedly themselves. Is there good or bad in this child that hasn't been

domesticated to think along the lines of separation, comparison and contrast, etc? Or even an animal out of a litter, already innate with their own individualized qualities distinguishing them from the other animals from the litter; is this animal innately good or bad based upon their actions? For the animal simply does as they are called/ driven/ instinctively moved to do. Is this a bad animal, good animal, or is this an animal of God, how, who, what they are? And what are you human?

The young man, who observed all the commandments throughout his life, still yearns for more. Here Jesus offers him all he can ever want, but we see the attachment, inability to let go, for rather than offering all unto the poor and following Jesus, the man became sad. For the commandments are unto the adult, the learned, the prideful, that they may honor actions of righteousness, but to truly come unto God/ the Kingdom of Heaven/ surrendering unto the will of the Father, the pride and honor of the commandments following must be given. For the commandments are unto Man, but true surrender, faith, acceptance, this is unto God. "Those who try to gain their own life will lose it; but those who lose their life for my sake will gain it"

As if this life ye are living is your own? As if you beat your own heart, breathe thine own breath, intuit thine own epiphanies; Choose to be born into this body, personality, space and place in time, family, circumstances. Oh adult, now that ye can compartmentalize, rationalize, think the way ye have been domesticated to do so, think ye more than the child ye once were free of this prideful thought? Habituated in action, defined in conception, Judge of thyself and others based on thine own harbored, hoarded, attached resurgence of thought patterns, processes, and actions, why do ye confine this ye are unto a concept, relativity, conformity, when ye are not a this at all! For ye are the One by which this is even ascertained; the One whereby "this" is ever homeostasis, ever being, ever balanced.

(Instructions to commit his life? Yet above "He" supposedly states he does this on his own volition, yet the Lord has given him instruction. "He" also says; I have other flocks as well. They will all become One flock. "He" also says all who appear before me are thieves and robbers (must be a reference to the High Jewish that he is conversing with....or not, for this gospel of John depicts and reveals a whole different dichotomy of Jesus)

Where is this narrow gate and how do we find it? Is this a place, a belief, a teaching? What if this narrow gate is not a place subject to space and time. Not a thing that coincides with the world of transitory finite things of the waking state of conception, but rather the infinite permeating all the finite, time, and space. To think of the infinite in comparison to the finite makes it seem huge, like that of the wide gate, yet the eternal life force, vibration, energy, light giving to the manifestation of all things, not subject to time, space, and the world of things, is the narrow gate. "Darkness comprehendeth not light and light comprehendeth not darkness"

This narrow gate is not created by the man of the world, but is created for the man of the world. The man of the world looks outward, seeking and seeking for that which is hidden within all that is being sought. Hidden in the thought, comprehension, the things of reason, in the

things of things is where this narrow gate can be found. Masked by form, differentiation, objectification is the humility of the Infinite. O human, the one doing the seeking, searching and searching for purpose, reason, meaning, are ye not searching in the wrong direction? The wide gate is that of the continual ever changing reflection of the eternal unchanged indivisible substance of light.

"We look not at that which is seen, but at the things which are unseen, for the things which are seen are temporal, but the things which are unseen are eternal"

The narrow gate is the gate of eternity, of eternal life that knows no death. The world of matter, this body, the words and descriptions of man's creation, can not know the infinity that giveth the vibratory matter to be. The life of the man, the soul/ spirit, is the infinity that giveth the vibratory matter to be, giveth animation, being, consciousness/ awareness and so this narrow gate is the gate of YOU that is not subject to you!

O human, can you see sight itself? Nay, but only the things of sight. But human, don't you see by sight? So rather than consuming thyself with the things of sight, why not be consumed in the seeing of sight? For you, oh being called human, are the one that sees. Not by the body of eyes, but by the power powering the body of eyes, giving sight to the seeing.

And this soul, this spirit/ being is the narrow gate. The gate is not perceived with the senses, for the gate liveth before/ within/ hidden in perception itself. And you human, are this! In stillness, silence, peace, Love, Joy, permeating all the time and space of things, permeating all the things of time and space, and housing all time and space and things of permeating, is where the unseen narrow gate may be found. "Be still and know that I am God"

Why would it be difficult for the rich many to enter into the Kingdom of Heaven? Attachment unto the world, unto the things of Man, the spirit/ soul of the man is not free and clear. For that which is indivisible, pure union, inseparable is convoluted with separation. The riches of the world mean nothing unto the eternal richness of heaven, and so the same the eternal richness of heaven means nothing unto the temporal riches of the world. Unto the temporal riches of pride, ego, societal standing, the Kingdom of Heaven is not a that to be compared, contrasted. For this is not of the world, but the world is of the Kingdom of Heaven. This is how the child is the nature of the Kingdom of Heaven, in the world, but not consumed, hindered, deluded by the world.

The wealth of the world cannot enter into the Kingdom of Heaven. For a camel hath not attachment unto the world, and without the baggage of the world, the camel may enter through the eye of a needle; however, for a wealthy person to enter into the realm of God, all that makes them wealthy must be left behind. And so that which makes the person wealthy to the world is not that of the wealth of God; For the wealth of God is the unseen Love, peace, content, whole, free. That which does not come from the world, but that which the world rests upon, dances within.

Rich Man and Lazarus

- **References:** Luke 16:19-31
- **Audience:**  Pharisees  Masses
- **Cross-Themes:** [Wealth & Detachment], [Judgment & Accountability]
- **Context:** Contrast between earthly luxury and eternal justice.

Luke 16:19 Now there was a rich man and he always dressed in purple and fine linen. He joyously lived in splendor each day. Then a poor man named Lazarus was laid at his gate covered with sores. He yearned to be fed with crumbs that fell from the rich man's table. Yes, even the dogs came up and licked his sores. Then the poor man died and was carried by angels to Abraham's bosom. The rich man also died and was buried. In Hades, he lifted his eyes from his torment and saw Abraham from a distance, and Lazarus in his bosom. So he cried out, 'Master Abraham, have mercy on me and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue. Because I am in agony within this fire.' But Abraham replied, 'Child, remember that during your lifetime you received your good things just as Lazarus received bad things. But now he is comfortable here and you are in agony.' Besides all this, there is a great crevasse in place so those who want to come from here to where you are will not be able to, and so no one may cross over from there to us.' Then he replied, 'Then I beg you, master, that you send him to my father's house –because I have five brothers – and warn them so they won't also end up in this place of agony.' Yet Abraham replied, 'They have Moses and the Prophets. Let them hear them.' Then he said, 'That won't work, master Abraham. But if someone reaches them from the dead they could have a change of heart.' But he replied, 'If they don't listen to Moses and the Prophets, they won't be persuaded – even if someone appears from the dead.'"

Treasures in Heaven

- **References:** Matthew 6:19-21 | Luke 12:16-22
- **Audience:**  Masses
- **Cross-Themes:** [Wealth & Detachment], [Faith & Growth]
- **Context:** Encouragement to seek eternal value.

Matthew 6:14 For if you forgive others for their offenses, your spiritual LORD will also forgive you. But if you don't forgive the offenses of others, neither will your LORD forgive your offenses. Furthermore, when you fast, don't be like the hypocrites who distort their faces so others will know they are fasting. Truly I say to you, they have already collected their reward. But you, when you fast, rub oil on your head and wash your face, so that you do not appear to others as fasting, but only to your LORD who is in hiding – and your LORD who sees what is hidden shall reward you openly. Don't store up treasures on earth, where moths and rust will ruin, and where thieves break in and steal. But store up treasures in the spiritual realm, where neither moth nor rust will ruin, nor where thieves cannot break in and steal. For where your treasure is, your heart will also be.

What are these treasures spoken of? Are these things, possessions, material? The treasures are those of the unseen, non subject to the dualistic life and death, of the temporal nature of creation. The treasures spoken of are those of the action in truth, Shining the light of God, spreading the light of love, Instructing those that oppose themselves. These are not treasures subject to ownership, greed, or treasures to harbor or hoard, nay, they are treasures of love, of union, of attainment with the calling of thy truth, Attunement with the will giving your will to be.

So difficult it is to put into words that which gives the objectivity of this world of things, words, etc to be. To put into words, into terms of creation, that which gives creation to be, That is all creation, That medium which creation is within. How can one of creation define the one by which creation defines? How can the thoughts of reflection conceive the infinitude giving light to be reflected?

For where you treasure is, your heart will also be. Treasure is that which is dear to you, and what is dear to you, this is where your thought, attention, and heart are. If your treasure is that of things, material riches, then so will your heart be directed into the temporal nature of the material things. Where corruption, theft, and time weathers, the treasure will not last. Treasure of memory, thought, and attachment unto past ideals directs attention into the confines of the memory. The eternity of now is then subjected and directed into the confines of the limited capacity of the human memory, belief system, forgetting and drowning the infinite possibility of the pure creativity of life. Treasure that is of Love, of light, of union, not of things material, or things ideal, but in the being of now, of the non subjective/ objective relativity, but of the eternal, omnipresent, indivisible spirit of being, these treasures are these that are never tarnished, destroyed, or stolen. These are treasures of the soul, of the sanctuary of spirit, that are shared with the universal spirit of ONE.

Rich Man and His Manager

- **References:** Luke 16:1-12
- **Audience:** 🟡 Masses
- **Cross-Themes:** [Wealth & Detachment], [Faith & Growth]
- **Context:** Trust

Luke 16:1 Then he also said to his students, "There was a rich man whose manager had been accused of misusing his possessions. So he summoned him and asked him, 'What is this I hear about you? Give me an accounting of your management, because you are no longer the manager.' The manager thought, 'What do I do since my master is removing me from management? I am not strong enough to dig and I'm too ashamed to beg. I know what I can do so that when I am removed from management people will welcome me into their homes.' So he summoned each of his master's borrowers and asked the first, 'How much do you owe my master?' He replied, 'A hundred measures of oil.' So he told him, 'Take your bill, now sit down and write fifty.' Then he asked another, 'So how much do you owe?' He replied, 'One hundred

measures of wheat.' He told him, 'Take your bill and write eighty.' Then master praised the unrighteous manager because he acted shrewdly – because the people of this world are more shrewd with respect to each other compared to those subjects of the spiritual realm. So I tell you, make friends for yourselves with the wealth of this world so that when it runs out, you'll be welcomed into the eternal realm. One who is trustworthy with very small concerns can be trusted with much; and one who is deceitful with very small concerns will also be deceitful with much. Therefore, if you haven't been trustworthy in the use of worldly wealth, who will entrust the true riches to you? And if you haven't been trustworthy in the use of something belonging to another, who will give you something of your own?

Poor Widow's Offering

- **References:** | Mark 12:42 | Luke 21:1-4 |
- **Audience:**  Masses
- **Cross-Themes:** [Wealth & Detachment], [Faith & Growth]
- **Context:** Surrender

Mark 12:41 Then Jesus sat down in front of the temple offering coffers and saw how the crowd offered coins into the temple coffers. Some rich people offered large amounts. A poor widow approached and placed two small coins in – a very small amount of money. Then he called over his disciples and said to them, "Truly I tell you, this poor widow has offered more than all of those who made offerings to the coffers. Because they may have offered a lot – but she offered all that she had, and all she had to live on."

Luke 21:1 Then Jesus looked up and saw some wealthy people putting offerings into the Temple chests. He then saw a poor widow offered two small copper coins. He said, "Truly I tell you, this poor widow offered more than all of them. For they all made offerings out of their surplus. But from her poverty she offered everything she had to live on."

Thine offering is only relative to thine own self. Ye offer not for the sake of others, but for the sake of thine soul, thine communication with God. None knows the relevance of thine offering but you and God!

Spirit who gives Life

- **References:** John 6-60-66/ 7:28
- **Audience:**  Disciples
- **Cross-Themes:** [Wealth & Detachment], [Faith & Growth]
- **Context:** Surrender and acceptance

John 6:60 When many of his disciples heard this, they said, ‘This is a tough teaching – who can understand it?’ But Jesus, aware that his disciples grumbled at this, said to them, “Does this offend you? Then what if you see the Servant of Humanity ascend to where he was before? It is spirit that gives life; the physical body provides no benefit. The words I have spoken to you are spirit and life. Yet there are some of you who do not trust.” For Jesus knew from the beginning who did not believe, and who would turn him over to be persecuted. And he said, “For this reason I have taught you that no one can follow me unless they have been enabled by the Creator.” **As a result of this, many of his students left him and no longer followed him.**

John 7:28 Then Jesus spoke loudly from the temple, teaching and saying, **“You know me and know where I am from; but I am not here on my own authority, for He who sent me is real – He whom you do not know. I know Him because I am from Him and He sent me.”**

(unique unto John’s gospel. I, I, Me, Me, I am from him, inferring that you are not) Thus they sought to seize him but no one laid a hand on him because his time had not yet arrived. But many in the crowd trusted in him. They said, “Could the Anointed of God perform more signs than this man has?” The pharisees heard the crowd murmuring these things about him, and the chief priests and pharisees sent officers to seize him. Therefore Jesus said, **“For a little while longer I will be with you, then I go to Him who sent me. You will look for me and will not find me; and you cannot come where I will be.”** The Jewish officials then said to each other, “Where does this man intend to go that we cannot find him? He is not intending to go among the Greeks and teach the Greeks is he? What is he teaching about as he says, **“You will look for me and not find me and you cannot come where I will be”?** Now during the last day – the great festival day – Jesus stood and said loudly, **“If anyone is thirsty, let him come to me and drink.** One who trusts in me: As Scripture says, ‘From his innermost being will flow rivers of living water.’ And he was referring to the Holy Spirit, who would come forth for those who trusted in him. **For the Holy Spirit had not yet come forth because Jesus had not yet returned to the spiritual realm.**

(so the Holy Spirit, the animation of the material, came forth not yet? Interesting; Is this what Jesus said? The same Jesus that said the Kindgom of Heaven is within You, here, now, offering for thy receiving? Or tis but the addition of the authors of this gospel of John.... ? For he speaks not of himself in this way other than here in John, which is dated to 100 years Ad, which puts this around 40 years after john and jesus’s death,)

Section 6: ⚖️ Judgment and Accountability

- Vineyard Workers
- Talents / Minas
- Faithful and Wise Servant
- No Thanks for Doing What You Are Told
- Who appointed Me Judge?
- Testimony of Judgment
- Scripture

Vineyard Workers

- **References:** Matthew 20:1-16 | Matthew 21:28-44 | Luke 20:9-16
- **Audience:** 🟡 Masses 🟣 Pharisees
- **Cross-Themes:** [Judgment & Accountability], [Kingdom of Heaven]
- **Context:** Parable of divine justice and reversal.

Matthew 20:1 “For the sanctuary of the spiritual realm is like a householder who went out early in the morning to hire workers for his vineyard. And after he settled with the workers for a denarius a day, he sent them out to his vineyard. Then he went out at the third hour and saw others standing idle in the marketplace. Thus he said to them, ‘Come out to the vineyard and I will pay you whatever is fair.’ And so they departed. Again he went out at the sixth and ninth hours and did the same thing. And he went out at the eleventh hour and found others standing idle and said to them, ‘Why are you standing here idle all day?’ They answered him, ‘Because no one will hire us.’ He also said to them, ‘Come out to the vineyard and you will be paid whatever is fair.’ So when evening came, the master of the vineyard said to his assistant, ‘Call the workers and give them their wages, beginning from the last to the first.’ And every man who came out at the eleventh hour received a denarius. When the first came, they assumed they should receive more – yet every one of them also received a denarius. But when they had received their pay, they grumbled against the master of the house – saying, ‘These last have worked only one hour and you have paid them equally to us, while we have carried the load and the heat of the day.’ Yet he replied to one of them, saying, ‘Friend, I did nothing wrong – did you not agree with me for a denarius? Take what is yours and go your way – I will give to the last just as to you. Is it not right for me to do what I wish with my money? **Are you envious because I am generous?**’ Thus the last will be first and the first will be last.”

Matthew 21:28 But what do you think? A man had two sons, and he approached the first and said, ‘Son, go and work today in my vineyard.’ He answered, saying, ‘I won’t,’ but afterward the son changed his mind and went. And the man approached the second and said the same thing. And the son answered, saying, ‘I will,’ but didn’t go. Which of these two did what pleased his father?” They said to him, “The first.” Jesus replied, “Truly I tell you that the publicans and the prostitutes will achieve the sanctuary Of God before you. For John appeared to you in the path

of devotion and you did not believe him; but the publicans and prostitutes believed him. And you, after you saw this, did not have a change of heart – so that you might believe him.

Luke 20:9 Then he told the people the following analogy: “A man planted a vineyard and rented it out to some grape growers. Then he left on an extended journey. When the harvest came, he sent a servant to the grape growers so they would deliver to him some of the grape harvest. But the grape growers beat him and sent the servant away empty handed. Then he sent another servant and they beat him as well. They also treated him offensively and sent him away empty Handed. Then he proceeded to send a third, and they wounded him and threw him out. So the owner of the vineyard said, ‘What should I do now? I will send my beloved son. Perhaps they will respect him.’ When the grape growers saw him, they discussed among themselves, saying, ‘This is the heir. Let’s kill him so the inheritance will be ours.’ So they threw him out of the vineyard and killed him. What will the owner of the vineyard do to them? He will come and destroy those grape growers and give the vineyard to others.” When the people heard this, they said, “May this never come to pass!”

“By the grace of God I am what I am, and I labored more abundantly than they all, yet not I, but the grace of God which was with me” Thinketh that the grace of God is a contingency of thine labor? Whereby ye are obligated to be first unto God based on thy life circumstance, thy labor, thy calling; before the other individuated being who labors in another way? When tis the Grace of God whereby labor is labored, you are you. First or last is of this world, of time and space. Spirit, eternity, Heaven is indivisible Union, whereby the individuated attributes of it’s own self are inseparable. The delusion and confusion of separation embodied in this world does not attach greatness or worseness unto the soul, for tis the eternal spirit expressed as individuation. For thy awareness, consciousness to be consumed in the variation of first and last is to forego thy true nature of indivisibility, eternity, the child of God ye are. And as this child of God, ye are not first nor last, for ye are the unconditional love of God!

The first or the second son: the one who had a change of heart or the one who integrally stated yet did not do, which is first? This is not answered, for there is no first and last in the kingdom of heaven. Those who are last in the world, are first in the kingdom of heaven. Yet to be last, this is not of the world. For the humility of god is not of this world, for the world, comparison, contrast, first last, this rests upon god; Upon the kingdom of heaven. Publicans and prostitutes are such by their circumstantial space and place, yet, after hearing John, they had a change of heart. Thinketh thou the politician or prostitute chose the circumstantial life by which they are called such? And regardless of what others call them, call you, none knows thy heart but god!

A change of heart, what is this? Is this a change of belief, rationality, comprehension? For one to hear, they must listen. To listen, one must humble themselves unto hearing. This is not relative unto thy status, this is only relative to the open heart of hearing. A mind of reason, logic, walls and corridors, does it truly hear? Sure, it accepts what is relative unto it’s conception, yet the pure clear mind/ heart receives all sound unconditionally. There is no

judgment in the still mind free of rational, logical comprehension, like that of a child; just pure compassion, acceptance, and surrender.

Talents / Minas

- **References:** Matthew 25:14-36 | Luke 19:11-28
- **Audience:**  Disciples
- **Cross-Themes:** [Judgment & Accountability], [Humility & Service]
- **Context:** Stewardship and reward for faithfulness.

Matthew 25:14 For it is like a man who is about to go on a journey abroad and called his servants and gave his belongings to them. And to one he gave five talents, to another two and to another one – **to each man according to his own ability** – and then immediately left on his journey. Then the one who received the five talents went out and banked them, earning another five talents. And the same with the one who had two – he also earned another two. But the one who had received one went out and dug a hole in the ground and hid his master's money. After some time the master of those servants returned and settled with them. And the one who received five talents said, 'Master, you gave me five talents and look, I have earned another five talents more.' His master said to him, 'Well done, you are a devoted and trustworthy servant – you have proved to be trustworthy with just a few things. I will put you in charge of many things – now share in the happiness of your master.' The one who received two talents approached and said,

'Master, you gave me two talents, and look, I have earned another two talents more.' His master said to him, 'Well done, devoted and trustworthy servant – you have been trustworthy with just a few things. I will put you in charge of many things – now share in the happiness of your master.' Then the one who was given the one talent came and said, 'Master, I knew that you are a hard man, reaping where you have not sown and harvesting where you have not planted: And I was afraid, so I went and hid your talent in the ground – so that you would have what is yours. His master replied and said to him, 'Wicked and lazy servant – you knew that I reap where I don't sow, and harvest where I have not planted: You should therefore have placed my money with the bankers and then when I returned I should have received the principal together with the interest. So take the talent from him and give it to the one with ten talents. Because to every one who holds fast, more will be given, and will have abundance – but for the one who does not hold fast, even what he does have will be taken away. So cast the unprofitable servant into the darkness – where there will be weeping and suffering.' But when the Servant of Humanity shall appear with His majesty – and all the holy angels with him – he will be sitting upon a throne of His majesty, and before him will be gathered all the people, and he will separate one from the other just as a shepherd divides his sheep from the goats. And he shall place the sheep on his right side, and the goats on his left. Then the prince will say to them on his right side, 'Come, you blessed by my LORD – take your inheritance, the sanctuary prepared for you from the beginning of creation. For I was hungry and you gave me food; I was thirsty and you gave me something to drink; I was a stranger and you took me in: I was naked – and you clothed me; I was ill and you visited me; I was in prison and you came to me.'

Luke 19:11 As they were listening to this, Jesus continued by telling them an analogy – because he was nearing Jerusalem and they assumed the sanctuary of God was going to suddenly appear. So he told them, “A nobleman traveled to a distant country to receive the position of king and then returned. Then he summoned ten of his servants and gave them ten Minas and told them, ‘Carry on business with this until I return.’ But his subjects detested him and sent a delegation after him to say, ‘We don’t want this man to govern us.’ When he returned after becoming a ruler, he wanted to know what business they had done, so he summoned those servants who had been given the money. The first one approached and said, ‘Master, your mina has gained ten more minas.’ He said to him, ‘Well done good servant. Because you have been trustworthy with a very small thing, you will be in charge over ten cities.’ The second servant approached and said, ‘Master, your mina has gained five more minas.’ Then he also said to him, ‘You will be in charge of five cities.’ Another approached and said, ‘Master, here is your mina, which I kept secure in a cloth. I was afraid of you because you are a rigorous man. You take what you don’t give and reap what you don’t sow.’ He replied, ‘Worthless servant – by your own words will I judge you. You knew I was a rigorous man, taking what I don’t give and reaping what I don’t sow. Why then didn’t you put my money in the bank so when I came home I could have collected it with interest?’ Then he told those who stood by, ‘Take the mina away from him and give it to the one who earned the ten minas.’ But they said to him, ‘Master, he already has ten minas!’ The master replied, ‘I tell you, anyone who has, more will be given, but for one who doesn’t have, what he has will be taken away. And those opponents of mine who didn’t want me to have authority, bring them here and slay them in front of me.’” Once he said this, he left and continued heading up to Jerusalem.

Ye are offered the talents ye are offered in this life. To harbor, hoard, conceal and attach thyself to the talent, what growth and furthering/ use/ of the talent does one offer? For by fear do they justify digging a hole and hiding the talent from all else, yet here we see Jesus speaking of wickedness and laziness. Thinking they are doing this for the LORD/ Master, yet were they given their talent as an object of ownership, or as a tool to serve the LORD?

What else can ye do but that which is within thine capacity to do? And what one is able to do, may not be what another is able to do, just as what one embodied soul is offered in their circumstantial space and place in time is not what thine embodiment of soul is offered. For each have their own genetic trait, circumstantial conditions, the vocation where which they are called. Those that are shadowed by fear hide their talents away from the ones of God, whereby the ones who are given and use the talents for their LORD, they are given more. The one who hid their offering in fear, are taken from. Thinketh thee God offers life unto his beloved child, that the child hides their head in a hole in fear? Fearing the God that is the offering by which the servant is to serve, the servant does not serve.

The imposition of man upon God imposes fear, as if God is a fickle human being akin to their own fickle self. Projecting their own traits of human unto God, the human fears their own self, nature, the offering they are offered. Thinketh thee to be offered the life of thine own self only

to hide, conserve, and own the light of God ye are? As if thine self is greater than the Kingdom of Heaven living within all beings, ye bury that which is to shine unto the world. Shine oh child the offering of thine talents for God! The talents are not thine, for ye did not choose them, they are Gods. Offer thy fruits unto God, for the talents/ offering used to generate the fruits are but the gifts of God.

Why else would God give thee the being of thee? To hide, shame, confine, or to offer the being of God unto all the beings of God? Offer God oh beloved embodiment of God.

Faithful and Wise Servant

- **References:** Matthew 24:46-51
- **Audience:**  Disciples
- **Cross-Themes:** [Judgment & Accountability], [End Times & Watchfulness]
- **Context:** Warning against spiritual negligence.

Matthew 24:45 Who then is the faithful and wise servant that his master has made the manager over his household to give them food at the right time? Blessed is that servant, whom when his master comes, shall find him so doing. Truly I say to you, that he shall make him the master over all of his goods. But if a wicked servant should say within himself, 'My master has been delayed' and begins to whip his fellow servants and eats and drinks with the drunkards – the master of that servant will come at a time when he expects him not, and at an hour he was not expecting and will cut him down and assign him a place with the hypocrites – and there will be weeping and suffering."

We look not at the things which are seen, for the things which are seen are temporal. We look at the things which are not seen, for the things which are not seen are eternal! Ye cannot see sight, nor can ye see thine soul, spirit, or thine presence. Ye cannot see behind the eyes, or the thoughts in another's mind. However all that you do see reveals the unseen, the unknown. Just as quantum mechanics reveals itself objectively for the knowing, the quantum realm/ unseen infinite potential does not abide within the objective realm. To deny the evidence of Nature, of thine own self, is to stray, deny, and hide from the commandments provided you to be you. To do as you are called to do, to be you as truth calls you to be, to listen to the commandments of thine heart, ye will be present and ready for the flood of Christ in thine Soul.

In thy patience possess the your soul!

No Thanks for Doing What You Are Told

- **References:** Luke 17:7
- **Audience:**  Disciples
- **Cross-Themes:** Pride and Self Glorification

- **Context:** I can of mine own self do nothing;

Luke 17:7 Which of you, if you had a servant plowing or tending sheep coming out of the field, would tell him to immediately sit down at the table? Instead, you'd tell him, 'Prepare something for me. I will be dining. And be prepared to serve me up so I can eat and drink – and after this, you can eat and drink.' Does that servant receive any thanks for doing what has been ordered? I think not. Similarly, as you are doing these things that are instructed, you should be saying, 'We are unworthy servants. We have only done what we were supposed to do.'

Who appointed me Judge?

- **References:** Luke 12:13
- **Audience:**  Disciples
- **Cross-Themes:** Judgment and Greed
- **Context:** God is Judge

Luke 12:13 Someone in the crowd said to him, "Teacher, tell my brother to share the family inheritance with me." Yet he said to him, "Man, who appointed me as judge or arbitrator over you?" Then he told them, "Be careful and be on guard against every form of greed. Even if one has an abundance, life doesn't consist of possessions."

Testimony of Judgment

- **References:** John 8:12-19
- **Audience:**  Disciples  Masses  Pharisees
- **Cross-Themes:** Judgment and Greed
- **Context:** God is Judge

John 8:12 Then Jesus spoke again to the people, saying, "I am the light of the world. One who follows me will never walk in darkness, but will have the light of life." Then the pharisees said to him, "**You are testifying about yourself; your testimony is not valid.**" Jesus replied, "Even if I testify about myself, my testimony is valid, for I know where I come from and where I am going. But you do not know where I come from or where I am going. You judge according to the physical body; while I am not judging anyone. But even if I were to judge, my judgment would be valid, for I am not alone. I stand with the Creator, who sent me. Even in your law it was written that the testimony of two men creates validity. I am one who testifies about myself; and the Creator who sent me testifies about me." Then they asked him, "Where is your Creator?" Jesus replied, "You do not know me or my LORD. If you knew me, you would know my LORD as well."

Scripture

- **References:** Luke 16:16
- **Audience:**  Disciples  Masses  Pharisees
- **Cross-Themes:** Fulfillment of Scripture
- **Context:** That which is said is manifest

Luke 16:16 The Scripture and the Prophets came before John. From these, the Gospel of the sanctuary of God has been preached. And everyone has pressed towards this. For it would be easier for heaven and earth to pass away than for one stroke of the Scripture to fail.

Section 7: Love and Compassion

- Good Samaritan
- Martha and Mary
- Woman's Pain in Labor and Joy of Birth
- Love Each other

Good Samaritan

- **References:** Luke 10:29-37
- **Audience:**  Masses  Pharisees
- **Cross-Themes:** [Love & Compassion], [Judgment & Accountability]
- **Context:** Response to "Who is my neighbor?"

Luke 10:29 But wanting to show his righteousness, he asked Jesus, "And who is my neighbor?" Jesus replied, "A person was walking down from Jerusalem to Jericho and was assailed by robbers. They stripped him and beat him and ran off, leaving him half dead. Then by chance a priest was walking on that road and when he saw him, he crossed to the other side and passed by. Similarly, a Levite approached and saw him and also crossed to the other side and passed by. But a Samaritan who was traveling came upon him and when he saw him, he felt compassion. Then he approached him and bandaged his wounds and poured oil and wine on them. He then mounted him upon his own mule and brought him to an inn and cared for him. The next day he took out two denarii and gave them to the innkeeper and told him, 'Take care of him and whatever more you spend I will repay you when I return.' Which of these three do you think proved to be a neighbor to the man who was attacked by robbers?" The man replied, "The one who showed mercy towards him." Then Jesus told him, "Go and do the same."

Martha and Mary

- **References:** Luke 10:38-42
- **Audience:**  Individuals
- **Cross-Themes:** [Love & Compassion], [Faith & Growth]

- **Context:** service of devotion.

Luke 10:38 Later as they were traveling, he entered a village and a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Master's feet listening to his teachings. But Martha was distracted by all her preparations. She approached him and said, "Master, don't you care that my sister has left me to do all the serving alone? So tell her to help

Me." Then the Master replied, "Martha, Martha, you are anxious and bothered about so many things. Yet only one thing is necessary. Mary has made an excellent choice, which will never be taken from her."

John 11:1 There was a certain man who was ill, named Lazarus of Bethany – the brother of Mary and her sister Martha. This was the Mary who smeared the Master with ointment, and wiped his feet with her hair, whose brother Lazarus was ill. Thus his sisters sent a message to him, saying, "Master, please know that one whom you love has fallen ill." Yet when Jesus heard this, he said, "**This sickness will not cause death, but will serve to glorify God, and thereby glorify the Representative of God.**" And Jesus loved Martha and her sister and Lazarus. After hearing of the illness, he remained two more days in the place he was staying.

Woman's Pain in Labor and Joy of Birth

- **References:** John 16:20
- **Audience:**  Individuals
- **Cross-Themes:** [Love & Compassion], [Faith & Growth]
- **Context:** Rejoicing and Grieving

John 16:20 Very truly, I say to you, that you will weep and lament, but the world will rejoice while you grieve – but your grief will become joy. When a woman is in labor she is in pain because her time has come. But when she delivers the child, she no longer recalls the anguish because the child is born into the world. And you now will have grief, but I will see you again, and your heart will rejoice and no one can take your joy from you. And on that day you will ask me nothing. Very truly, I say to you, whatever you shall ask the Creator in my name, He will give it to you. Up till now you have asked nothing in my name: Ask and you shall receive, so your joy may be complete.

Love Eachother

- **References:** John 13:35/ 15:9-
- **Audience:**  Individuals,  Disciples
- **Cross-Themes:** [Love & Compassion], [Faith & Growth]
- **Context:** The Power of Love; Final Instruction

John 13:31 Then, after he had left, Jesus said, “Now the Servant of Humanity will be glorified, and God will be glorified by him. Since God is glorified by him, God will also honor him with Himself – truly glorifying him. My children, I will be with you only for a while longer. You will seek me and as I told the Jewish officials, now I say to you, **‘Where I will depart to, you cannot come.’ I give you a new instruction – that you love one another: Just as I have loved you, you must also love each other. From this everyone will understand that you are my followers – if you love each other.**” Simon Peter then asked, “Master, where are you departing to?” Jesus responded, “Where I depart to, you cannot accompany me now; but you will join me later.” Peter said to him, “Master, why can I not accompany you right now? I will give my life for you!” Jesus replied, “Will you really give your life for me? Very truly, I say to you, **no rooster will crow until you have denied me three times.**”

John 15:9 Just as the Creator has loved me, so have I loved you: Remain within my love. If you follow my instructions, you will remain within my love; just as I have followed my LORD’s instructions and remain within His love. These things I have said to you so my joy will be within you, and your joy may be complete. This is my instruction: Love each other just as I have loved you. There is no greater love than this: That one gives his life for his friends. You are my friends and if you do what I instruct you, I no longer call you servants, for the servant knows not what his master is doing. Rather, I call you friends, for everything I have heard from my LORD I have made known to you. **You did not choose me but I chose you and set you up so you would go and bear fruit, and your fruit would keep, so that whatever you ask of the Creator in my name He may give you.** This I instruct you: That you love each other. If the material world hates you, you know it has hated me before you. **If you were of the material world, the material world would love its own. But because you are not of the material world – because I chose you from the material world – because of this the material world hates you.** Recall the teaching I told you, that a slave is not greater than his master. If they persecuted me, they will also persecute you. If they kept my teaching they will keep yours as well. But they will do all these things to you in my name – because they don’t know Him who sent me. If I had not appeared and spoke to them they would not have offenses. But now they have no excuse for their offenses. **One who hates me also hates my LORD.** If I had not done among them the deeds no one else did, they would not have offenses. But now they have seen them and hate both me and my LORD. **15:25 But their actions confirm the Teachings written in the Scripture – ‘they hated me without a cause.’** When the Counselor comes – whom I will summon to you from the Creator – this is the Spirit of Truth who expands from the Creator – He will testify for me. And you will testify also, because you have been with me from the beginning.”

Section 8 🔥 Faith in Action

- Lamp of the Body
- Vision Is the Lamp
- Food You Know Not

Lamp of the Body

- **References:** Matthew 6:22-23 | Luke 11:33 | Mark 4:21
- **Audience:** 🟡 Masses
- **Cross-Themes:** [Faith in Action], [Spiritual Realm]
- **Context:** Vision of spiritual clarity.

Matthew 6:22 Vision is the lamp of the body. So if your vision is clear, your whole body will be full of light. But if your vision is poor, your whole body will be full of darkness. Therefore if the light within you has gone out – how great is that darkness!

Clear vision is one pointed vision, seeing sight itself, Unclouded by obscurities of delusion, reflections of thought, refractions of desire, clear vision is sight itself. Light is the clarity by which sight is seen, and to see the light of all that is, is to unite sight with the seer of the scene. Ye are the light ye are seeing inseparable, and so your body is the clear vision of light itself. “Those with eyes to see, let them see”

Luke 11:33 No one lights a lamp and hides it in a basement or under a basket – rather, on a lamp stand so those who come in may see the light. Vision is the lamp of the body. When your vision is clear, your entire body is also full of light. But when it is poor, your body is also full of darkness. So watch out that the light within you is not darkness. Thus if your whole body is full of light, with no dark areas, it will be as full of light as when a lamp illuminates you with its rays.”

Mark 4:21 Then he said to them, “Should a candle be put under a bushel or under a bed? And not set upon a candlestick? Because there is nothing concealed that will not become apparent – nor was anything kept secret that won’t come out. Anyone who has ears to hear with should listen.”

As the dance of time continues, human intelligence and understanding of our environment and ourselves continues to progress. A century ago, reality would be comprehended and expressed differently than today with the progression of scientific understanding. And the same will be said of this day and age a century from now. What of 12,000 years prehistory that our modern comprehension knows not nor 12,000 years post now? “All will be known”.

From the saints, sages, and beings throughout history blessed with the calling and karmic path of union, have said the same saying. All in their own language and relative comprehension/ expression, they all say the same thing! For there is one truth, which transcends all time, comprehension, and understanding. This is the expression of being

itself, which knows no other, for within her is all things and in all things are her. The one indivisible substance of all that is is unaffected by the creation of change, non subject to objective variation, for there is no other, no comparison, contrast, no relativity. Just as the eternal moment of now, presence, unaffected by its creation of past recollection and attachment, and a non manifested future to come, none exists other than the indivisible moment of eternity from which all springs forth.

Science has found all in the universe, in creation, to be manifestations of light/ energy/ vibration. And so, why is it we don't see all as light? As a baby, living purely with the ebbs and tides of life, there are no filters by which we see through. We see all as it is, free of judgment ,assumption, preconception. Yet, looking back in memory, did we see all as light? As all is but manifestation of light vibration, we only see the variation and not the static light that giveth to the vibration and houses the vibration. We see the whats and things in sight rather than sight itself. For light itself is light. The universal will is light. Our independent will, is a thing of light and so we only see things (variations and fluctuations of light) rather than light/ sight itself. When thy vision is clear, when ye see here/ now in the presence of being, Then there is only light. And in the grasping mind of thing, of relativity, measure and weight, It cannot comprehend only light. "Light comprehendeth not darkness and darkness comprehendeth not light". Objective perception only perceives objects, while perception only perceives. Without the creation of man, The definition, addition, objectification atop the light of creation is consumed in light, for it is only by light! "ye cannot add one cubit unto God?"

If the light without you has gone out, How great is the darkness? To live in delusion, forgotten of what you are, Consumed in the thoughts, beliefs, and confines of darkness of what you are rather than being what you are, a being of light directed and construed by delusion, Then how great is the darkness? What good is this body of light deemed a delusive separate thing no longer able to be a vehicle of light? As what is cannot be other than what it is, so the body is shed, soul cleansed in the fires of hell, and the light of God by which ye are is freed to manifest as the light of being will be!

Food you know not

- **References:** Matthew 15:10 | Luke 12:22| John 4:30-38 | Mark 7:14
- **Audience:** 🟠 Masses
- **Cross-Themes:** [Faith in Action], [Spiritual Realm]
- **Context:** Cleanliness of what comes out of the mouth

Matthew 15:10 And he called out to the crowd, saying to them, "Hear and understand: It is not what goes into the mouth that makes a person unclean, but what comes out of the mouth – this is what makes a person unclean." Then his disciples approached him and said, "Did you know that the pharisees were offended after they heard this teaching?" Then he answered and said, "Any plant that my spiritual LORD did not plant will be uprooted. Disregard them – they are blind leaders of the blind. When the blind lead the blind, they will both fall into a ditch. Then Peter

replied, asking, "Please explain this analogy." And Jesus said, "Do you also not understand? Don't you understand that whatever enters the mouth goes into the belly and is evacuated into the latrine? But those things that come out of the mouth arise from the heart – and thus they make a person unclean. Because out of the heart come wicked thoughts, murders, adulteries, fornications, thefts, lies and slanders. These make a person unclean – but to eat with unwashed hands does not make a person unclean."

Luke 12:22 Thus he explained to his students, "For this reason I tell you, don't worry about yourself – or about your body: What you will eat or what you will wear. Because the soul is greater than food just as the body is greater than clothing. Consider the ravens: For they neither sow nor reap – they have no storage or barn – and yet God feeds them. You are much more valuable than birds.

John 4:30 They came out of the town and traveled to him. Meanwhile his disciples urged him, saying, "Rabbi, please eat." But he told them, "I have food to eat that you do not know." Thus his disciples were saying amongst themselves, "No one brought him anything to eat?" Jesus said to them, "My food is to do what pleases Him who sent me and to complete His work. Do you not have a saying, 'There are yet four months, and then comes the harvest?' Behold, I say to you, lift up your eyes and look upon the fields that are brilliant for harvest. Already one who reaps receives wages and gathers fruit for eternal life; so that he who sows and he who reaps may rejoice together. For in this case the saying is true, 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored and you have come from their labor."

Mark 7:14 After he called the crowd of people towards him, he said to them, "Listen to me each one of you – and understand –there is nothing outside of a person that enters in that will defile them – but the things that come out of a person – these are the things that will defile that person."

What comes into the mouth may not be a choice of the person, as food, words, indoctrination may be circumstantial. The person transmutes food into life force, words into comprehension and understanding, and indoctrination into action, however what cometh out of the person's mouth; this is choice. This is an offering unto the beloved recipient.

And what do you share? Do you share words of man, or do you share love of God by words?

If ye don't know thine own heart, speak from the Kingdom of Heaven, what is it you share?

Unknowingly, fully believingly, ye may offer objective rationality to others, but that is of man.

Giving permanence unto the temporary, honoring division by means of the undivided self, Father forgive them for they know not what they do!

Out of the heart cometh the things that make a person unclean, for this willing, feeling, expression of heart out of the mouth in words, through limbs in action, are what are transmitted unto another. The other receives and is affected by the cleanliness of expression, and so the

offering unto another is thine true cleanliness. Love God with all thy heart/ Love others as thyself. If thine eye offends you, pluck it out. Judge not lest ye be judged.

Each individualized person is the experience of the One space, place, body, personality, family, and circumstantial movement of their own perception. This is not your perception, regardless of the relation, communication, and interpretation. Ye see the outside of someone, yet can not occupy their inner ethereal world, just as another cannot float in the realm of thine thoughts. By the grace of God I am what I am, and his grace which was bestowed upon me was not in vein, for I labored more abundantly than they all, yet not I, but the grace of God within me! To project thine conception, understanding, interpretation unto another is the tainting of the other, for their interpretation cannot be thine interpretation.

Those who speak do not know; Those who know do not speak.

Section 9: 🙏 Prayer and Dependence on God

- Persistent Widow
- Lord's Prayer
- Ask and It Shall Be Given
- Childs Prayer
- Prayer in Solitude/ Trumpets sounding

Persistent Widow

- **References:** Luke 18:1-8
- **Audience:** 🟦 Disciples 🟠 Masses
- **Cross-Themes:** [Prayer & Dependence], [Faith & Growth]
- **Context:** Encouragement to persevere in prayer.

Luke 18:1 Later he told them an analogy to illustrate that they should always pray and not become discouraged: He said, "In a town there was a judge who didn't fear God and didn't care what people thought. There was a widow in the city and she approached him and asked, 'Please grant me justice with my adversary.' For awhile, he was unwilling, but later he thought, 'Even though I don't fear God nor care what people think – because this widow keeps bothering me, I will grant her justice. Otherwise, she will wear me out with her continual pleas.'" Then the Master said, "Listen to what the unrighteous judge said –now won't God deliver justice to His devoted ones, who cry to Him day and night? Will He continue to make them wait? I say to you that He will deliver justice to them immediately. How else can the Servant of Humanity establish faith in the material world?"

Lord's Prayer

- **References:** Matthew 6:6-13 | Luke 11:1-4
- **Audience:** 🟦 Disciples 🟠 Masses

- **Cross-Themes:** [Prayer & Dependence], [Kingdom of Heaven]
- **Context:** Model for communion with God.

Matthew 6:6 But you, when you pray, go into your closet and shut the door, and pray to you LORD privately; and your LORD sees what is done privately shall reward you openly. And when you pray, do not use tedious repetitions as the pagans do, for they assume they will be heard due to their many words. Don't be like them, for you LORD knows what things you need before you ask him"Therefore, you can pray in this way: 'Our spiritual LORD, Holy is Your Name. Show us Your sanctuary. May Your will be done on earth as it is in the spiritual realm. Give us today the food that sustains life. Please forgive our offenses, as we forgive those who offend us. And lead us not into temptation, but deliver us from wickedness.'

11:1 One time, Jesus was praying someplace. After he finished, one of his students asked him, "Master, please teach us to pray, just as John taught his students." Then he said, "When you pray, say, 'LORD, Holy is Your Name – show us Your sanctuary. Give us each day the food that sustains life. Please forgive our offenses, for we also forgive everyone who has offended us. And lead us not into temptation.'"

Just as with devotional practice, prayer is one and the same. Go into thine heart, where none else can follow, close the doors and pray with all thy heart unto God. Commune with the words of thy heart unto the giver of words and the giver of the heart, for none are but his, the words, heart, and the giving, and you.

To use mindless repetition of words given to you to use by others, these aren't of the heart. They are of the world where the sanctuary of spirit knoweth not. The words that can pierce the heart of the sanctuary of the LORD are those of Truth, of thy uncompromised truth of thy being. Just as the Father shines the sun and rain on the wicked and good all the same, he receives true calling, prayer, communion of the heart all same. For HE knows what ye are to say and what ye need before it is said. To try to conceal aspects of the whole self while praying unto God is to only lie to thyself, to lie to God. Just as in the depth of your heart, you know you, you know your truth, and you know when you truly don't know. Surrender thyself into the heart of God, offering the tears of pain, joy, confusion as they are unto the LORD. All that you are is only by God, so give all that you are unto God. Open thy heart of Truth, let the light of the LORD shine and cleanse you. Align with truth, for there is no other. Whether you want it to be so, are taught to be different, are fearful of what ye are, it is of no consequence. For by God, you are what you are, and so give all that you are unto God! None but God knows You, and so another cannot tell you how to know God.

Words given by a servant of God for others to use for prayer are the words from the heart of the servant of God. Those words are meaningless unto God unless they meld into the heart and become the truth of the one praying and speaking the words. To confine thy feeling, truth, being into the words given you to use is to forget God lives in thy heart, objectifying prayer, communion, into the worldly plane where the words were heard and shared. The words given by Christ are guidelines and pathways to reach the heart of the devotee to come unto the

sanctuary of spirit. The meaning, comprehension, knowing, and feeling of the devotee in prayer is the pathway unto their heart. By these words of Christ, the devotee is to immerse themselves in the meaning, relativity, and being of their own self through the words.

*Show us your sanctuary; the devotee yearns for God and none other.
Thy will be done; call to me, guide me, I am thine. may I live on the earth free of temporal fluctuations as in heaven/ spiritual realm.*

Give us our daily bread: whether this is physical food to sustain the body or spiritual mana to sustain the soul, guidance, and love, the devotee is ever receiving what is given from the Father, from the Will giving their will to be, the Will of the Father itself!

Forgive us as we forgive others; the subject and the object, the self and other than self, is all but by God, and so to love others as thyself, to forgive others, is to forgive thyself. To forgive the external cosmic play is to unify thyself, to free the delusion of separation, and so God forgives you and illuminates thy heart of his.... Illuminating all the shadows in thy soul in the consumption of union.

Deliver us from temptation: Free us from the lures of thy manifestations, that I see, think, know, act for Thee; Thy will be done!

Ask and It Shall Be Given

- **References:** Luke 11:5-13 | Matthew 7:7-11
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [Prayer & Dependence], [Faith in Action]
- **Context:** Assurance of divine response.

Matthew 7:7 Request and it shall be given to you; seek and you shall find; knock and it shall be opened to you. For every one who asks will receive. And one who seeks will find. And to one who knocks, it will be opened. Or would any one of you give a stone to your son who requests bread? Would give him a snake if he requested a fish? Then if you – being self-centered – know how to give good gifts to your children; how much more can your Creator in the spiritual realm give good things to those who ask Him. Thus, anything you would prefer a person does for you, you should also do for them. **For this sums up the Scripture and her Prophets.**

Luke 11:5 Then he told them, “Suppose one of you goes to a friend at midnight and you say to him, ‘Friend, lend me three loaves – because a friend of mine has arrived from a journey and I have nothing to offer him.’ From within he says, ‘Don’t bother me, the door is locked and my children and I are in bed. I can’t get up and give you anything.’ I tell you, even though he won’t get up and give you anything: Because he’s your friend, if you persist, he will get up and give you as much as you need. So I tell you, ask and it will be given to you – seek and you will find –

knock and it will be opened to you. Because anyone who asks will receive, and one who seeks will find; and to one who. knocks, it will be opened. Now suppose a son of any of you asks for bread. Will you give him a stone instead? Or if a fish – will you give him a snake instead? Or if he asks for an egg – will you give him a scorpion? Even if you – being wicked – know how to give the appropriate gifts to your children, how much more will your spiritual LORD give the Holy Spirit to those who ask Him?”

Desire, thought, visioning, the requesting, seeking, and knocking of the present will bring forth itself, present, of the manifestation of now. Nothing will come to you from other than the present, where knocking, thinking, willing, is the permeation of being. The past and future are only “things”, memories and ideas, by the eternity of being where all things dwell, The inseparable source of creation. And you, human being, given a body, space, place in time, the circumstances, insights, environments, being inseparable from any “thing”, any door ye come to and knock shall be opened. The request, asking, and knocking that you are called/ driven to do is only by God. He has given you to be where, who, what, why you are, and in this you are the desires, questions, and closed doors to be opened. These individual perceptions of the Universal perception will be fulfilled to merge into the universal perception.

You, oh human, are a being of being. Being from, by, and in Being itself. Calling unto being itself, the Creator, the sustainer, the One that beats your heart, breathes your breath, and personifies your personality, can He not hear? The life that you are given to be the you of life is the question and the answer, the desire, drive, direction, navigation of thy space and place. Ye can never be other than yourself. Ye can be no other place than where you are. And so the seeking, questions, doors to be opened are an effect of thy space and place. Do you cause the space and place to be, nay. So be True, unhindered, accepting fully of the you that you have been given to be. Asking from this place to manifest the future place that ye have been given vision, dreams, desires for, will this not come to you? And these dreams, desires, vision, path that ye have in your heart and mind, these are not subject to time, so hold fast, patience pays, direction, change, and circumstance; manifestation Will by thy will of the great Will.

Childrens Prayer

- **References:** Matthew 21:10-
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [Prayer & Dependence], [Faith in Action]
- **Context:** Perfect Prayer

Matthew 21:10 Thus when Jesus entered Jerusalem, the whole city was stirred, asking, “Who is this?” And the crowds said, “This is Jesus the Prophet from Nazareth in Galilee.” Then Jesus entered the temple of God and drove out all the buyers and sellers in the temple, and overturned the tables of the bankers, and the chairs of those who sold doves. And he said to them, “It is written, ‘My house shall be called the house of prayer’ – but you have made it a den of thieves.”

And the blind and the crippled approached him in the temple and he healed them. Yet when the chief priests and scribes saw the wonderful things he had done and the children chanting in the temple – saying, “Praise God for the follower of David” – they were indignant. So they said to him, “Do you hear what they are saying?” And Jesus replied to them, “Yes, have you never read, ‘**Out of the mouth of children and infants You have perfected Your Praise?**’”

*My house, the house of God, is a house of prayer, but you have made it a den of thieves. How is this temple, this house of God, any different than modern day churches and temples? Whereby they justify their non profit status, own massive buildings and land, control, shame, indoctrinate fear, receiving donations from their subjects rather than the childlike praise of God. How convoluted is this, justifying greed ,growth, compromising and changing with the ways of the world, as if God is a Material God in all their harboring and hoarding of materialism. Believing them selves to be righteous, fulfilling commandments of God, when they are deluded, blind leading blind just as the days Jesus inhabited the earth.
“Father forgive them for thy know not what they do”*

*My house, the house of God, is this not the same statement for the body.
“know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? And within thy body, this is where the praise of God shall take place. Is this what the embodiment of being is doing, praising God? Or has it become a den of thieves, whereby comparison and contrast, one stealing from another, a whole being torn into fragments pulling and pulling, stealing, stealing, deceiving its own self? Is your own embodiment of god, thy self, glorifying god in the house of god ye are, or is this a place of thieves?*

The children are praising God in the house of God where God is to be praised. Not through praise of man, market, material currency or things, nay. For the embodiment of god, the human being, hath no objection in their temple of the child. There is no objection to self as the self glorifying adult attaches themselves to. By thinking ye are god, does this make ye god? By being god, what thee think is the manifestation, prophesy, creation of the god ye are.

Prayer in solitude/ Devotional Service in Secret

- **References:** Matthew 6:1-8
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [Prayer & Dependence], [Faith in Action]
- **Context:** Perfect Prayer

Matthew 6:1 “Be careful not to do your devotional practices in the sight of others, otherwise you will have no benefit from your LORD in the spiritual realm. Therefore, when you do your devotional practices, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so they may receive the honor of others. Truly I say to you, they have already collected their reward. But when you do devotional service, do not let your left hand know what

your right hand is doing: Thus your devotional service may be done in secret, and your LORD who sees you in secret may reward you openly. And when you pray, do not do what the hypocrites do, for they like to pray standing in the synagogues and on the street corners so they may be seen by others. Truly I say to you, they have their reward in full. But you, when you pray, go into your closet and shut the door, and pray to your LORD privately; and your LORD who sees what is done privately shall reward you openly. And when you pray, do not use tedious repetition as the pagans do, for they assume they will be heard due to their many words. Don't be like them, for your LORD knows what things you need before you ask Him.

Does this mean that to practice devotion, to praise God, that you aren't to be seen? That if you are seen, then the benefit of the LORD falls away? The benefit of the spiritual realm is not that of an external objective thing, thus is not known unto others, for the spiritual realm is in thy heart where others cannot see. The benefit of the LORD is felt, known, lived. Described by joy, love, peace, and the qualities of the soul, of here now present experience. Sure, others may see the effects of thy devotional practice within thy heart by the light, peace, and love emitting from thy union, but this is not the devotional practice they are seeing but the light of God they are seeing. The devotional practice takes place in thy heart, in thy soul, in thy mind, in secret in thy soul, gathering blossoms for the LORD. The outward practice seen by others as devotional practice is simply that of mechanics, dogma, service for the body and the world. The practice unseen by others, that of mental clarity, union with the LORD, a heart aflame for God, this is the devotion that takes place amidst all the action and movement of the world. A human prays in their heart and their mind where GOD lives and NOT outwardly where the praise of man lives. "We look not at the the things that are seen, but at the things that are not seen. For the things which are seen are temporal, but the things which are not seen are eternal"

Do you practice devotion for the sake of others? For the sake of thy prideful ego of delusion getting puffed up by the praise and honor of others? Do you praise God for pats on the back by humans, for organizational acknowledgement, or for the acquiring of money, when prayer is unspoken, unheard, in thy heart manifest into the world of objectivity.

To receive benefit from the LORD in the spiritual realm is to practice devotion in thy heart, where the LORD of the spiritual realm resides; Residing in the eternal moment of now where all being is. Where the being you are ye call you resides. This is not an objective thing, for this is the being of thyself. Devotional practice lives now, inside, in the temple of thy being. The institutional temple of objective praise, dogma, shaming and judging knoweth not the temple of God, for that is the temple of Man! Serving idols of morality, idealism, and objectivity, what benefit can ye have from the presence of being of thy being, for by doing such, thy being is separated from itself. Separated from where God liveth in thy heart. Devotion is not an objective way of being, nay, it is being itself. And you, oh my beloved reader, are being. So to use thy being to praise a "thing" is to separate thyself. And you, being the light of God, cannot be separate from the light of God, You cannot be other than yourself! If you want the

benefit of the objective creation, praises of man, then praise an objective God for the sake of man. “The closer you get to God, the more the devil tries to steal your peace”

What does devotional practice entail? This is the vocation where which ye are called unique to your individual circumstance, time, space, place. The actions ye are called to do by this life are what they are. Ye must fulfill the duties asked of you of the world, yet only you know what is truly asked of you. And amidst all this fluctuation of action, waking, sleeping, working, meditating, loving, eating, praising is thy devotion, thy heart, thy mind. No matter what you are doing, ye can be devoted, present, immersed in the Kingdom of Heaven, for this is not subject to the verities of action, dogma, rules or regulations imposed by an institution, nay, the rules and governing of devotion are with you and God/ the comm - union of thy full self. “In the world, not of the world” “ In waking, eating, working, dreaming, sleeping Serving, meditating, chanting, divinely loving, Let your soul constantly hum, unheard by any: God, Christ, Gurus”
Yogananda

Section 10: 🗨️ Hypocrisy and Spiritual Blindness

- Cleaning Outside the Cup
- Yeast of Pharisees
- Oh Ye Hypocrites
- Doing it for God
- Seeking of Signs
- By thy Fruit are ye known
- Healing on Sabbath

Cleaning Outside and Not inside, Woe to You!

- **References:** Luke 11:37-54 | 23:13-28 | Mark 7.5
- **Audience:** 🟠 Pharisees
- **Cross-Themes:** [Hypocrisy & Blindness], [Judgment & Accountability]
- **Context:** Rebuke of external righteousness.

Matthew 23:13 Woe to you, scribes and pharisees – hypocrites! For you lock out the sanctuary of the spiritual realm from people because you don’t enter in yourselves, nor do you allow other to enter. Woe to you, scribes and pharisees – hypocrites! For you travel over land and sea to make one convert – and make him twice the child of hell that you are. Woe to you, you blind guides, who say it is nothing to make a promise at the Temple but whoever makes a promise by the gold in the Temple is obligated. Blind fools – which is greater, the gold or the Temple that sanctifies the gold? And you say whoever makes a promise at the Altar of God shall have no obligation, but whoever promises with the offering that is upon it will be bound to that promise. Blind fools – which is greater, the offering – or the Altar of God that sanctifies the offering? Therefore, whoever makes a promise at the Altar of God is obligated by it and by everything

upon it. Therefore, whoever makes a promise in the Temple is obligated by it and everything that dwells in it. And whoever makes a promise by the spiritual realm promises by the authority of God and by Him who dwells there. Woe to you, scribes and pharisees – hypocrites! For you pay tithings of mint, anise and cumin yet have omitted the more important matters of the Scriptures – judgment, mercy and faith: You should have done these things while not neglecting the other things. Blind guides – you will filter out a gnat while you swallow a camel. Woe to you scribes and pharisees – hypocrites! For you clean the outside of the cup and the plate but within they are full of plundering and excess. Blind pharisees, first clean what is within the cup and plate so that the outside of them will also be clean. Woe to you, scribes and pharisees – hypocrites! For you are like the painted tombs, which surely appear beautiful on the outside, but within them are dead men's bones and all sorts of unclean things. Similarly, you also appear outwardly righteous to men but within you are full of hypocrisy and wickedness. Woe to you, scribes and pharisees – hypocrites! For you build the tombs of the Prophets and decorate the graves of the Devoted. **And you say, 'If we had been there in the times of our ancestors we would not have taken part in the bloodshed of the Prophets.'** Therefore you provide your testimony that you are the followers of those who murdered the Prophets. Then complete what is appropriate for your ancestors. You snakes – you culture of vipers – how can you escape the consequences of hell? **Therefore just see – I will be sending you prophets and sages and scribes whom you will kill and crucify – and you will insult them in your synagogues and persecute them from village to village.** So that you will have upon you the devoted blood shed upon the earth – from the blood of devoted Abel to the blood of Zechariah the son of Berekiah – whom you murdered between the Temple and the Altar. Truly I say to you that all of this will come upon this society. O Jerusalem – you have murdered the Prophets and stoned them who have been sent into you – how often would I have gathered your followers together just as a hen gathers her chicks under wings and you would not! Look – your house has left you deserted. For I say to you that you will not know me until you are saying, 'Blessed is he who comes in the Name of the LORD.'"

Luke 11:37 After Jesus finished speaking, a pharisee asked him to eat with him, so he went in and sat down. As the pharisee watched, he was surprised that he had not first washed before the meal. So the Master said to him, "Look, you pharisees clean the outside of the cup and the plate, but you are filled with thievery and wickedness. Foolish people – did He who made the outside not also make the inside too? But give that which is within with mercy – and then everything will become clean for you. But woe to you pharisees – for you pay tithings of mint and rue and every garden herb, and yet disregard justice and the love of God. You should be doing these things without neglecting the others. Woe to you pharisees – for you like the important seats in the synagogues and respectful greetings in the markets. Woe to you – for you like to conceal tombs so the people who walk over them are unaware." One of the scribes therefore asked him, "Teacher, when you say these things, you also offend us." But he replied, "Woe to you scribes as well, because you burden people with heavy loads while you won't even lift a finger to help with those loads. Woe to you – for you build up the tombs of the prophets, yet it was your fathers who murdered them. So you witness and approve the actions of your fathers because it was they who murdered them – and you build up their tombs. Due to this, God in His

wisdom said, 'I will send them prophets and messengers and they will kill some of them and persecute some of them.' So the blood of every prophet shed since the beginning of the world will be demanded back from this society –from the blood of Abel to the blood of Zechariah, who was

killed between the Altar and the House of God. Yes, I tell you, it will be demanded back from this society. Woe to you scribes – for you have stolen the key to the knowledge that you yourselves did not enter, and you hinder those that enter." As he was leaving that place, the scribes and the pharisees started being hostile, and fired many questions at him – as they schemed to trip him up on anything he might say.

Mark 7:5 Then the pharisees and scribes asked him, "Why do your disciples not maintain the traditions of the elders and eat food with unwashed hands?" He replied to them by saying, "Isaiah has described you hypocrites well, as it was written, 'These people honor Me with their lips but their hearts are far from Me. They worship Me in vain – their doctrines are merely human Rules.'" As you leave aside the Teachings of God, you hold on to the traditions of humans – and you prescribe the washing of pots and cups and many other such mundane things." Then he added, "You fully reject the Teachings of God in order to keep your own traditions.

The words of God, scripture, are not for man to glorify man, but to glorify God. To use the scripture in part, taking that which serves, supports, justifies thine claim, while omitting the contrary part, is the true hypocrisy of Man. The scribes, pharisees, preachers still rule the temples erected by man for praising God, whereby they compromise the word of god to fit their own desires, goals, organizational power and growth in the world. Thinketh ye the eternal word of God is something to be changed, compromised, and rewritten for the varying times? Or used, owned, claimed, and taken to rule, judge, and even punish those of the world? Aye silly man, thinketh ye God by whom the word is spoken in thine attachment, ownership, pride, and projection of thine harboring, hoarding, separating, dissecting the word of God into thine own words ye claim are of God. Forgetting mercy and faith in delusive judgment of thine own imposition of comprehension, compromise, of the NON compromising word of God.

Blind guides, delusively believing and thinking the truth is being spoken and taught in their own unique conception of the words of God, yet knowing not the Sanctuary of Spirit the words flow from. And so unknowing of the knowing of the word of words, the guide is blindly, passionately, fully puffed up with the pride of righteousness, neglecting what they cannot see. For they are blinded by the righteousness of that which they have seen, attached, claimed, whereby they neglect that which cannot be seen. Thinking thee to be and do greatness, when ye are but filtering out a gnat while swallowing a whole camel. Focusing on the things, ideas, words that serve the world, the gnat, they are blinding themselves unto the whole picture. Encompassing the focus, the things, the gnat and the camel, the one with sight becomes blind, shrouding sight in the things seen.

Worldly stature, jewels, attire, wealth, job title, the hierarchy of man, are these the depth of man? For regardless of title, fame, fortune seen by others, outside of man, no one knows the inside of this man but the man on the inside. Plundering and excess, greed and lust, glutton and sloth, these are the inside of man that need cleaning; tis not the outside of man that needs cleaning.

Likened unto beautifully painted tombs containing dead man's bones and all sorts of unclean things, the hypocrite is concerned with the outward appearance, pretty words, for the praise of man. While housing the uncleanness of death within, what do they offer unto other souls? Can a cup of muddy water be poured free of the mud the water contains? For then the mud is spread and dirties the recipient. However, if the cup of muddy water is still, patient, silent, the mud will settle. The water no longer attached to the mud rises above, while the material mud sinks to the base. The cup poureth out clean living water with the uncleanness of death triumphed, sorted, and cleansed.

Decorating graves of the prophets and graves of the devoted, yet a hypocrite unto the living presence of each and every being by which the prophet and devotee is. Foregoing the living beings with attachment unto the past, unto the dead, praising the remnants of the past, ideas, books, graves of the dead, rather than living and shedding their own blood for God. Can one live in the past of the dead, attached, habituated, directed into death, praising the dead, while living fully wholly surrendered unto God, presence, Christ? For this one cannot see the life before and within their eyes, for it is veiled by death's attachment.

Appearing outwardly righteous with garb, title, action is for pride, puffing up the man, collecting praise of stature. Dressed like a saint, claiming praises of a saint, outwardly praying like a priest, yet devoid of God, what good is appearance when it is not what is actually seen? For although something may appear one way to one, this appearance is not relative unto another. This is that of self consciousness, fitting in, upholding the appearing ideals of man in relation to thyself rather than the ideal of God. Dressing, acting, doing for the praise of man, idolizing thyself, God is nowhere to be found; for the vessel, although it looks the part, is empty, devoid, full of hypocrisy and wickedness.

Here the words are very direct and sharp; therefore you provide your testimony that you are the followers of those who murdered the Prophets. For the words of the prophets point to the living, breathing, beating heart of the man. The prophets of time are murdered by self righteous men. Speaking the truth of God is not within the realm of Men, comprehension of men, and especially the power hierarchy of Man. The humble prophet exclaiming God and not the Man of God is murdered by the attachment, organization, control, fear, delusion of Man. For the prophet of God is not for Man, but for God. And oh these empty vessels go even further and devote themselves to this cycle of delusion, praising the vessel, the chalice, the gems and fancy words, while forgetting the vessel is only to hold the contents.

A simple cup, vessel, adorned and dressed for bringing life, the pharisee love it so. Forgetting the pure, clean water that the vessel is for, the Pharisee thinketh the vessel bringeth forth the

healing waters. Praising the shiny decorated chalice, sitting on the shore of waters offered free of a chalice or naught, the Pharisee praises and teaches his followers that the cup is God. For this God was passed down from his teacher. Do this, do that, honor the chalice, the holy grail. Teaching generation to generation the cup is what brings health and cleansing of the soul. Completely forgetting that the cup is not the water of God, the blind continue in the ancestor's delusion, thus blinding each generation from their own continual blindness.

He will be sending forth prophets and sages and scribes whom you will kill and crucify. Who are these that are crucified? These are not Pharisees of the temple, but these are the prophets of God. Those sharing and expressing the purity of God in word don't substantiate, uphold, conform unto Man, the temple walls, the altar therein, or the jewels the idols are decorated with. Those speaking truth that doesn't align with the deluded concept of truth are seen as threats, causing fear; for the temple, system, religion, hierarchy, things of man are built upon the belief system of Man. Blinded by their attachment of belief, of history, generation to generation, blind leading blind, the blood of the devoted are shed upon the earth. Why? To simply uphold the pride, puffed up delusive power of man, organization, control, they justify crucifying, murdering, omitting the prophets, sages, and scribes in the name of God. But they see not God, nor know God's name, for they are consumed, blinded, driven by their own attachment of generational organization, power, control, for the face of God in each and every devotee is not seen, rather, are disposed of.

This is interesting that Jesus is the one saying these words. Speaking of prophets, sages, and scribes who have yet to come, that will be crucified. Jesus may be speaking of himself as one of these sacrifices, but here he speaks of multiple. Are these only the disciples of Jesus that will be crucified? Nay, for after the life of Jesus, many gnostics, early christians, and those living the words of Jesus, before the organizational creation of the bible, were crucified. And today, those who hear the words of Christ, prophets, saints, sages, yet don't speak within the confines of the organization of the church, are not a part of the church. But rather a threat to the church, the belief system, and so rather than hearing the words of God; Those of the church crucify those communing God that does substantiate the pre existing, generational, societal structure set before them.

Ye have murdered Prophets and stoned them who have been sent to you. These are those sent by the LORD, and rather than accepting the offering of the LORD, O Jerusalem honors their house, their temples and altars, their teachings, rather than the teacher. Your house has left you deserted, both in their bodily temple and the house of the created temple. For each house is for serving the LORD, receiving the Prophets of the LORD, yet Jerusalem receives not these offerings of the LORD, and so have not let the LORD into their house. The house has left them deserted; both within the temple and within their own self.

You will not know me until you are saying, Blessed is he who comes in the Name of the LORD. How can one know the LORD if they cannot know Spirit, the contents of their house?

If ye had never been taught a name to attribute unto God/ the LORD, does this mean ye know not the name? For the Name is akin to the Word, which encompasses all words. The indivisible word upholding all communication of words is the Word, and so the Name is indifferent. The indivisible name whereby all names are offered; spoken in all words, named in all name, for all is God's. And so revealed in every face, in every movement, in thine own being; blessed is he that comes in the name of the LORD. For you are the name of the LORD, the face of the LORD, the contents of the LORD, blessed in HE who comes in the name of the LORD, IS blessed art you, who come in the name of the LORD.

Yeast of Pharisees

- **References:** Luke 12:1 | Matthew 16:5-12
- **Audience:**  Disciples
- **Cross-Themes:** [Hypocrisy & Blindness], [Faith & Growth]
- **Context:** Warning against corrupt influence.

Matthew 16:5 And when his disciples had traveled to the other side, they had forgotten to bring bread. Then Jesus told them, "Watch out and beware of the yeast of the pharisees and sadducees." Thus they speculated among each other, saying, "It's because we didn't bring any bread." When Jesus became aware this, he told them, "You of little faith, why do you speculate among yourselves about not bringing bread? Have you yet to understand nor remember the five loaves of the five thousand and how many baskets you picked up? Nor the seven loaves of the four thousand, and how many baskets you picked up? How is it that you don't understand that I was speaking to you not about bread, but that you should beware of the yeast of the pharisees and the sadducees? Then they understood that he was warning them to beware not for the yeast of the bread, but for the teachings of the pharisees and sadducees.

Luke 12:1 By this time, thousands of people had gathered together –stepping on one another. Jesus started by first saying to his disciples, "Be careful of the yeast of the pharisees, which is Hypocrisy." For there is nothing concealed that will not be revealed – and hidden that will not be known. Instead, whatever you say in the dark will be heard in the light – and what you whisper in secret will be proclaimed upon the rooftops. I tell you, my friends, don't be afraid of those who kill the body and after that, can do nothing more. Yet I will show you who to fear: Fear the One who has the authority to cast you into hell after death. Yes, I tell you, fear Him.

The yeast is what makes the bread rise and become the full loaf of fruition. The yeast of the Pharisees and Sadducees gives rise unto the bread, however this is not the rise of truth, love, grace, the Kingdom of heaven. This is the yeast of venomous vipers, of man's delusion, attachment, and misguidance. "I have learned this way, this is who and how I am, and so I will share, guide, and project unto others this which I hold" "Father forgive them for they know not what they do!" Seeing the bread of disciples and listeners rise and take shape, the pharisees and sadducees think themselves to be the doer. "I am right, and ye are wrong" So sharing

the “right”, they think themselves to be great, earning God’s favor, yet they know not they are blind. The blind leading the blind.

For the sight offered the pharisees and sadducees in this life is what they see. The blind knoweth not sight if they were never offered the vision of sight. And so, they do as they are called to do. Providing yeast and raising the bread, unknowing of the delusion, wrongdoings, of their actions. For what they speak of, what they do, how they do, is but by the grace of God; their space and place in time, body, mind. For they can be no other, just as you can be no other than thyself. Ye can know naught what you don’t know, nor can another. And ye can know not what another knows, only communicate and relate, cognate and exacerbate. But naught knows your knowing, and knowing is naught relative unto knowing. Bread doth rise with yeast. The bread judgeth naught itself, but simply offers its risen fullness unto all.

What yeast do ye offer unto the dough ye fulfill?

Oh ye hypocrites

- **References:** Luke 12:54-59/ Matthew 15:1-6 Luke 20:41- Matthew 7:15-20
- **Audience:**  Pharisees
- **Cross-Themes:** [Hypocrisy & Blindness], [Judgment & Accountability]
- **Context:** Condemnation of spiritual pride.

Matthew 7:15 Beware of fake prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You shall know them by their fruits. Do people gather grapes of thorns – or figs of thistles? As such, every good tree bears good fruit – but a diseased tree bears wicked fruit. A good tree doesn’t bear wicked fruit – nor can a diseased tree bear good fruit. Every tree that doesn’t bear good fruit is cut down and cast into the fire. Therefore, by their fruits you shall know them.

Matthew 15:1 Then some scribes and pharisees came to Jesus from Jerusalem, saying – “Why do your followers disobey the traditions of the elders? For they don’t wash their hands when they eat food.” He replied, saying to them, “Why do you also disobey the instruction of God for the purpose of your tradition? As God said, ‘Honor your father and mother,’ and ‘he who speaks ill of father or mother is destined to die.’ Instead you are teaching that whatever is said to one’s mother and father is an offering for one’s own benefit; and not that he should be honoring his father or mother. Thus you invalidate the instruction of God because of your traditions. You hypocrites – Isaiah correctly spoke about you, saying, ‘This people venerates Me with their mouth, and honors Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching others the instructions of men.’”

Matthew 23:1 Then Jesus spoke to the crowd and to his students: He said, "On the seat of Moses sit the scribes and the pharisees: Therefore, you must observe what they instruct you, but do not do what they do, for they do not practice what they preach. Because they will tie heavy and strenuous burdens upon others' shoulders, but they themselves will not lift a finger to move any of them. But all their acts are done in order to be seen by others: They widen their phylacteries and lengthen the tassels on fringes of their robes. And they like the places of honor at the feasts; and the important seats in the synagogues. And in the markets they like being called 'Teacher, teacher' by others. Yet don't call yourselves 'teacher' because you have one Teacher – the Anointed of God [Messiah, Christ]D – and you are all brothers. And call no one your 'lord' within this world; for you have one LORD– who is from the spiritual realm. And don't call yourselves 'guides' because you have one guide – the Anointed of God].

Luke 12:54 Then he also told the crowd, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it does. And when you see a South wind blowing, you say, 'It will be a hot day,' and so it is. You hypocrites – you know how to discern the appearance of the earth and sky, but why can't you discern the current situation? Why don't you judge for yourselves what is right? Because, if you are going to appear before the judge with your adversary – why not on your way make the effort to settle with him so that he won't drag you before the judge and the judge turns you over to the guard and he tosses you in prison? I tell you, you won't get out of there until you've paid the very last cent."

Luke 20:41 Then he asked them, "How is it they say the Anointed of God is David's servant? For David himself says in the Book of Psalms, 'The LORD said to my master, 'sit at my right hand until I make your enemies a footstool for your feet. Thus David calls him 'Master.' How then can he be his servant?" As all the people listened, he spoke to his disciples: Be careful of the scribes who like to walk around in long robes and like being greeted with respect in the markets and the seats of honor in the synagogues and the banquets. They forcibly appropriate widows' households and for appearances they offer long prayers. They will receive the greatest consequences."

Who are false/ fake prophets? Those who prophecy/ speak of God, Christ, Heaven, of the Sanctuary of Spirit for the sake of their own glory, pride, their own betterment. Those who collect the offerings of disciples in God's Name and put into their own pockets. Those who dress in clothing of virtue, of light, yet are filled with the tainted blood of vice, greed, pride, lust. Those who claim to be chosen by God, separating themselves from/ above others of faith, using the dispensation of the words of God, yet not for the Omnipresent, Indivisible, Eternal Father, Kingdom of Heaven, but for the temporal gain, power, and control of man. Those who squeeze the life out of their disciples by shame, fear, blame, rather than shining and awakening the light of union, of the Sanctuary of Spirit, in the hearts/ minds of the disciples.

Does dressing holy, speaking holy words, and fulfilling a holy position in a “holy” organization make one holy?

The fruit of the prophet is the fruition, the manifestation, the guidance of the purity of light of the disciples that follow. A diseased/ false prophet spreads disease/ delusion unto their disciples. A true prophet awakens the light of Truth, of the Grace of God, of the eternal, unchanged, Love of God that is Man, while false prophets spread words of confusion, fear, and shame into their disciples. The gathering of thorns will prick, poke, and cause pain unto all who are near, whereas the disciples of figs and thistles will offer themselves for the life of humanity as food, prana, mana, Love. Whereby the disciples of Truth are filled with the love of God, with the Sanctuary of Spirit, and the disciples of False are filled with the love of the world, fear, pride, and wickedness.

Does a tree not bare good fruit by choice? The tree is subject to the conditions of its location, soil, sunlight, water, etc. And this tree, not providing fruit is no longer beneficial, so it is cut down and cast into the fire. And you Human, do you not bare good fruit by choice? Are you not also subject to the conditions of genetics, environment, circumstances, etc? Not being beneficial to the one who gives you to be, what then is your purpose of being? Will ye not be cut down by death, this fruitless tree of a body cast into the fire? The tree serves you who can cut down, plant again, and ensure the bearing of good fruit. Who do you serve who can cut down, plant again, and ensure the bearing of good fruit? Is this of the world of trees, or is this of the eternal world of spirit by which you be? The tree produces fruit for nature of the world, but you human being, what fruit do ye produce? Is the fruit you produce of the world like that of the trees, or is your fruit that of the sanctuary of spirit, of Heaven, of eternity? And not producing good fruit, O human, who is the one that will plant the seed of your soul in a different set of circumstances, time, space, environmental conditions, with a new body to produce from?

The power of Christianity, Catholicism, This creation of the Roman Empire, controlling the multitudes following Christ by directing their worship of the eternal christ into a ritualistic, conformity of shame, fear, for their own gain; For the growth, power, and control of the organization and the prophets within the organization over the disciples the organization governs, the false prophets wear the clothing of Jesus's name, yet harbor Satan in their mind. Fulfilling the hierarchy of control, of the power of each man over the other, deluding the disciples with the praise of man, of organization, of worldly power, the disciples, vulnerable, seeking to fill the emptiness of their heart with the indivisible light of God they are, are then filled with fear, pride, separating themselves from themselves. “Father forgive them, for they know not what they do”

“Love others as thyself”

Jesus washed the feet of all men the same, saw no difference in the external garb of clothing, but only the difference of purity of heart, Love of God. And to those impure, pained, confused individuals, he felt their heart, in compassion, pure empathy, sympathy, healing them who were ready and attuned enough to be healed. The clothing, possessions, power of the man does not grant entry unto heaven, but only the purity of heart, where the Sanctuary of Spirit

permeates. Some are born into wealth, into a healthy and muscular body, into a supportive environment and family, while some are born into poverty, hardships, and a maimed body. Are these persons, variance of man, loved differently by Christ/ by God? Being subject to various belief systems, religions, societal conformities, is a man doomed by birth, brought into this world, to be damned? Can the circumstantial knowledge gained from this temporal dualistic world impose conditions unto the eternal indivisible world of Spirit?

"I am in your heart and you are within me" Does this not transcend comprehension of the world, of the laws of nature that are known in the world, the law of the living as opposed to the after/ before living? For this is nature of the unknown, of that which encompasses the world and law of the world, eternity encompassing time, space, things, of eternity. Then to compare man to man, clothing, conditions, the temporal nature of man to another man and deem them worthy or not; worthy of the eternal nature giving man to be, this is that of delusion. That of false prophecy preaches unto the temporal nature of man, the comparison and contrast, the birth and death, while the true prophet preaches of the eternal nature of the soul/ spirit of man.

In this present day, there are a multitude that follow these words of Jesus. These words that hold the essence of Christ eternal regardless of translation, omission, addition, and usage from the rulers who compiled and govern such words. There are so many sects, organizations, and variations of religion, organizations, and belief systems that follow Christ/ That base their system of belief, way or worship, on these words from the bible. Choosing to portray, prophesize, and expound the words as they comprehend, feel to be true, or are told to be True by the lies of ravenous wolves. Delusion knows not that it is delusion, and so some of these false prophets are not internally ravenous wolves, but are followers of other false prophets conditioning, misguidance, and worldly/ dualistic/ idolistic teachings. From the construct of the Gnostic Bible, the government religion ruling the preaching and portrayal of the words of Christ, modern day prophets drinking the essence of Christ, knowing Christ in their hearts, spread the intermingling of belief and faith. Thinking that Christ lives in the belief system, in the dogmatism of their own teachings, in the walls of the church, they hold their teaching as God. If disciples don't flock, they construct, compromise, and variate the teachings for the masses of modern disciples, catering to their whims for the enticement of more and more followers! Can Truth be compromised, changed, and catered to the beings of Truth?

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you"

Truth cannot be proven untrue, for what is not true is not Truth

Why do you disobey the instruction of God for the purpose of your own tradition? The instruction of God cometh in infinite means unto the being listening, feeling, knowing the instruction of God. To have a tradition, organization, or religion to uphold for the sake of God is

a wellspring for man, however, this wellspring is not the instruction of God. It is the instruction of man using God as a scapegoat, justification for the instruction, obedience, and way, not for the sake of God, but for the sake of the organization of man (tradition) set before them. Blinded from the Kingdom of heaven within their own heart, unable to hear, the noise of man, power, control, ego drowns out the silent calling of their own instruction of God. God is not confined unto one tradition, and so to confine God in a conception of one tradition, path, organization is to defen thine hearing ears unto God in thine heart.

“There is no respect of persons with God.” God does not obey one tradition, one religion, one savior, for God is the One animation of being whereby habituation creates tradition. The objective world of change is confined into a holding pattern of conformity, predictability, attachment. Harboring, hoarding, in fear of change until nature breaks free of the habituation of Man. Thus, at any moment, can be destroyed and wiped from existence; both by man and by god, as if man is not by god!

The human who is born, lives a life free of the knowledge of God, of Jesus, yet is blessed with the heart of love and kindness, are they devoid of God? Because they know not the tradition, the way to pray based on one organization, are they not able to enter into the Kingdom of heaven? Because they do not objectively believe in a savior of the books of history/ religion, they are not one of Christ? Nay, for the true praise, worship, even knowing of Christ is not in belief, reason, fear; the true praise of Christ is Loving God with all thy heart and Loving others with all thy heart. Because they have not the same conception of an objective God, a heaven up in the sky, a Jesus to hold their hand, does this mean that God loves them less? Nay, but I say more, for they are likened unto a child, loving without having to justify the love. Trying to compartmentalize, idealize, objectivize this love, they are the being of this Love. I in you and you in I..... This is pure experience, being, Truth, only known unto the one who knows. For as the kingdom of heaven is within you and I in you and you in I, where is there to search for God, when God liveth in thine heart? Know ye not ye are Gods? For it would have been better for them not to have known the way of righteousness than to have known it and then turn back from the holy commandment that was delivered to them.

This honoring of mother father spoken of by Christ has no self benefit. Judge not lest ye be judged! The ideal of honor of upholding tradition is for the benefit of the one honoring. By doing so, they are granted the favor of God. Yet, just as ye did not choose your mother and father, have any bearing unto how and who they are, to honor your mother and father is the fullness of humility. Not for the glorification of self, but for the honor of God. For God did place your soul in the human form born into the situational circumstance of the life ye are. To honor mother and father in order to uphold tradition, this is for the glory of tradition, structure; yet in full humility, acceptance, grace is the mother and father honored. This has no benefit of the ego, as it is not done in view of others, but complete and full gratitude of thanks within thy soul! For thine mother and father were thine offering gifted by God long before the creation of ego that chooses to honor or not.

Doing it for God

- **References:** John 16:1-4
- **Audience:**  Pharisees
- **Cross-Themes:** [Hypocrisy & Blindness], [Judgment & Accountability]
- **Context:** Delusional Justification

John 16:1 “I have told you these things so that you will not stumble. They will make you outcasts from the synagogue. **But the time will come when those who kill you think they are offering service to God.** Yet the things they will do to you are because they do not know the Creator, nor me. I have told you these things so that when their time comes, you may remember that I told you about them. I didn’t say these things in the beginning because I was among you.

Seeking of Signs

- **References:** John 16:25-31 Matthew 11:15 Luke 7:31/11:29
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [Hypocrisy & Blindness], [Judgment & Accountability]
- **Context:** Seeking signs over open hearted faith

John 16:25 These things I have said to you with metaphors. A time will come when I no longer speak with metaphors, but will tell you plainly about the Creator. On that day you will ask in my name and I won’t say to you that I will summon the Creator on your behalf; for the Creator Himself loves you, because you have loved me and have faith that I was dispatched by the Creator. I was dispatched by the Creator and have appeared in the material world. I will now depart the world and journey back to the Creator.” His disciples said, “Wow, now you speak plainly without using metaphors. Now we can understand that you know all things and there is no need to question you. From this we trust that you come from God.” Jesus replied, “So you now believe?”

Matthew 11:15 He who has ears to hear, let him hear. But to what should I compare this generation? It is like children who sit in the markets and call their friends – saying, we have played flutes for you and you have not danced; we have mourned to you and you have not lamented. For John came neither eating nor drinking and they said, “He has a demon.” The Servant of Humanity came eating and drinking and they say, ‘Just see, a man who is an eater and a drinker, a friend of publicans and sinners.’ Yet wisdom is exhibited by her offspring.” Then he began to admonish the villages where most of his mighty works were done, because they did not have a change of heart: “Woe to you, Chorazin, woe to you, Bethsaida, for if the mighty works that were done within you had been done in Tyre and Sidon, they would have had a change of heart long ago – with sackcloth and ashes. But I say to you – it shall be more tolerable for Tyre and Sidon at the moment of judgment than for you. And you, Capernaum,

exalted in the world – you shall be brought down to hades: For if the mighty works that have been done in you had been done in Sodom, it would have remained through today. But I say to you that it will be more tolerable for the town of Sodom at the moment of judgment than for you.”

Luke 7:31 Then the Master said, “To whom then should I compare the people of this culture? And to what should I liken them to? They are like children who sit in the marketplace and call to each other, saying, ‘We played the flute for you but you didn’t dance; we mourned for you and you haven’t wept.’ Because John the Baptist appeared neither eating bread nor drinking wine – you say, ‘He had an impure spirit.’ The Servant of Humanity has appeared eating and drinking, and you say, ‘Look, a gluttonous man and a wino – a friend of publicans and sinners!’ Yet wisdom is confirmed by all her children.”

Luke 11:29 The crowds kept growing. He told them, “This is a wicked society. It seeks signs and yet none will be given to it except the sign of Jonah. Because just as Jonah became a sign to the Ninevites, so will the Servant of Humanity be to this society. The Queen of the South will rise up against the people of this society at the judgment and condemn them because she came from the outermost regions of the land to hear the wisdom of Solomon and there they realized the presence of One greater than Solomon. The men of Nineveh will rise up against this society at the judgment and condemn it because the preaching of Jonah gave them a change of heart, and there they beheld the presence of One greater than Jonah.

Then he: this must be referring to Jesus rather than John. What is the premise, or reason, Jesus bestowed upon the villages his mighty works? For he also did say, oh ye generation, seeking signs! And what are these mighty works? As if the sun shining, the clouds dancing, birds chirping, and crop growing are not signs upon signs of the whole, full, complete love of his Father, and yet, Jesus did reveal signs!

Sackcloth and ashes, the symbolic offerings of a change of heart, mourning, penitence, realization and changing of wrong action. Changing the hardness of habitual action, self absorbed doings, into the melding heart of Christ. The place from whence the words did come.

Oh ye wicked adulterous generation, seeking signs, Jesus offered these mighty works that his Father in Heaven be the first and foremost thought, action, and realization, The sackcloth and ashes are the response of signs. Signs of repentance mirroring signs of humility, whereby the changing of heart is the light of humility. Feeling the gravity of realization, conviction, the changing of the heart is purification, acceptance, surrender, gratitude. Foregoing the holding, attachment, of the ego, this realization of the heart ignites the compartmentalization, separation, into unification. The healthy need not a doctor; The whole, unified, seek not parts, fragments, pieces to complete themselves.

Ye have been called, spoken to, and gifted the song of the Kingdom of Heaven, and yet ye do not dance. Ye have been mourned for by Life herself, and you have not lamented. The

Eternal One speaks through the individual One playing thy favorite song, yet ye are unable to hear, so ye do not dance. The song knoweth not why ye don't dance, knowing you as but a note of the Song, for the song doth sing you and yet ye cannot hear, as if you are confined to the note within the prison of bars, when ye are the song being sung! So dance to your own song, for you are the song dancing as you .

John, a note of the song singing of the song, dancing and expressing the song, the other notes of the song, rather than dancing and singing the song, with ears to hear, cannot hear the song of indivisible Union expressing herself, but the song of division, of bars and notes, identified as bars and notes, as an objective entity likened unto what they see, rather than the indivisible Subject, conscious, self, whereby they are the happening of seeing itself!

John did not do what is deemed wrong to the generation. Not getting drunk, gluttonous on food, lusting and taking women, for the generation can understand this. Although wrong, it is relatable, forgivable, understandable from the generation. For by their own desires, can the generation understand the wrong doings by their own wrong doings. Yet, John prophesied, baptized, and lived for Life, guiding others unto Life itself, not right, not wrong, themselves. And Lo, this fear of their own self doth spawn a demon.

Drinking, eating, fighting, Loving, these are all the nature that the generation sees. The nature that the generation thinks, desires, and acts upon. The rules of life already set, living within pages of books. John spoke not of history pages in books, but spoke of the living, being, life that each and every one with ears to hear, hears!

Good Fruit

- **References:** Matthew 12:33-37
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [Hypocrisy & Blindness], [Judgment & Accountability]
- **Context:** The tree is known by it's fruit

Matthew 12:33 Either make the tree good and its fruit good; or else make the tree corrupt and its fruit corrupt: For the tree is known by its fruit. O generation of vipers – how can you, being wicked, speak good things? For the mouth speaks from what fills the heart. A good man brings forth good things from the good treasures of the heart, and a wicked man brings forth wicked things from the wicked treasures. But I say to you that every careless word that a person speaks will be accounted for at the time of judgment. For by your words shall you be justified; and by your words shall you be condemned.

If thou art in a good place, centered, content, full, good, happy, then the choices, actions, manifestations are of thine goodness. If thee art angry, shamed, defensive, hurt, then what of the actions, fruit, manifestations of thine action? Ye art known by thine manifestation, thine

expression, for none can see thine soul, thine knowing, thine being, thine feeling. And so, if thy feel out of tune, suffering, pained, what wilt thou offer the world?

Healing on Sabbath

- **References:** Luke 13:10-17
- **Audience:**  Disciples  Masses  Pharisees
- **Cross-Themes:** [Hypocrisy & Blindness],
- **Context:** Healing and making whole all days

Luke 13:10 Once he was teaching in one of the synagogues on the Sabbath. There was a woman who had a sickness for eighteen years – caused by a spirit. She was bent over and couldn't straighten up at all. When Jesus saw her, he called her over and said to her, "Madam, you are freed from your sickness." Then he laid his hands on her and immediately she became erect and began glorifying God. Yet the synagogue elder, who was indignant because Jesus had healed on the Sabbath, started saying to the people, "There are six days – during which work should be done. So come then and get healed – and not on the Sabbath day." So the Master replied, "Hypocrites – don't each of you untie your ox or donkey from the stall on the Sabbath and lead it off to water? Then shouldn't this woman, a follower of Abraham – whom the Adversary had bound for eighteen long years – should she not have been released from her shackles on the Sabbath day?" As he spoke this, all of his adversaries were humiliated. The whole crowd rejoiced over the glorious things he was doing.

John 7:12-24 There was much murmuring among the crowds regarding him. Some said, "He is a good man" while others said, "No, on the contrary, he leads the people astray." Yet no one was speaking openly about him, fearing the Jewish officials. But in the midst of the festival, Jesus went into the temple and began teaching. The Jewish officials were astonished, saying, "How has this man become so learned, having never been educated?" Thus Jesus answered them and said, **"My teaching is not mine, but comes from He who sent me. A person who seeks to please Him will know whether these teachings are from God or whether I speak from myself. He who speaks from himself seeks his own glory. But he who seeks the glory of the One who sends him speaks the Truth – and there is no fault in him. Did not Moses give you instructions? Yet not one of you carries out these instructions.** Why do you seek to kill me?" The crowd answered, "Who seeks to kill you? You have divine power!" Jesus answered them, "I did one miracle and you are all amazed. For this reason Moses gave you circumcision – not because it is from Moses, but from the ancestors – and on the Sabbath you circumcise men.

If a man can be circumcised on the Sabbath so that the law of Moses will not be broken, why are you angry with me for healing a man's whole body on the Sabbath? **Do not judge by appearances – but make righteous decisions."**

Section 11: End Times and Watchfulness

- Fig Tree Signs
- Bridegroom Lamps
- Apocalyptic Discourse
- No one knows the hour
- Trials and tribulations

Fig Tree/ None Knows the Time nor Hour

- **References:** Matthew 24:32-44 | Luke 21:29-36 | Mark 13:28-37
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [End Times & Watchfulness], [Faith & Growth]
- **Context:** Symbol of readiness for divine fulfillment.

Matthew 24:32 Now learn a lesson from the fig tree: When its branch is still tender and brings forth leaves, you know that summer is near. Similarly, when you see all of these things, recognize that He is near – right at the doorway. Truly I say to you, this generation will not pass before all of these things take place. **The heavens and the earth shall pass away but my words will not pass away.**

No one knows that day and hour, not even the angels of the spiritual realm, nor the Representative – but only my LORD. But just as the days of Noah were, so shall be the appearance of the Servant of Humanity. Because just as in the days prior to the flood, there was eating and drinking – marrying and giving in marriage – until the day Noah entered the ark – and understood nothing until the flood came and carried them all away – so shall be the presence of the Servant of Humanity. Then two will be in the field and one will be taken and the other left behind. Two will grind at the mill and one will be taken and the other left behind. **Watch out therefore, because you do not know what hour your LORD will become present.** But know this – if the owner of the house had known the time the thief would come – he would have watched and would not have allowed his house to be broken into. **Therefore you should also be ready, for you will not know the hour that the Servant of Humanity becomes present.**

Luke 21:29 Then he told them an analogy: “Consider the fig tree and other trees: As soon as they sprout leaves, you understand that summer is close. Similarly, when you see these things occur, recognize that the sanctuary of God is readily available. Truly I tell you, this generation will not pass away until all these things occur. The sky and the earth will pass away, but my teachings will not pass away. Be careful that your hearts will not be burdened with intoxication and drunkenness, and the anxieties of materialism – or that time will come upon you suddenly, like a trap. Because it will come upon everyone who dwells on the face of the earth. So stay on alert at all times, praying that you will have the strength to escape these things that will happen, so that you will remain in the presence of the Servant of Humanity.”

Mark 13:28 Now learn the analogy of the fig tree: When its limbs have become tender and put forth its leaves, you know that summer is near. In the same way, when you see these things occurring, recognize that He is close by – right at the doorway. Truly I tell you that this generation

will not pass away until all of these things happen. The sky and the earth will pass away, but my words will not pass away. But regarding that day or hour – no one knows, not even the angels from the spiritual realm– nor the Servant of God, but only the Creator alone. Be careful – be on guard – because you do not know when the designated time will arrive. It is like a man who travels away on a journey who leaves his house and puts his servants in charge, assigning to each his particular task, and instructs the guard to keep watch at the Door. Therefore, be vigilant because you don't know when the master of the house will return – whether in the evening, at midnight, when the rooster crows or in the morning –in the event that he comes suddenly and finds you asleep. What I say to you I say to everyone – keep watch!"

This generation will not pass before all these things take place. The heavens and earth passing away is not limited to one generation of human life, but referring to all life upon earth. The generation of the human being upon earth is not limited to the short life span of an individual human. And none knows when this happens, but the one who offers all happening. Not even the Representative Christ named Jesus.

Bridegroom Lamps

- **References:** Matthew 25:1-13
- **Audience:**  Disciples
- **Cross-Themes:** [End Times & Watchfulness], [Kingdom of Heaven]
- **Context:** Parable of spiritual vigilance.

Matthew 25:1 "Therefore, the sanctuary of the spiritual realm can be compared to ten maidens who took their lamps and went out to meet the bridegroom. Five of them were wise and five were foolish. Those who were foolish brought their lamps – but brought no oil with them. But the wise brought oil in jars together with their lamps. Now while waiting for the bridegroom, they got drowsy and fell asleep. And at midnight the shouts came, 'The bridegroom has arrived, so go out to meet him.' Then all the maidens awoke and trimmed their lamps. And the foolish said to the wise, 'Give us your oil because our lamps have gone out.' But the wise replied, 'There might be enough for all of us –so you should go back to the market and buy some for yourselves.' And when they had gone to buy some, the bridegroom appeared – and those who were ready went in with him to the wedding, and the door was closed. Afterwards the other maidens arrived, saying, 'Master, master, open up for us.' But he answered and said, 'Truly I say to you, I don't know you.' Therefore, watch out, for you don't know the day nor the time.

The wise are those who seek the spiritual realm, the source of the flame, that the fire may not extinguish. Knowing that their lamps won't suffice, they know, honor, and prepare for the source of the flame of their lamps. Their actions are made with the source/ spiritual realm as the forefront of their desire, knowing without this, there is no flame, no sight, no bridegroom. And to those whose light went out without taking the provisions/ wisdom to keep it alit, have no more light, and so the bridegroom cannot see them in the dark. He no longer knows them.

For God/ Father of the Spiritual Realm knoweth all spirit inseparable from each other, whereby the individual aspects of matter, objective spirit, comparison contrast is separation. The indivisible substance of being knoweth not other than being, for naught else is actualized. He no longer knows them, for they no longer know themselves. Having become consumed with separation, the individual foregoes and forgets the union that they truly are. And by doing so, they are not able to enter into the Sanctuary of Spirit, for they are not whole. Their flame has gone out. Yet, In order to merge with the flame of heaven, those who listen are offered knowing, that they may carry with them the oil/ source of the flame. Knowing that their flame is temporary and needs to stay alit in darkness, they carry with them the source of the flame that it may never leave. That they may not walk in darkness, and will be ever alit and ready.

No One Knows the Hour

- **References:** Matthew 24:45 | Mark 13:32-37/ Luke 12:36-40
- **Audience:**  Disciples
- **Cross-Themes:** [End Times & Watchfulness], [Faith in Action]
- **Context:** Warning against presumption.

Matthew 24:40 Then two will be in the field and one will be taken and the other left behind. Two will grind at the mill and one will be taken and the other left behind. Watch out therefore, because you do not know what hour your LORD will become present.

Matthew 24:45 Who then is the faithful and wise servant that his master has made the manager over his household to give them food at the right time? Blessed is that servant, whom when his master comes, shall find him so doing. Truly I say to you, that he shall make him the master over all of his goods. But if a wicked servant should say within himself, 'My master has been delayed' and begins to whip his fellow servants and eats and drinks with the drunkards – the master of that servant will come at a time when he expects him not, and at an hour he was not expecting and will cut him down and assign him a place with the hypocrites – and there will be weeping and suffering."

Luke 12:36 Be like people waiting for their master when he returns from the wedding feast – so they may immediately open the door for him when he comes and knocks. Happy are those servants whom the master will find prepared when he comes. Truly, I tell you that he will attach himself to his service and have them sit at the table, and will come and wait on them. Even if he arrives in the second watch or even in the third and finds them – so happy will be that servant. But know this – if the head of the house had known what time the thief was coming he wouldn't have allowed his house to be broken into. You too must be ready, because the Servant of Humanity will appear at the time you least expect."

Is time yours, or is it Gods? For even Jesus knows not the day and hour of is LORD's presence. And if time isn't yours, what of your circumstantial placement in time, place,

circumstance, and the body, family, genetic makeup? As if you beat your heart, transmute matter into life force (digest food into energy). Did you choose the time you came into the world, who you are, and will you choose the time the LORD receives your soul in death?

Those with ears to hear, hear. If those with ears are unable to hear, unable to abide by the commandments set forth during the brief tenure upon earth, then they are not prepared for the flood of spirit/ the coming of their LORD, the presence of the LORD. They will not be prepared for the death that awaits their temporal self, for they heeded not unto the Word of the LORD. The writing is on each and every wall, withing books, stories, science, and even moreso, ye are the living embodiment of each and every writing, all that could be seen, for thou art the seer! Ready thyself for the presence of the LORD in body, mind, and heart, for ye knoweth not when the surge of Spirit, the flood, will come to sweep you away.

In eastern tradition, spiritual awakening as been documented any of times. A flood of light, awakening of kundalini, a burst of energy, sometimes hot and burning, sometimes cold and freezing, within the Man. This is not visible to another man present, but only unto the being of the awakened Man. Those who know know. Some have not been tuned, prepared, and ready to accept the presence of the LORD within their temple, and so have shed the mortal coils. For they were not physically, mentally, energetically able to handle the eternity they are.

Light comprehends not darkness; nor darkness comprehendeth light.

We look not at the things which are seen, for the things which are seen are temporal. We look at the things which are not seen, for the things which are not seen are eternal!

Ye cannot see sight, nor can ye see thine soul, spirit, or thine presence. Ye cannot see behind the eyes, or the thoughts in another's mind. However all that you do see reveals the unseen, the unknown. Just as quantum mechanics reveals itself objectively for the knowing, the quantum realm/ unseen infinite potential does not abide within the objective realm. To deny the evidence of Nature, of thine own self, is to stray, deny, and hide from the commandments provided you to be you. To do as you are called to do, to be you as truth calls you to be, to listen to the commandments of thine heart, ye will be present and ready for the flood of Christ in thine Soul.

In thy patience possess the your soul!

Trials and Tribulations

- **References:** | Mark 13 | Luke 21
- **Audience:**  Disciples  Masses
- **Cross-Themes:** [End Times & Watchfulness], [Spiritual Realm]
- **Context:** Prophecy of tribulation and divine return.

Mark 13:3 As he sat down at the Mount of Olives near the Temple, Peter, James and John asked him privately: "Tell us, when will these things happen? And what will be the sign indicating when all these things will take place?" Then Jesus replied, "Make sure that no one misleads you. Because many will come in my name, saying, 'I am he' and will deceive many. When you will hear of wars and rumors about war don't be alarmed, for these things must occur, but this is not the end. Because nations rise against nations and kingdoms against kingdoms – and there are earthquakes in various locations; and famines and disturbances – but these begin with the pain of childbirth. But be careful, because they will deliver you up to the councils and in the synagogues you will be beaten, and you will be brought before governors and kings on my account to testify to them. And the Teachings must first be preached before all peoples. But they will capture you and arrest you. Don't think about what you will say beforehand – nor should you plan: But whatever will be given to you at that time you will speak – because it is not you that speaks, but the Holy Spirit. Now brother will condemn brother to die – and a father his child; and children will rise up against parents – having them put to death. And you will be hated by everyone on account of me. But he who stands firm to the end will be saved. But when you see the detestable things of desolation become established where they shouldn't, those who recognize this should understand that those in Judea should flee to the mountains. And those on the housetops should not go into the house – even to go in to take anything out of the house; And those in the fields should not return again to fetch their coats. How dreadful for those who are pregnant and for those who are nursing a baby at that time. And pray this won't occur during the wintertime. Because affliction will occur at that time – a kind that doesn't happen often – from the beginning of God's creation until now and afterward.

Audience-Based Teachings

To the Masses Sermon on the Mount / Plain

- Blessed AreYe Matthew 5:1-12 | Luke 6:17
- Seek Ye First the Kingdom — Matthew 6:28-33 Luke 12:22-31
- Judge Not — Matthew 7:1-2
- Teachings in Capernaum John 6:23-40
- Greatest Commandments Matthew 19:16-22

Blessed AreYe Matthew 5:1-12 | Luke 6:17

Matthew 5:1-12 Seeing the crowds, he went up to a mountainside and sat, and **his students** came to him. He began teaching them, saying: “Blessed are the humble in spirit, for theirs is the sanctuary of spiritual realm. Blessed are those who yearn, for they shall be summoned. Blessed are the meek, for they shall be given the world. Blessed are those who hunger and thirst for devotion, for they shall be fulfilled. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are those who love peace, for they shall be called servants of God. Blessed are those who have been persecuted for the sake of devotion, for theirs is the sanctuary of the spiritual realm. Blessed are you when people insult you and persecute you, and falsely charge you with wickedness because of me. Be joyful and exceedingly glad, for great is your reward in the sanctuary of God: For this is just as they persecuted the Prophets before you.

Luke 6:17 Jesus came down with them and when they arrived in the lowland, a large crowd of his disciples gathered there. Large crowds of people came from throughout Judea, Jerusalem and the coasts of Tyre and Sidon – to hear him and be cured of their diseases. And those who were troubled with unclean spirits were healed. Everyone was trying to touch him for the power that came

from him to cure them. Looking towards his disciples, he said: “Blessed are you who are humble, for the sanctuary of God is yours. Blessed are you who empty, for you will become full. Blessed are you who weep now, for you will laugh. Blessed are you when people despise you, ostracize you, insult you and disparage your name as wicked for the sake of the Servant of Humanity.

Salute that time and leap for joy because, you see, your rewards are in the spiritual realm – for this is the same way their fathers treated the Prophets. But woe to you who are materialistic – because you will receive your consolation in full. Woe to you who are satiated now, because you will become empty. Woe to you who laugh now because you will mourn and weep. Woe to you when everyone speaks highly of you, because their fathers treated the false prophets in the same way. Yet I tell to those of you who hear me – love your enemies, treat those who despise you with honor – bless those who curse you and pray for those who mistreat you. If someone

smacks you on the cheek offer them the other one as well. And should someone steal your cloak, don't withhold your tunic from them. Give to everyone who asks of you, and don't demand back what others take of yours. Treat others the same way you want them to treat you. If you only love those who love you, where is your benefit? Even the wicked love those who love them. If you only treat well those who treat you well, where is your benefit? Even the wicked do that. If you lend only to those from whom you expect to receive, where is your benefit? Even the wicked lend to the wicked in order to receive the same in return. Instead, love your enemies and treat them well and lend without the expectation of return and you will have many rewards and you will be servants of the Most High, for He is kind to the ungrateful and the wicked. Be merciful just as your Creator is merciful. Don't judge and you'll not be judged. Don't condemn and you won't be condemned. Forgive and you will be forgiven. Give and you will be given to. Gifts will overflow onto your bosom, being pressed and shaken down with good measure. By your standard of measure, it will be measured to you in return."

Luke 6:39 Then he told them this analogy: "A blind man cannot lead a blind man, can he? Won't they both fall into a ditch? A student is not better than his teacher, but upon being fully trained, every student can be like his teacher. Why focus on the piece of straw in your brother's eye but not notice the log in your own eye? How can you say to your brother, 'Brother, let me take out the piece of straw in your eye,' when you do not see the wood in your eye. Don't be a hypocrite: First remove the wood from your own eye and then you will see clearly enough to remove the piece of straw in your brother's eye. For a magnificent tree doesn't produce bad fruit. Likewise, a rotten tree won't produce good fruit. For every tree is known by its fruit. One doesn't gather figs from thorn bushes. Nor do they pick grapes from thorn bushes. The honorable person – out of the good treasure within his heart – brings forth goodness. And the wicked person – out of the wicked treasure within – brings forth wickedness. For one's mouth speaks from what fills his heart. Why call me 'master, master' but not do what I say? Everyone who approaches me and hears my teachings and acts upon them – I will show you who He is like. Such a person is like a man building a house who dug deep and laid a foundation upon a rock. When a flood came, the torrent smashed against the house but didn't shake it because it had been well built. But one who hears and does not act upon it is like a man who built a house on the ground without any foundation. When the torrent smashed against it, it immediately collapsed and the damage to the house was great.

To the crowds he began teaching. The teachings given to the masses are teachings that are not subject to space and place in time of an individual's life and their life path, but for all the living. The teachings given for humanity rather than an individual human. They are not directed unto a certain pathway or certain comprehension, but for all pathway and comprehension. Here we can see the qualities of the Soul being shared with the masses. These are akin to the Yama Niyamas of the Patanjali Yoga Sutras, Krishna's teaching to Arjuna in the Bhagavad Gita, Buddhas teachings, the teachings of the eternal nature of what a human is.

The humble are not puffed up with pride, separating themselves from another in the delusion of better or worse than. "There is no respect of persons with God" Realizing they are but by God, can do nothing but by God, they align with the nature of spirit that gives the world, rather than the nature of matter that is the creation of spirit.

The yearning for God are the Faithful ones who have not doubt. Free of the speculation of reason, a tool given mankind for the sake of navigating the nature of the world, they yearn for the giver of reason, for the reason of reason. To be summoned/ comforted by God is to be true to thine own self, to listen to the calling, the vocation ye are called. Just as Jesus walked the path set for him to walk, so the faithful yearning are the ones who are called upon because they listen and can hear!

The meek are the ones who have laid down their life and surrendered unto the cosmic will. Free of the delusive ego of separation, they are attuned unto the Creator in all Creation. The world is the indivisible one Word of God, and so the one who attunes and realizes this, sees all matter, all creation, as God. They will be given the world, for they are given God!

The hungry of devotion are the ones who are nourished by spirit, the indivisible substance of all, uniting, cleansing, purifying, filling them with the nature of spirit. Ever new Joy! Thinking objectively, it is difficult to comprehend ever new Joy springing forth without subject object, yet without thinking or comprehending or labeling, is not this Joy ever here? In sleep, in stillness, in contentment, in the communion of Love, in the Bosom of Yourself?

The merciful are the forgiving, compassionate, and accepting. "Father forgive them, for they know not what they do" To hold a grudge, attachment to past action of another, creates a barrier from One to the other, yet in God, Truth, the indivisible spirit, there is no other. To forgive is to let go of any barrier, let the heart burn the impurity of separation, and unify in the Love of God the two. Everyone is placed in a specific body and set of circumstances that will unfold, and although their experience is not your experience, you are both experiencing life. To be compassionate, accepting, and forgiving is to open thy heart, let the light of God, of unification, shine forth.

The pure in heart are the ones who are aligned, attuned, with the light of God. The purity of heart is the love, the light of God, the One unifying light of the Word of God. Through this pure heart, their eye is single and they are full of light. Shining God's light, they are able to see God!

The lover of peace are the lovers of the nature of Love, for peace is the nature of Love. To have no other, how can there be any variation to cause friction? Peace is a way of describing the innate nature of Unity, of the feeling of being true, One, present, here and now with the Creator. Where God's will is heard through the stillness of peace, the lover of peace is a servant unto the divine will of peace.

Those who are persecuted for the sake of devotion are those who are anchored in Truth, unhindered and uncompromising of Truth. The persecutioners are those unable to hear, see,

the truth, who live in fear. Trying to destroy truth with fear, they crucify all that does not conform with their imposition of belief system, control, and power. "If thee smiteth thee on one cheek, offer also the other" Those anchored in truth see God in all, and so to the delusive humans persecuting for man's sake, the devoted anchored in God is surrendered unto God in all the ways God presents himself. And so, if their pathway, the cosmic will, is this way, so they are persecuted with Joy for God. They see through the temporal carnal birth, death, bodily life into the eternal spiritual realm of eternity. Theirs and the persecutioners home. One is light, free, ready to open the door, where the other of delusion is weighed down dross, heavy, into the cleansing fires of karma they remain.

This persecution is a false accusation of delusion. They know not what they are doing in truth, but are doing for their own delusive ideals, creations, and ego. And so, fight false accusations with the light of love, humility, and grace. To fight with words, opposition, is to subject thyself to the level of the accusation. To remain pure, true, whole is to embody the kingdom of spirit evermore and to shine that light unto the hearts of the accusers that are able to feel their hearts. If they were meant to know beyond the delusion of their accusation, they then would be worthy of words of unity, of truth. However, the persecutioners are not knowing, ready to know, or feel, and so given words of truth would not be received, comprehended, digested by them. "Do not give unto dogs that which is holy"

Seek Ye First the Kingdom — Matthew 6:28-33 Luke 12:22-31

Matthew 6:28 And why are you anxious about clothing? Just see how the flowers of the field grow: They do not labor or spin. And yet I say to you, that even Solomon in all of his glory was not dressed like one of these. Thus if God so dressed today's wheat of the field, which is tossed into the oven tomorrow, will He not clothe you – you of little faith? Do not be anxious then, asking, 'What will we eat? What will we drink?' or 'What will we wear?' For the atheists eagerly seek all these things; but your spiritual LORD knows everything you need.

But first seek His sanctuary and His devotion and everything else will be taken care of for you. Thus do not be anxious about tomorrow, for tomorrow will take care of itself. Each day brings enough challenges as it is."

Luke 12:22 Thus he explained to his students, "For this reason I tell you, don't worry about yourself – or about your body: What you will eat or what you will wear. Because the soul is greater than food just as the body is greater than clothing. Consider the ravens: For they neither sow nor reap – they have no storage or barn – and yet God feeds them. You are much more valuable than birds. And which of you, by worrying, can add a single moment to your lifespan? If you cannot do even this little thing, why do you worry about other matters? Consider the lilies – how they grow: They don't struggle or spin. Yet I tell you, Solomon in all his splendor was not even clothed like one of these. Yet if God can so clothe the grasses of the field – which are alive today but tomorrow are thrown into the oven – how much more will He clothe you – you people with little faith? So don't focus on what you will eat and what you will drink – and stop worrying. Because the materialists crave for these – yet your Creator knows what things you need. But seek His refuge and these things will be added to you. Don't be afraid, little flock. Because your Creator has gladly chosen to give you sanctuary. Sell your possessions and give to charity.

Instead, make yourselves money belts that don't wear out: The eternal treasure in the spiritual realm – where no thief comes close and no moth destroys. For where your treasure lies, there your heart will also be. Be equipped with knowledge and keep your light shining.

God shines the sun and pours the rain on the wicked and the good all the same, and knows the things both the atheist and the devoted need before needing. This is the ONE God that is the Universal Will of Circumstance, Chance, Action, Stillness, Perception, Conception, the granter of thy space and place in time, thy vessel of occupancy, thy family of upbringing, thy tragedies of purification. The atheist's God of worry, control, and doubt are the same God of the religious of the objective praise of idols, of compromise, of fear. God knoweth not these things created by man, and so man knoweth not God blinded by these things of man.

What is this sanctuary and devotion spoken of? This is not seen with the eyes of the world nor objectified, relative, as a thing of the world. "We look not at the thinking which are seen, but at the things which are not seen" This sanctuary and devotion is known by feeling of contentment, peace, bliss existing NOW. Living in the present, NOW, Eternity, there is no then and there is no when, for then, there, and when are all but ripples of the NOW of being. His sanctuary and devotion is not a thing to acquire, but thy essence, thy nature, the being by which ye be.

The ego, thought, and control acquired through the time of experiences of your life is but a manifestation of the circumstances and happenings given my the Father. Are you driven by the ripples of thought of thy space and place of this life's navigation, or are you driven by the Life, the consciousness, the beingness where the ripples of thought permeate and vibrate, where ye see the ripples, forms, colors, energies as they are expressions of the creator.

Where does Faith live? Here, NOW, you are the Faith ye objectively seek. In the present movement that is LIFE faith is the life that you are by which ye think to serve and be faithful. It is not an idol or an aspiration, for it is the devotion by which the idol of ideal is derived, served, and Loved. This Love is the happening NOW, for love is not the ideal, the idol, but the union by which the consciousness and objective manifestation of form consciousness are communed with, Unified. In the presence does the LOVE love, does life live, is consciousness conscious. The sanctuary and devotion and faith all live in the present, in eternity, free of the confines of its own creation, the confines we deludedly imbue our awareness into, the consciousness by which the confines permeate, yet are permeated with the consciousness it permeates, From this place of no place, for by nothing came something, are you. Waking, sleeping, states of being, ye are the still, present, manifesting in thy dance through perception, in the wake of the form of the formless and the sleep of the formless of the form, ye are ever now perception itself, being of being. Seek the freedom of eternal stillness, housing all movement while moving in all movement, being the movement of seeking, while freed from the attachment of "other", freed from seeking, as the seeker, the sought, and the happening of seeking are ONE, neither here nor there, there is no where to go, there is nothing to do, for you are the doing, the doer, the place. "As in heaven so on earth." "In the world but not of the world" "When one sees action in inaction and inaction in action"

From the presence of still unmanifested eternity of being comes the variation, the manifestation, the fluctuation of the eternal being, from the uncreated comes creation. Creation is the same substance of the One eternal being, being inseparable from its creator as creation lives within the One eternal being in the attributes of time, space, form. As this creation is the same substance indivisible with the creator, the One eternal being permeates all of the creation of expression, manifestation, beauty, the indivisible substance of the One eternal being is not divisible, separable, from itself, and so time and eternity, heaven and the world, are indivisible, inseparable. While awake and conscious of the world, this consciousness of the presence of the eternal moment, present, expanding the single pointed moment of eternity, "through the eye of the needle", vibratory fluctuation still into eternal expansion of omnipresence, Ye are the perception, the presence, aware, being, permeating all being, for thy drop of separational perception has been immersed into the eternal perception of itself, being the full self that the separational perception lives, emerges from, coming home into itself, The world aligning and attuned with heaven, bringing heaven unto earth, seeing and knowing earth in heaven and heaven in earth, that there is no separation, but only permeation, permeating in it's own self of eternal omnipresence, omniscience, omnipotence indivisible substance of spirit. The living of life for the life of living, living in the living of life, with the living of life, by the living of life, This is what is the seeking of the sanctuary and devotion by which Christ speaks.

Everything else will be taken care of! For there is NO other, as in there is no else to be taken care of. The "thing" to be taken care of only exists in the Invisible Being, by the Indivisible Being, for the Indivisible Being, of the Indivisible Being. For all that happens, is happening, is the Indivisible Beingness in. Waves in the ocean, creation in the uncreated, Are there any things separate from the being by which the thing is a thing?

With thy consciousness, ye can be aware of the things, the variation, the form, being here, there, and everywhere, yet this consciousness, this awareness are you the ever present unchanged perception by which all of the variation, form, time, and space exist. And so being aware of awareness itself and not the variations within awareness, there is just awareness, presence, Not a thing, the non manifest formless eternity of the sanctuary of the LORD. NOW, this eternal moment where consciousness, awareness, perception, the feel of feeling, the knowing of knowing, the seeing of sight, the sound of the hearing, The life of living, The You by which you do be you, Joy, ever new joy, ever new feel, feel, for you are the feeling being felt of feeling herself. Bliss, peace, feeling feeling of feeling herself, no longer a what feeling is felt, for within feeling does all the variation of feeling exist, and so by simply, plainly, humbly, beingly, permeating the presence where feeling is felt, are ye all the feeling that could ever be felt indivisible with the eternal moment present omniscient sanctuary of the LORD.

You are the consciousness that is seeing the variations of sight that is you, you are the presence that is being the you that you be in the variations and fluctuations of thy self.

"Change your heart, for the kingdom of God is readily available" Permeate presence with thy consciousness, thy awareness, still thy vast ocean of mind into itself, into the presence of the eternal moment of NOW where all existence exists by, in, and for itself. Change your heart from dualistic perception of the creations' variations to the eternity of unmanifest indivisible union of

being of perception itself, from earth to heaven, for they are but spoken objectively into the world of words, of creation, but they live indivisible, inseparable, in the omnipresent moment that you are, that is being, that is the sanctuary of spirit of the LORD. Let go of the attachment of the attributes of the creation of now and be the now of creation, happening within itself. Form within the formless. "We look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, and the things which are not seen are eternal"

The seen within seeing, the temporal within the eternal.

And O human, conscious being, be conscious of consciousness itself, the consciousness you are, and not fumbling with the things of the consciousness. Inseparable means no difference, no measure, no relativity, so no things of perception for it is all perception itself. The things of perception live within perception itself. You are perception itself, consciousness itself, and so be aware of the consciousness you are by being the consciousness you are, present, aware, content, peace, in the feeling of feeling itself, for you are this inseparable substance of being, of consciousness, of perception, awareness, ever present, still, unchanged. Sink your consciousness into this seat of consciousness oh conscious one, and open thy consciousness in the consciousness that is opening, that opens, that is the microcosm and the macrocosm, for the one indivisible substance of being is the microcosm and the macrocosm, each existing within each other, the non created, unmanifest, eternity housing itself as creation, manifestation, time, space, form, earth within heaven living by heaven within earth!.

Judge Not — Matthew 7:1-2

Matthew 7:1 Do not judge, or you will be judged. For with the manner of your judgment you shall also be judged, and by your standard of measure you shall also be measured. Why do you focus on the piece of straw in your brother's eye but don't notice the log in your own eye? Or how can you say to your brother, 'Let me pull the piece of straw out of your eye' while there is a log in your own eye? Don't be a hypocrite. First get the log out of your own eye. Then you can see clearly enough to pull out the piece of straw from your brother's eye. Don't give what is Holy to the dogs, and don't toss pearls before swine – or they will trample them under their feet and then turn and tear you to pieces.

To judge another, looks, actions, thoughts, is to weigh and measure, compare and contrast, to the set of ideals/ qualities given as a control, a base of measurement. In a court of law, there is a system and verbiages in place that is the basis by which judgment is given. "Render unto Caesar the things of Caesar, and unto God the things of God" In the court of thy mind, there is a system, thought processes, attachments, ideas, conceptions by which we compare and contrast, judge the environment and all therein within our perception. The mountain is pretty, the air is cold, the food is this, the person is this. Defining, confining, relating unto thy own thought processes, opinions, perceptions, filters of sight, conceptions and projections that which is not within the thought process, or within thy own filter of sight. Measuring the seen

against the conception and perception of the circumstantial comprehension, attachment, memories, against the filter system created through the karmic giving of living of you. Yet, the other that is subject to thy measure of judgment, do they live within the confines of thy system? This is your system, your perception, your own judgment derived from your own experiences, circumstances, that have been held, hoarded, and boxed in through the life you are given. Is another subject to the same experiences, circumstances, chances, and perceptions that your life has been given?

Nay, they are their own individual space and place through time perceiving, learning, shaping, and being as they are given to be in their own body, family, experiences, and karmic dance. How can they be subject unto your own attachments of merit and weight when they know not of the attachments harbored and hoarded through your own individualized experience? Is your experience the same as another, or is your life circumstances, environments, and callings of vocation the same as the other being? How then can the other be judged, measured, based upon these attachments, this system of hoarded thought, when they are subject to their own attachments of their own experience, their own system of thought, their own filter/ lens/ narrative of perception.

This process of perceived environmental separation, the process of compare and contrast, measure, weight of the "things" of the environment is the same process by which thy own self is being judged. The same filter system, rules, walls, boundaries, confines, defines that clouds the perception of the external environment is the same system by which ye judge your own self. This judgment is the attachment of all the ideas, conceptions, thought processes, belief system etc that are held as a control to base, compare, relate all else unto.

How can you, O individual, weigh and measure, Judge, others and thyself, when this control by which judgment is measured is only that by which ye have experienced? If another's experience is not your experience, then why do you use your own experience to judge? And by this filter of metrics are you yourself judged, for through this hoarded system of attachment do you not only see others, but this is the construed and filtered sight by which ye see yourself.

Defining the purity of pure perception into a confinement of attachment, into the lens of thy hoarding of comprehension, thinking thyself to be the accumulation of the system of attachment filtering and boxing perception, when ye are the pure unchanged perception ever seeing unchanged. Through the system of attachment, through the filter of emotion, consciousness/awareness perceives/ experiences, yet never subject to the variations, colors, "things", for all in thy environmental surroundings are thy perception. To hold the attachments of judgment, of measure, and weight of "others" is to subject thyself unto the same judgment, measure, and weight, for through this same filter do ye objectively look at what ye call yourself. Can the perception by which ye perceive be subject to the verities and variations of the things of perception?

Why then, O human, a being of perception, do ye condition, confine, judge, the things of perception when they are only there by perception?

Teachings in Capernaum John 6:23-40

John 6:23 Then some boats from Tiberias landed near the place where the people had eaten the bread after the Master had offered it to God. Once the crowd realized that neither Jesus nor his students were there, they traveled by boat to Capernaum in search of Jesus. When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?" Jesus responded, **"Very truly I say to you, you seek me not because you saw signs, but because you ate the loaves and were filled. Do not work for food that perishes, but for the food that endures to eternal life, which the Servant of Humanity Will give you. For on him the Creator, God, has authorized."** Therefore they asked him, "What must we do to please God?" Jesus answered and said to them, "What will please God is that you trust in the one He has sent." So they asked him, "What sign will you give so that we may know and trust you? What will you do? Our ancestors ate the manna in the wilderness; as it is written: 'He gave them food from heaven to eat.'" Jesus then said to them, "Very truly I say to you, it is not Moses who has given you the food from heaven, but it is my LORD who gives you the true food from the spiritual realm. For the food of God is that which comes out of the spiritual realm and gives life to the world." Then they said to him, "Sir, give us this food forever." Then Jesus said to them, "I am the food of life. Whosoever follows me will never hunger, and whoever trusts in me will never thirst. But as I said to you, you have seen me and still you trust not. Anyone entrusted to me by the Creator will follow me, and whoever follows me I will never cast away. For I have descended from the spiritual realm not to please myself but to please Him who sent me. And what pleases Him who sent me is that I shall lose none of those He has entrusted to me, but raise them up at the time of death. For what pleases my LORD is that everyone who perceives the Representative and trusts in him shall have eternal life, and I will raise them up at the time of death."

19:16

Greatest Commandments Matthew 19:16

Then immediately someone approached and said to him, "Good Teacher, what service shall I do so I may have eternal life? Thus he said to him, **"Why do you call me good? No one is good except God.** But if you want to enter life, observe the commandments." He asked him, "Which ones?" Jesus replied, "You shall not commit adultery; you shall not steal; you shall not lie. Honor your father and mother; and love your neighbor as yourself." The young man said to him, "I have observed all of these things from my youth: What more should I do?" Jesus replied to him, "If you want to be perfect, go and sell what you have and give it to the poor and you will have treasure in the spiritual realm: Then come follow me." But when the young man heard this instruction he left with sadness, because he had many possessions.

Why do you call me good? None is good except God. God, the good that hath no other, indivisible, is true good. For in objective perception, dualistic perception, good infers bad, bad infers good, ever compare and contrast push and pull; But God, omnipresent, omnipotent,

omniscient, the presence of the Kingdom of Heaven within thy heart, is the Good. All else, Other, is Bad.

For there is no other, thus there is no bad. Just as Christ says why call ye me good? For by the grace of God I am what I am; This human body, Jesus, this circumstantial life I am guided to live, this is not of his own accord, or that of man. Nay, tis that of the Father, of the Good, and all other is bad. For bad in this instance is simply to forget Good. For ye are the good forgotten in the objective comparison of an ideal of good and bad. Good is this, bad is that, and yet; If the good of all men, Christ, calleth not himself good, what does this say of the simple perception of Good and bad?

Eternity is not an objective relativity that thought can comprehend. If eternity is good and temporality is bad, then the things of objective reality are all aspects of good. Yet while attaching cognition to veritable aspects, relative unto one another, the Good that is all the One happening, omnipresent, omniscient, omnipotent, is then veiled in it's own good vs bad perception the human attaches themselves unto. Attraction and repulsion, spirit and matter, man and God, right and wrong, how can they be good or bad, when tis all but the grace of God? The happening of the polar opposites, the relation, the presence, LOVE, the communion, unseen, yet the constance by which the opposites may oppose one another, tis the good that hath no other.

The child, free of the thought of good or bad, right or wrong, is the pure surrendered acceptance of God. There is no judgment of their objective perception of self, just pure true presence of being. Truly surrendered unto the will of God, the child is the nature of faith. Their space, place in time, circumstances, etc are as they are, for they can be no other. And so the child is not other, but fully whole heartedly themselves. Is there good or bad in this child that hasn't been domesticated to think along the lines of separation, comparison and contrast, etc? Or even an animal out of a litter, already innate with their own individualized qualities distinguishing them from the other animals from the litter; is this animal innately good or bad based upon their actions? For the animal simply does as they are called/ driven/ instinctively moved to do. Is this a bad animal, good animal, or is this an animal of God, how, who, what they are? And what are you human?

The young man, who observed all the commandments throughout his life, still yearns for more. Here Jesus offers him all he can ever want, but we see the attachment, inability to let go, for rather than offering all unto the poor and following Jesus, the man became sad. For the commandments are unto the adult, the learned, the prideful, that they may honor actions of righteousness, but to truly come unto God/ the Kingdom of Heaven/ surrendering unto the will of the Father, the pride and honor of the commandments following must be given. For the commandments are unto Man, but true surrender, faith, acceptance, this is unto God. "Those who try to gain their own life will lose it; but those who lose their life for my sake will gain it"

As if this life ye are living is your own? As if you beat your own heart, breathe thine own breath, intuit thine own epiphanies; Choose to be born into this body, personality, space and place in

time, family, circumstances. Oh adult, now that ye can compartmentalize, rationalize, think the way ye have been domesticated to do so, think ye more than the child ye once were free of this prideful thought? Habituated in action, defined in conception, Judge of thyself and others based on thine own harbored, hoarded, attached resurgence of thought patterns, processes, and actions, why do ye confine this ye are unto a concept, relativity, conformity, when ye are not a this at all! For ye are the One by which this is even ascertained; the One whereby “this” is ever homeostasis, ever being, ever balanced.

Teachings To the Disciples

- (FJohn 16:32-endaith) Take Nothing on Your Journey — Luke 9:1
- With God, all things are possible _ Matthew 19:25/
- Remain in My Love — John 15:9-end
- Feed My Sheep — John 21:15-19
- Let Not Your Hearts Be Troubled — John 14:1-7
- Festival of Prophets John 7:1-12
- Vultures will gather Luke 17:32

(Faith) Take Nothing on Your Journey — Luke 9:1

Luke 9:1 Then he called the twelve together and gave them power and authority over all the demons, and to cure diseases. He sent them out to proclaim the sanctuary of God and to heal. Then he told them, “Take nothing for your journey – neither a staff or a bag, nor bread or money – and don’t even take two tunics. Whatever house you enter, remain there until you leave that village. And for those who don’t receive you, as you leave that village, shake the dust off your feet to witness your opposition.

With God, all things are possible _ Matthew 19:25/

Matthew 19:25 When his disciples heard this, they were exceedingly astonished, and asked, “When then can be saved?” Looking at them, Jesus said, “**With people this is impossible, but with God all things are possible.**” Then Peter said to him, “Look, we have given up everything and followed you; what then will we have?” And Jesus replied to them, “Truly I tell you – you who have followed me: In the restoration of life after death when the Servant of Humanity shall be sitting in the divine seat of His splendor, you also will sit in twelve divine seats, presiding over the twelve tribes of Israel. And everyone who has given up houses, or brothers, or sisters, or father, or mother, or children, or lands on account of me shall receive a hundredfold, and will inherit eternal life. Yet many who are first will be last, and last, first.”

Mark 10:26 They were greatly astonished, and said to each other, “Who then can be saved?” But he replied, “With humans, it’s impossible. But not with God: Because with God, everything is possible.”

Luke 18:20 You know the commandments: Don't commit adultery, don't murder, don't steal, don't lie, respect your father and mother." The man replied, "I've kept all these things since I was Young." When Jesus heard this, he said to him, "There is still one thing you lack: Sell everything you possess and distribute it to the poor and you will have your treasure in the spiritual realm – then return and follow me." But when he heard this he became disappointed, because he was very wealthy. Then Jesus looked at him and said, "How hard it is for those who are materialistic to enter the sanctuary of God! It is easier for a camel to enter through the eye of a needle than for the materialistic person to enter the sanctuary of God. Those who heard this said, "Then who can be saved?" But Jesus replied, "What is impossible for people is possible with God." Peter said, "But we've left our homes to follow you." Then he told them, "Truly I tell you, no one who has left home, wife, brothers, parents or children for the sake of the sanctuary of God – will not fail to receive many times as much – whether in this lifetime or in the eternal lifetime to come.

With people, this is impossible, but with God, all things are possible. By the grace of God I am what I am. God is the humility by which a person is given the individual experience of themselves. To forget God is to separate thyself in accumulation, attachment, as if Man is the doer. Surrender, acceptance, humility, these are not the things of man, these are the words whereby God is freed from the confines of man. As if God can be confined by man! For the action of man, living in delusion in this day and age of domesticated thought, does not touch God, but affects the Man of God. Oh thinketh thou just man, when ye are all the states and means of being that offer the man homeostasis of being. Sleep, dream, meditation, action, spirit, matter, all is man. Not confined unto one aspect, for ye are all aspect. Why then attach thyself unto the things of the objective material world only, when thou art much more? Thou are not the confinement of the description, comprehension, relativity of the word Man; for thou art the descriptor, the knower, the relation of the Spirit of God by which Man is animated to be the man.

Who can be saved? The man, throughout the accumulation of life, attaches with identification, separation, forgetting their true self by the attachment of the creation of themselves. This ego, identification, habituation is not that which is to be saved, for this is a wall unto unification, indivisibility, spirit. And yet so delusive man is to think that this is to be saved, the identification of pride, habituation, accumulation. Naught of Man can be saved, lest man foregoes their own self into the hands of God. Thy will be done! For man is not by man, even if man believes so. For before the man generated belief, he is and was the generation never held in the construction of belief.

Remain in My Love — John 15:9-end

John 15:9 Just as the Creator has loved me, so have I loved you: Remain within my love. If you follow my instructions, you will remain within my love; just as I have followed my LORD's instructions and

remain within His love. These things I have said to you so my joy will be within you, and your joy may be complete. This is my instruction: Love each other just as I have loved you. There is no greater love than this: That one gives his life for his friends. You are my friends and if you do what I instruct you, I no longer call you servants, for the servant knows not what his master is doing. Rather, I call you friends, for everything I have heard from my LORD I have made known to you. **You did not choose me but I chose you and set you up so you would go and bear fruit, and your fruit would keep, so that whatever you ask of the Creator in my name He may give you.** This I instruct you: That you love each other. If the material world hates you, you know it has hated me before you. **If you were of the material world, the material world would love its own. But because you are not of the material world – because I chose you from the material world – because of this the material world hates you.**

Recall the teaching I told you, that a slave is not greater than his master. If they persecuted me, they will also persecute you. If they kept my teaching they will keep yours as well. But they will do all these things to you in my name – because they don't know Him who sent me. If I had not appeared and spoke to them they would not have offenses. But now they have no excuse for their offenses. **One who hates me also hates my LORD.** If I had not done among them the deeds no one else did, they would not have offenses. But now they have seen them and hate both me and my LORD. **15:25 But their actions confirm the Teachings written in the Scripture – ‘they hated me without a cause.’** When the Counselor comes – whom I will summon to you from the Creator – this is the Spirit of Truth who expands from the Creator – He will testify for me. And you will testify also, because you have been with me from the beginning.”

Feed My Sheep — John 21:15-19

John 21:15 Thus when they finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He replied, “Yes, Master, you know that I love you.” He said to him, “Feed my lambs.” He said to him again a second time, “Simon, son of John, do you love me?” He replied, “Yes, Master, you know that I love you.” He said to him, “Tend my sheep.” He then said to him a third time, “Simon, son of John, do you love me?” Peter was saddened because he had asked him three times, “Do you love me?” And he said to him, “Master you know everything; you know I love you.” Jesus said to him, “Feed my sheep.” “Very truly I say to you, when you were young, you girded yourself and walked wherever you wanted. But when you are old, you shall reach out your hands and another will gird you, and carry you where you don't want to go.”

Now this he said to indicate the kind of death by which he would glorify God. And after he said this, he said, “Follow me!”

Let Not Your Hearts Be Troubled — John 14:1-7

John 14:1 “Don't let your hearts be troubled; trust in God, and trust also in me. **My LORD's dwelling place has many regions** – if there weren't I would have told you, because I depart to prepare you

for that place. And if I depart and prepare you for that place, I will stay with you and guide you myself so that you may be there with me. And you will know the path to where I am going.”

Thomas said to him, "Master, we do not know where you are going – how will we know the path?" Jesus said to him, "I am the path, the truth and the life: None of you will come before the Creator except through me. If you knew me, you would know my LORD also; henceforth you will know Him and will perceive Him." (The path, the narrow gate, the eye of the needle. The Chaitanya Kutasta,) Philip said to him, "Master, show us the Creator, and that is sufficient for us." Jesus said to him, "Have I been with you so long and still you haven't come to know me Philip? One who perceives me has perceived the Creator. How can you then say, 'Show us the Creator?' Do you not trust that I am with the Creator and the Creator is with me? The words I speak to you are not spoken from my authority: Rather, the Creator abiding with me is doing His work. Trust me that I am with the Creator and the Creator is with me; at least trust the works in themselves. Very truly I say to you, he who trusts in me – the works I do, he will also do – and greater works than these will he do, because I am departing to go to the Creator. Whatever you request in my name, that I will do, so that the Creator will be glorified by His Representative. If you ask me anything in my name, I will do it. If you love me you will follow my instructions. **And I will ask the Creator and He will give you another Counselor, so He may be with you eternally.** This is the Spirit of Truth – whom the world cannot receive because it does not perceive Him or know Him – but you know Him because He will remain by your side and be with you. I won't leave you bereaved – I will come to you. Soon the world will no longer see me, but you will see me because I live and you also will live. At that time you will know that I am with my LORD and you with me, and I with you. He who keeps my instructions and follows them is the one who loves me. And one who loves me will be loved by my LORD and I will love him and will reveal myself to him.

(another counselor----a Guru in the world?)

Festival of Prophets John 7:1-12

John 7:1 Following this, Jesus stayed in Galilee, for he was unwilling to stay around Judea because the Jewish temple officials sought to kill him. (and yet, it was not the Jewish officials that crucified Jesus. It was the people) But as the Prophets' Festival of Tabernacles was soon, Jesus' brothers said to him, "Leave here and go into Judea, so that your students there may see the service you are doing. **For nothing is secret for those who speak freely.** If you have done these things, show yourself to the world." For not even his own brothers trusted in him. Thus Jesus said to them, "My time has not come, but your time is always at hand. **The world cannot hate you, but it hates me because I testify that its deeds are wicked.** Go up to the festival yourselves; I am not going to this festival because my time has not yet fully come." Having said these things to them, he remained in Galilee. However, once his brothers left for the festival, he also went there, not publicly, but as if in secret. Thus the Jewish officials sought him at the festival, saying "Where is he?"

To Pharisees and Scribes

- The healthy need not a doctor Matthew 9:10-13
- Give to Caesar — Matthew 22:15-22 | Mark 12:13-17 | Luke 20:20-26
- Teaching in Capernaum Synagogue -John 6:41-59
- Adultery -Luke 16:18 / Matthew 19:3-12
- Vultures will gather Matthew 21:23
- Do this and you shall live Luke 10:25
- Greatest Commandments Matthew 22:34

The healthy need not a doctor Matthew 9:10-13

Matthew 9:10 Later on, Jesus and some of his disciples sat down and dined together with many publicans and sinners. When the pharisees saw this they asked his disciples, “Why is your Teacher eating with publicans and sinners?” But when Jesus heard this, he told them, “Those who are healthy do not need a doctor – only those who are sick. Now go, and learn what this means: “I desire compassion and not sacrifice, for I did not come to call the devoted – but the sinners.”

When one is healthy, happy, content, there is nothing to seek. Nothing to change, for they are aligned, attuned, present. It is only when opposition of the self makes itself known, dis-ease of self, that there becomes an affliction. A human doesn't seek something until they have a reason/ desire/ affliction to change the present state. When a man becomes afflicted with hunger, he seeks food, sleepy, he seeks sleep, thirsty, he seeks water. Many people continue living with disease, sickness, opposition, and affliction as if it is the standard of living. Viewing the masses, the conformity of man, they see everyone else suffering the same affliction, so this must just be the normal way of life. Rather than seeking the origin of the affliction, to cure and cast out the demons, the afflicted are then given drugs to numb their ability to question, reason, and direct their attention unto the affliction to snuff it out and truly be healed.

Everyone is their own unique self vested with the grace by which they are, yet they are taught to conform, do this, do that, this is right, this is wrong. The silent voice of their soul is overridden by demons upon demons, and the individual's calling, their Truth, becomes cloudy in the muck of all the disease cast upon them.

Those that are not in need of a doctor need not a doctor. Christ is the surgeon of souls; the doctor of UNION, of healing, Eternity manifest for the sick living in the world. Just as you O human seek to remedy the affliction, when the desire comes upon you, so the Indivisible Being of God whereby and wherein ye are has the desire to remedy, consume the darkness/ delusion/ disease of itself. You o human are parts of the whole just as the cells are parts of your whole, and so when cells are afflicted in the body, you direct your awareness/ healing unto the specific location. And so, Christ is as the white blood cells of healing, coming to the

harmed location to transmute the darkness into light, to turn evil unto good, to heal the afflicted.

I seek your devotion(mercy) and not your sacrifice. The religious observances of times past are those of sacrifice to appease the Gods. A direct action/ reaction, do this to receive this. If you don't do this, you will perish. And so, to serve God in the books of old, in the traditions is to sacrifice things dear to the man unto God. To show/ prove to God their devotion through giving, tithings, offerings, and even animal/ human sacrifice. Yet Christ is not looking for sacrifice relative unto the world, but the devotion, heart, LOVE, mercy of the human unto themselves, other selves, Christ, and God. "Love God with all you heart" "Love others as thyself"

If there is any sacrifice Christ asked of was to surrender the world unto God. To surrender the things of God unto the God of things. To offer the temporal trials and tribulations unto the eternal presence of now, to permeate NOW, attuned, reverberating stillness in the midst of creation, offering the light of God unto the lights of God. Sacrificing desires of the world, attachment of the world, for the eternal UNION of God. "Change your heart, for the Kingdom of Heaven is readily available."

Did the sinner choose to be given the family, circumstances, body, personality that has caused them to be a sinner? Sure, their will has been intermingled with the governing universal will by which they do be, yet they are as they are. "Father forgive them for they know not what they do". Is this not the greatest form of compassion, Love, grace, and from this, showing the light of forgiveness, of compassion, of Love unto the unknowing darkness of sin, the sin has no where to go but to become light.

Aye, is this not what Christ is unto the religious? That he sacrificed himself unto the evil of man so that the rest of man can be consumed in delusion, living a life in blind belief rather than listening unto their heart. Oh how convoluted this is, the beatitude of Christ, and the delusive interpretation of the evolution of intelligence of man.

Oh my Lord, how my heart tears at the thought of your continual crucifixion by the delusion of the times of man, by the use of thine teaching, thy grace to beget power, control, wealth of the Pharisees. Oh Lord, may this be the grand magnetism, that time will mend the affliction of man, just as time heals all wounds. "All will come to be known."

Compassion, Mercy, Devotion liveth in the heart, Where the kingdom of Eternity doth reside, while Sacrifice is of the world, Where duality doth reside. In the world but not of the world! The devoted are those who already sacrifice themselves at the feet of God, while the sinners are those who are blind, who blindly sacrifice things to justify their own sin. Compassion is given unto the blind, for they cannot see, while the ones that see need not the compassion of sight.

Give to Caesar — Matthew 22:15-22 | Mark 12:13-17 | Luke 20:20-26 |

Matthew 22:15 Then the pharisees departed – and gathered to figure out how to trap him in his words. So they dispatched their followers with Herod's men, saying, "Master, we know that you have integrity, and teach the path of God in truth – and defer to no one, because you disregard the physical body. Tell us, then, what do you think? Is it lawful to pay tax to Caesar or not?" But Jesus perceived their wickedness, and replied, "Why are you trying to trap me, you hypocrites? Bring me the coin that pays the tax." So they brought him a denarius. And he asked them, "Whose image and inscription is this?" "Caesar's," they replied. Then he said to them, "Therefore, give to Caesar what things are Caesar's and to God those things that are God's." When they heard this they were amazed. They left him and went their way.

Defer to no one, because you disregard the physical body. Here Herod's men state simply as Jesus teaches. There is no hierarchy of Jesus's teachings, for his teachings are not confined unto one body or the fluctuations of the world. If even the men of Herod call him master and acknowledge his teachings as such, what of the modern day christendom? Who put themselves, their body, their ego above all else. When what Jesus teaches is that of the supreme opposite. "If you cling to your life, you will lose it; but if you give up your life for me, you will find it". For life is not a confinement of the little ripple of variation ye identify with separating ye from life itself. Ye are the whole of life, spirit and matter, eternity and temporality.

Jesus calls these men hypocrites. What does this say of the men who read the words of the bible, choose what verses and phrases substantiate their claim, organization, belief, and disregard the rest. Is this not direct hypocrisy? Only ye know if there is hypocrisy in thine heart, for ye are thine own heart, not any other. And so be true unto thine own self, for there is no other self to be true unto. Be true unto Jesus? Yes, but where is Jesus? In the Kingdom of heaven? And where is this? Think ye just a man, but oh ye are the embodiment of God!

Give unto Ceasar the things that belong to Ceasar. Give unto the world that which is needed of the world; for God grants ye to be in the world just where you are, the circumstances, experiences, understanding of thy space and place in the world. Serve God in the world; yet do not be mistaken and delusively use God to serve the world!

Teaching in Capernaum Synagogue -John 6:41-59

John 6:41 At this the Jewish officials were grumbling about him because he said, "I am the food that descended from the spiritual realm." They were saying, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'descended from the spiritual realm'?" Jesus answered and said to them, "Do not grumble among yourselves. No one can follow me unless the Creator who sent me guides them, and I will raise them up at the end of their lifetime. It is written by the Prophets: 'And they shall all be taught by God.' **Anyone who has heard and learned from the Creator also follows me.** No one knows the Creator except one who associates with God; only he knows the Creator. Very truly I say to you, one who trusts in me achieves eternal life. I am the food of life. Your ancestors ate the manna in the wilderness, but they died. This is the food that descends from the spiritual realm, that which one may eat

and not die. I am the living food that descends from the spiritual realm. If anyone consumes this food they will live forever. And the food I give for the sake of life in the world is my very substance.” Then the Jewish officials began to argue among themselves, saying “How can this man give us his body to eat?” Therefore Jesus said to them, **“Very truly I say to you, unless you consume the very nature of the Servant of Humanity and absorb his very essence, you will have no life within you. Whoever consumes my nature and absorbs my essence has eternal life, and I will raise them up at the time of death. For my nature is real food and my essence is real nourishment. Whosoever consumes my nature and absorbs my essence remains with me, and I with them.** Just as the living Creator sent me and I live because of the Creator, so one who is nourished from me will live because of me. This is the food that descended from the spiritual realm. Your ancestors ate manna and died, but whosoever consumes this food will live forever.” These things he said in the synagogue as he taught in Capernaum.

Adultery -Luke 16:18 / Matthew 19:3-12

Matthew 19:3 The pharisees also approached him, testing him and asking, “Is it lawful for a man to divorce his wife for any reason?” And he replied and said to them, “Have you not read that the Creator from the beginning made them male and female –and said, ‘For this reason a man will leave his father and mother and unites with a wife, and they shall become one flesh? Therefore they are no longer separate – but one flesh. Therefore what God has joined together, let no one break apart.” They asked him, “Why then did Moses instruct the giving of a divorce in writing in order to dismiss her?” He replied to them, “Moses – because of your hard hearts – allowed you to divorce your wives, but from the beginning it was not so. But I say to you, with the exception of immorality, whoever divorces his wife and marries another commits adultery. And whoever marries her who has been so divorced also commits adultery.” **(Scripture Genesis/ Deut 1:27, 2:24, 24:1)** His disciples then said to him, “If this is the case of a man and his wife, it is better not to marry.” But he responded to them, **“Not everyone can accept this instruction – except those to whom it has been given.** Because there are some celibates who were so born from their mother’s womb; and there are some celibates who were castrated by men; and there are some celibates who made themselves celibate for the sake of the sanctuary of the spiritual realm. He who able to accept this, let him accept it.”

Luke 16:18 Anyone who divorces his wife and marries another commits adultery. And one who marries a woman who divorced her husband commits adultery.

One flesh. Ye see mother and father as separate flesh unto thee, yet are ye really separate? For ye are the egg and the semin, the mother and the father, thy constitution is no other. And yet, separation ensues, delusion construes, differentiation grabs hold as other in perception. Compare, contrast, Yet, ye are no other, ever thy mother and father of flesh, genealogy, habituation. Oh ye think ye to be special, unique, different? Nay, ye are the mother and

fathers, and cannot be other. Ye may think other, and act in other ways to prove thine individual ego identification, Yet ye are thine mother and fathers'. Thine unique circumstantial dance of individuality granted from the union of duality.

The two begot one, Mother Father bringeth forth a child. Man and woman, together to bring forth life anew, a child. . Two separate individually united to bring forth one complete trinitarian union of father, mother, holy spirit. And thou life anew, the One that two did construe, onward to unify in love, that ye may bring forth thine One of the two of you.

What God has joined together, let no one break apart. This joining together by God ushers unseen Love throughout the world. And this joining together; this bringeth forth a babe of the Kingdom of Heaven into the world.

To corrupt so means the word adultery. Odd that it is simply the word adult. Simply put, the adulter of a human is the ego, separation, delusion, and so this is the corruption of the child. For the human is ever the child of God. To corrupt another is to commit adultery, to bring upon infidelity of mind and action unto another. If one partner is immoral in action and fidelity, they are already an adulterer, and so divorce is. However, this is due to the hard hearts. The hard heart does not forgive and let go, for it is hardened from harboring, hoarding, attaching. Either direction of the hard heart, if even one of two joined together carries the burden of a hard heart, there can be no true forgiveness. And with no forgiveness, there is no Love. With no love, there is no gathering in God.

Each individual being has their own calling, their own path, their own vocation. They may be celibate for whatever reasoning of their own. The instruction of celibacy unto one who it is given is for that being. The one called to be celibate is so called, and so let him accept this calling. The instruction is for whom it has been given. If ye are given this instruction, so then may you accept it. He who knows knows. Only you know what is asked of you; for only you are the one living your life.

Vultures will gather Luke 17:32, Matthew 21:23

Luke 17:32 Remember Lot's wife. Whoever wants to save his life will lose it and whoever loses it will live. I am telling you, on this night there will be two on a bed and one will be taken and the other will be left. There will be two milling at the same place and one will be taken, yet the other will be left." They replied, asking him, "Where, Master?" But he told them, "Where ever the physical body is, vultures will gather."

Matthew 21:23 As he entered the temple, the chief priests and the elders of the people came to him and he was teaching, and said: "By what authority do you do these things? And who gave you this authority?" Thus Jesus replied and said to them, "I will also ask you something: If you can answer me, I will likewise tell you by what authority I do these things. The baptism of John – from where did it come? From the spiritual realm or from men? And they debated this amongst

themselves and said, "If we say, 'From the spiritual realm' he will ask, 'Then why didn't you believe him?' But if we say, 'From men' – we are afraid of the people because everyone holds John as a Prophet." Thus they answered Jesus, saying, "We don't know." And he replied to them, "Neither will I explain to you by what authority I am doing these things.

From what authority? "I can of mine own self do nothing". "By the grace of god I am what I am". And so by what authority is any doing? Is this of man, or is this of god? What authority does the author author their expression? For they need not to justify action, for this is their own will, and how does one will?

Do this and you shall live Luke 10:25 Mark 12:28 22:34-40

Luke 10:25 Then a scribe stood up and tested him. He asked, "Teacher, what should I do to receive everlasting life?" He replied to him, "What is written in the Scripture? How do you read it?" The man replied, "'Love the LORD your God with all your heart and with all your soul and with all your strength and with all your mind;' and 'Love your neighbor as Yourself.'" Jesus replied back, "You have answered correctly. Do this and you will live."

Mark 12:28 Then one of the scribes approached – after hearing their argument, and seeing that Jesus answered wisely – and asked him, "What is the most important instruction of all?" Jesus replied, "The most important of all the instructions is, 'Hear O Israel – the LORD our God is our only Lord and you shall love the LORD your God with all your heart, with all your soul and with all your mind and with all your strength – this is the most important instruction. And the second is like it – 'You shall love others as yourself. There is no other instruction greater than these.'" Then the scribe said to him, "Excellent, Teacher. You have spoken the Truth, for we have but one God and there is none other except Him. And to love Him with all our heart and with all of our understanding and with all of our soul and with all our strength – and to love others as oneself – is greater than any burnt offerings or sacrifices. When Jesus saw that he had answered wisely, he said to him, "You are not far from the sanctuary of God." And no one ventured to ask him anything more.

Greatest Commandments Matthew 22:34

Matthew 22:34 When the pharisees heard he had silenced the sadducees, they gathered together. Then one of them – an expert in the Scriptures – asked a question to test him: "Master, what is the greatest commandment in the Scriptures?" Jesus said to him, " 'Love the LORD your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is related: 'Love others as yourself.' Upon these two commandments hang all the commandments and the Prophets."

To God / The Father

- Jesus's Prayer — John 17:1-26
- Thanksgiving for Revelation to Babes — Luke 10:21
- "Father, Forgive Them" — Luke 23:34
- "Into Your Hands I Commit My Spirit" — Luke 23:46
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Jesus's Prayer — John 17:1-26

John 17:1 After Jesus spoke these things, he lifted his eyes towards the heavens and prayed:
"LORD,

the time has come. Exalt Your Representative so the Representative may glorify You. Because You gave him **authority throughout the material realm**, he can give eternal life to those You have entrusted to him. This is eternal life: That they may know You – **the only true God – and whom You have sent, Jesus, whom You Anointed**. I have glorified You on the earth. I have finished the work You have given me to do. So now, O LORD, honor me with Your presence – with the bliss I had with You before the material world existed. I have revealed Your Name to the people You have entrusted to Me from the material world: They were Yours and You entrusted them to me, and they have followed Your Teachings. **Now they understand that everything You have given me comes from You**. The words that You gave me I have given to them; and they received them and surely understood that I came forth from You, and they trust that You sent me. I pray for them. I pray not for the material world, but for them You have entrusted to me, for they are Yours. And all I have is Yours – and Yours mine – and I am exalted through them. I will no longer remain in the material world; but they are in the material world and I am departing to You. Blessed LORD, by the power of Your Name, keep those You have entrusted to me, so they may be united, just as we are. While I was with them, I kept them in Your Name, which You have entrusted to me. **And I protected them and not one of them were lost except the servant of destruction, in order to execute the Scriptures**. But now I come before You, and these things I speak in the material world so that my joy will give them fulfillment. I have given them Your Teachings; **and the material world has hated them, because they are not of the material world, just as I am not of the material world**. I ask not for You to remove them from the material world, but to keep them from wickedness. They are not of the material world, just as I am not of the material world. **Purify them in the Truth; Your Teachings are Truth**. As You sent me into the material world, I have sent them into the material world. For their sake I am purified, so they may also be purified in the Truth. I do not pray for their sake alone, but also for those who trust in me through their teachings. So they may be united, even as You, LORD, are with me and I with You, that they may be with us, so the world may trust that You sent me. The bliss that You have given me I have given to them, so they may become united, just as we are united: I with them, and You with me, so they may be perfectly united, so the world may know You have sent me – and have loved them just as You have loved me. LORD, I would be pleased if those You have entrusted to me will stay with me, so they may perceive the splendor You have given me. For You loved me before the creation of the material world. O righteous LORD, **although the material world doesn't know You, I**

know You and these know that You sent me. I have declared Your Name to them, and will continue to declare it; so that the love You have loved me with may be with them, and I may be with them.”

Thanksgiving for Revelation to Babes — Luke 10:21

Luke 10:21 At this time, he rejoiced greatly in the Holy Spirit. He said, “I praise you Creator, LORD of heaven and earth, that You have hidden these things from the wise and learned, and have revealed them to the humble. Yes, LORD, because this is the way that pleases you. All these have been given to me by my LORD. No one knows who the Representative is except the Creator – and who the Creator is except the Representative and anyone whom the Representative wants to reveal Him to.

“Father, Forgive Them” — Luke 23:34

Luke 23:34 Yet Jesus said, “LORD, forgive them, for they don’t know what they are doing.” Then they cast lots to divide up his clothing among them. And the crowd just stood there, watching. And even the rulers were insulting him, saying, “He saved others – let him save himself if this is the Anointed of God, His Chosen One. The soldiers also insulted him, approaching to offer him vinegar – and saying, “If you are the leader of the Jews, save yourself.” For above him was an inscription: “Here is the leader of the Jews.” One of the criminals who was being hanged hurled insults at him, saying, “Are you not the Anointed? Save yourself and us.” But the other criminal answered and rebuked him: “Don’t you even fear God? You are in fact condemned with the same sentence. Our punishments are justified, because we are receiving the consequences of our actions. But this man has done nothing wrong.” Then he said to Jesus, “Remember me when you have arrived at your sanctuary.” Jesus replied, “Truly I tell you, this very day you will be with me in paradise.”

“Into Your Hands I Commit My Spirit” — Luke 23:46

Luke 23:44 It was now about the sixth hour. Darkness fell over the entire region until the ninth hour. For the sun became obscured. The Temple curtain was ripped in two. Then Jesus cried out loudly and said, “LORD, into Your Hands I commit my spirit.” Having said this, he breathed his last. When a centurion saw this take place, he began glorifying God. He said, “Surely this man was innocent.”

Then all the crowds who gathered for this spectacle – after they saw what happened – returned, beating their chests. And everyone who knew him – and the women who followed him from Galilee – stood at a distance, watching.

To the Prince of the World

- Temptation in the Wilderness — Matthew 4:1-11
- “Get Thee Behind Me” — Luke 4:8
- “I Vanquish the Material World” — John 16:32-end
- If you follow my teachings John 8:20-

Temptation in the Wilderness — Matthew 4:1-11

Matthew 4:1 Then Jesus was led up into the wilderness to be tested by the enemy of God. And after he had fasted for forty days and forty nights, he was hungry. Then the tester appeared to him and said, “If you are the Representative of God, command that these stones be turned to food.” But he answered him, saying, “A person lives not on food alone, but upon every message that comes from the mouth of God.” Then the enemy took him up into the holy city, and sat him upon the pinnacle of the temple. He said to him, “**If you are the Representative of God, throw yourself down, for it is written, ‘He shall charge His angels concerning you to raise you up with their hands to prevent you from injuring your foot against a stone.’**” (Scriptural fulfillment) Jesus said to him, “**It has also been written, ‘You shall not put the LORD your God to the test.’**” Again, the enemy took him up to an exceedingly high mountain and showed him all the kingdoms of the universe in their splendor: Then he said to him, “All these things I will give you, if you fall down and worship me.” Jesus replied, “**Go away, enemy of God! For it is written, ‘You shall worship the LORD your God and Him only shall you serve.’**” (Scriptural) Then the enemy left him, and angels came and cared for him.

Who led Jesus up into the wilderness to be tested?

Was this a ceremonial rite of passage from John the Baptist?

Did the enemy of God come and lead Jesus into the wilderness himself?

Or was it the intuitive calling of the Father unto Jesus to come into the wilderness to prove/ test/ purify his conviction/ attainment of Holy Spirit to cleanse the lurings and attachments of creation/ the world?

What is the enemy of God? One who opposes God, which is an odd concept. God, the creator, sustainer, destroyer, the indivisible substance of all that is, has no opposition. None is but by God, in God, with God, through God. “I am in the father and the Father is in me” “I can of mine own self do nothing”. And so, the opposition of God is the delusion of “other” than God. Creator and creation are inseparable, yet by the consciousness, awareness, beingness vested in our perceived individualized ability to create, to delusively view creation as separate from the creator of creation is to oppose God.

Many stories throughout time speak of Yogis, Saints, Sages in a meditative state called Samadhi, Union, where the perception of fluctuation of individualized separation, attachments to the world and body, breath and even heart dissolve into God, into indivisible beingness. Encompassing all variation and duality, like birth and death, time and space, etc, the being is freed from the desires and qualities of creation. Nirvana, liberation, samadhi.

To free the attachments and luring of the “opposer of God”, of the creation of God, acts of purification may be necessary to remove the habitual, karmic ties of wrong action in order to untie the knot of attachment, of delusion. In the forest, Jesus was in a state of union with his Father. The luring of the bodies needs, hunger, discomfort, etc are akin to the tests of the enemy of God. To be free from the lures of the world, the lures of creation, one must untie all the desires, attachments, temptations of creation. To do this is to surrender thy individual self into the Will of the Father, the Universal Self, so no longer will the individual self subject to the opposer of God, perceive itself as it's own entity, but One with all entities.

“My Father and I are ONE”. Nothing on the outside changes according to others perception, just as Jesus was seen by his family and all people as the same as them, besides the ones who could see beyond the carnal superficial man the inner world and depth of being Christ. In this world but not of this world to walk and talk as given by the father unto creation, yet freed from any attachment, temptations, variations of creation.

Even the crucifixion of Jesus is in the freedom of earthly tethers; accepting the Will of the Father that is the life of Jesus. Just as you O Human, are the will of the Father whether ye think it to be or not, whether ye sin in delusion or spread light, whether ye comprehend thy purpose, are content or filled with pain, Ye are being. The breath of life, the beating of thy heart, the transmuting of food to life force, along with the circumstances of thine life, thy space, place in time, thy body, even thy personality, these are the Will of God. To oppose the will of God is to then not accept what and who you are in comparison to another being, or ideals of being different. Can you be other than what you are given to be? And so, permeate all that you are in the stillness of thy soul, with thought aligning into itself, accepting the attributes ye are allotted, with the teachings ye have been taught, Being wholly you who is the you of Being.

“Get Thee Behind Me” — Luke 4:8

Luke 4:5 Then he led him to a high place and showed him all the powers of the world in a moment of time. Then the opposer told him, “I can give you all this authority and its splendor, because it has been handed over to me so I can give it to whomever I want. Thus if you worship me it will all be yours.” Jesus replied to him, “It is written, ‘You shall worship the LORD your God and serve Him only.’”

(only him! Not the greatness you see, whatever you want. Nay, god exists not in your wants, for how do you want?)

“I Vanquish the Material World” — John 16:32-end

John 16:32 A time will come – and has now come – when you will be scattered, every man to his own, leaving me alone. Yet I am never alone, because the Creator is with me. These things I have said to you so that you may have tranquility. **The material world gives you adversity, but take courage: I vanquish the material world.”**

(Material world is that of duality, adversity. I vanquish the material world, vanquish duality)

If you follow my teachings John 8:20-

8:20 These words he spoke in the temple, in the place where the temple offerings were kept; and no one arrested him, because his time had yet to come. Then he said to them again, "I will be departing from here and you will look for me and die in your sin. Where I depart to, you cannot come." Therefore the Jewish officials said, "Certainly he will not kill himself since he says, 'Where I am going, you cannot come'" And he said to them, "You are from below, I am from

above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for unless you trust me, you will die in your sins." Thus they asked him, "Who are you?" Jesus replied, "What have I been telling you from the beginning? I have many opinions I could say about you, but He who sent me is real; and the things I have heard from Him are the things I speak to the world." They did not realize he was speaking to them about the Creator. Then Jesus said, **"When you honor the Servant of Humanity you will know who I am and I do nothing for myself, but I speak only what the Creator taught me.** And He who sent me is with me; He has not left me alone, for I always do what pleases Him." As he spoke these things, many came to trust in him.

8:31 Thus Jesus said to those Jewish officials who trusted him, "If you follow my teachings then you are certainly my followers, and you will know the Truth, and the Truth shall set you free." They answered him, "We are Abraham's descendants and have never been enslaved to anyone. How can you say that we shall be set free?" Jesus replied, "Very truly I say to you, everyone who

commits sin is a slave to sin. The slave cannot remain in the house, but a child always stays there. So if the child sets you free, you will certainly be free. I know that you are Abraham's descendants. Yet you seek to kill me because you have no place for my teachings. **I speak the things I know from my LORD and you are doing the things you know from your lord."**

They replied to him, saying, "Abraham is our lord." And he replied, "If you are Abraham's followers, then you should serve Abraham. But as it is, you are seeking to kill me – a man who has spoken the Truth to you, which I have heard from God. Abraham would not do such things.

8:41

You are serving your own lord." They said to him, "We do not subject to idols; we have one lord, God." Jesus said to them, **"If God were your lord, you would love me,** for I have come here from God. I have not come on my own; God sent me. Why is it you do not understand what I am saying? **It is because you cannot hear my teachings.** You follow your lord, the opposer of God, and you want to do what pleases your lord. He was a slayer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks falsely, he speaks from his own nature, for he is a liar and the master of lies. Yet because I speak the truth, you do not believe me. Which of you can convict me of sin? If I speak Truth, why do you not believe me? One who is dedicated to God hears the words of God. For this reason you do not hear them, because you are not dedicated to God."

8:48

The Jewish officials answered and said to him, “Do we not say rightly that you are a Samaritan who is possessed?” Jesus replied, “I am not possessed, but I honor the Creator and you dishonor me. But I do not seek my glory; there is One who seeks it, and He passes judgment. Very truly I say to you, one who follows my teachings will never taste death.” The Jewish officials said to him, “Now we know you are possessed. Abraham died, and the Prophets also; and you say, ‘One who follows my teachings will never taste death.’ Certainly you are not greater than our ancestor Abraham, who died. The Prophets died too – who do you think you are?” Jesus replied, “If I glorify myself, I have no glory. My LORD glorifies me – this the One of whom you say, ‘He is our God.’ And you have not come to know Him, but I know Him; and if I said I didn’t know Him I would be a liar like you. But I do know Him and I follow His teachings. Your ancestor Abraham exulted about my time, and when he saw it he was pleased.” The Jewish officials thus said to him, “You are not yet fifty years old and you have seen Abraham?” Jesus replied, “Very truly I say to you, I existed before Abraham was born.” Thus they picked up stones to throw at him, but Jesus hid himself and slipped away from the temple.

End of days

- Do you see? Matthew 24:1- /Mark 13- / Luke 21-
- Weep not for me Luke 23:28
- Forgive them Luke 23:34
- “Touch My Flesh and Blood” — John 20:27-29

Do you see? Matthew 24:1- /Mark 13- / Luke 21-

Matthew 24:1 Then Jesus went out of the temple and was walking away when his disciples approached him to show him the buildings of the temple. So Jesus said to them, “Don’t you see all these things? Truly I tell you, there will not remain one stone upon the other that has not been crumbled.” Then as he sat on the Mount of Olives the disciples came to him privately, asking, “Tell us, when will these things occur? And what must take place before your presence at the end of this lifetime?” Jesus replied, saying to them, “Be careful not to be deceived by anyone. Because many will come in my name, saying ‘I am the Anointed of God’ and will deceive many. And you will hear of wars and rumors of wars – but don’t be alarmed, because many things will come to pass before your time of death. Because tribe will rise against tribe and village against village and in some places there will be famines and storms. But all these things are just the beginning of your tribulations. Then they will deliver you to be persecuted, and shall ruin you and you will be hated by many people on my account. And then many will become offensive and will betray one another and will hate one another. And many false prophets will arise and deceive many. And through the multiplication of lawlessness, the love of many people will grow cold. But he who stands firm to the end will be saved. And the gospel of the sanctuary will be preached throughout the land as a witness to the people – and then your time of death will come. When you thus see the abomination of devastation that was spoken through Daniel the Prophet, remain at the Holy Place – let those who recognize this understand – then allow those in Judea to flee into the mountains. Don’t let those on the housetops come

down to take anything out of the house; Nor let those in the field go back to get their coats. And woe to those with child, and to those who nurse during that period. But pray that your departure will not be in the winter, nor on the Sabbath. Because there will be great suffering – such as not seen since the beginning of this society nor into its future. Unless their time has been cut short, no one will be safe. Rather, for the sake of the Chosen, their time will be shortened. Then if any one says to you, ‘Look, here is the Anointed of God ’ – don’t believe it. **Because many false Messiahs will rise, and false prophets who will show great miracles and feats – if indeed it is possible – and will deceive even the Chosen.** Look, now I have told you beforehand. So if they say to you, ‘Look, he is in the desert’ – don’t go out there; or ‘Look, he’s in this private home’ – don’t believe it. Because just as lightning that comes from the east is also visible in the west, so shall be the presence of the Servant of Humanity. Because where ever there is a carcass, vultures will gather. **Immediately after the tribulations of those times the sun will grow dark and the moon will lose its light and the stars will fall from the sky and the power of the heavens will be overthrown.** And the presence of the Servant of Humanity will be seen in the spiritual realm; and then all of the people of the material world will be sorry as they realize the Servant of Humanity has returned to the spiritual realm with strength and great splendor. And His angels will be sent forth with a great sound and they will gather together His chosen from the four corners – from one end of the universe to the other.

Mark 13:3 As he sat down at the Mount of Olives near the Temple, Peter, James and John asked him privately: “Tell us, when will these things happen? And what will be the sign indicating when all these things will take place?” Then Jesus replied, “Make sure that no one misleads you. Because many will come in my name, saying, ‘I am he’ and will deceive many. When you will hear of wars and rumors about war don’t be alarmed, for these things must occur, but this is not the end. Because nations rise against nations and kingdoms against kingdoms – and there are earthquakes in various locations; and famines and disturbances – but these begin with the pain of childbirth. But be careful, because they will deliver you up to the councils and in the synagogues you will be beaten, and you will be brought before governors and kings on my account to testify to them. And the Teachings must first be preached before all peoples. But they will capture you and arrest you. Don’t think about what you will say beforehand – nor should you plan: But whatever will be given to you at that time you will speak – because it is not you that speaks, but the Holy Spirit. Now brother will condemn brother to die – and a father his child; and children will rise up against parents – having them put to death. And you will be hated by everyone on account of me. But he who stands firm to the end will be saved. But when you see the detestable things of desolation become established where they shouldn’t, those who recognize this should understand that those in Judea should flee to the mountains. And those on the housetops should not go into the house – even to go in to take anything out of the house; And those in the fields should not return again to fetch their coats. How dreadful for those who are pregnant and for those who are nursing a baby at that time. And pray this won’t occur during the wintertime. Because affliction will occur at that time – a kind that doesn’t happen often – from the beginning of God’s creation until now and afterward. Had the LORD not shortened this time, no life could be saved; but on account of those who are chosen – whom He has chosen – He shortens the time. During that time if anyone says to you, ‘Look, here is the Anointed of God’

or 'Look, he is there' don't believe them. Because false messiahs and false prophets will appear and show signs and miracles in order to lead others astray – even possibly the chosen. Yet be careful. Look, I have told you everything in advance.

But at that time, after the affliction, the sun will darken and the moon will not shed any light.

The stars will seem to fall from the sky and the powers in the heavens will appear shaken. Then they will see the Servant of Humanity appear in the spiritual realm with great power and glory.

And then God will send forth His messengers and will gather His chosen from the four directions – from the farthest end of the earth to the farthest end of the universe.

Luke 21:5 Then as some discussed how the Temple was decorated with beautiful stones and offerings, he said: "With respect to what you see, the time will come when there won't be one stone left upon another that won't have been torn down." They asked him, "Teacher, when will these things happen? And what will be the sign indicating these things are about to happen?"

So he said, "See to it that you aren't misled. For many will come in my name, saying, 'I am he, and the time is near.' Don't follow them. When you hear of wars and uprisings, don't be afraid. For these things must occur first, but the end isn't immediate." Continuing, he said, "Tribe will rise against tribe and ruler against ruler." And there will be a great commotion, and in some places, plagues and famines. There will be terror and great signs from the sky.

But before any of these things, they will arrest you and persecute you. They will deliver you to the synagogues and prisons and bring you before chiefs and governors on account of me. This will allow you the opportunity to give witness. So keep this in mind – don't prepare to defend yourselves beforehand. Because I will give you the words and the wisdom that none of your adversaries will be able to oppose or refute. Yet you will be betrayed even by parents, brothers, relatives and friends – and they will put some of you to death. And you will be hated by everyone on account of me. Yet not a hair of your head will perish. **By your determination you will gain your soul.** So when you see Jerusalem surrounded by armies, then recognize that her destruction is close. Then those who are in Judea must flee to the mountains and those in the city should leave and those in the country mustn't enter the city. Because this is a time of consequences – so everything that

is written will be fulfilled. Woe to those who are pregnant – and to those nursing babies at that time. For there will be great distress within the region and terror to this nation. Then they will fall by the sword and will be imprisoned by other nations. And Jerusalem will be crushed by the foreigners until the reign of the foreigners is completed. There will be signs from the sun, moon and stars, and on the earth, and distress among the people, with confusion matching the roaring sea and waves. People will faint from fear and the expectation of the things to come upon the empire – because the power of the heavens will be shaken. Then they will see the Servant of Humanity appear in the spirit with power and great splendor. So when these things start to happen, stand up and lift your heads, because your deliverance draws near." Then he told them an analogy: "Consider the fig tree and other trees: As soon as they sprout leaves, you understand that summer is close. Similarly, when you see these things occur, recognize that the sanctuary of God is readily available. Truly I tell you, this generation will not pass away until all these things occur. The sky and the earth will pass away, but my teachings will not pass away. Be careful that your hearts will not be burdened with intoxication and drunkenness, and the anxieties of materialism – or that time will come upon you suddenly, like a

trap. Because it will come upon everyone who dwells on the face of the earth. So stay on alert at all times, praying that you will have the strength to escape these things that will happen, so that you will remain in the presence of the Servant of Humanity.” Thus during the day he taught in the Temple. But in the evening he would leave and spend the night on the hill called Mount of Olives. And all the people got up early in the morning to come listen to him in the Temple.

24:1

Then Jesus went out of the temple and was walking away when his disciples approached him to show him the buildings of the temple. So Jesus said to them, “Don’t you see all these things? Truly I tell you, there will not remain one stone upon the other that has not been crumbled.”

The disciples approached Jesus to show him the buildings of the temple, yet he has no regard for the stacking of rocks, the temporal transitory creation of man. Maybe they had thought to impress Jesus by the erected temples, altars, and creation of man for the praise of the Father, yet he simply acknowledges their inability to see. Focusing upon the temporal nature of matter, the erected material creations of Man, the unseen is masked by the seen. The temporal material nature of the objective world, waking state, masks the eternal nature of the soul, the subject, that which is not subject to change, corruption, or deterioration.

There will not remain one stone upon the other that will not be crumbled. All that is created will be destroyed. There is ONE that is unborn, undead, beyond and before all time, within and without, the multiplicity of eternity and the still static eternal constance, ONE paradox, outside and inside, You and

24:3

Then as he sat on the Mount of Olives the disciples came to him privately, asking, “Tell us, when will these things occur? And what must take place before your presence at the end of this lifetime?” Jesus replied, saying to them, “Be careful not to be deceived by anyone. Because many will come in my name, saying ‘I am the Anointed of God’ and will deceive many. And you will hear of wars and rumors of wars – but don’t be alarmed, because many things will come to pass before your time of death.

What will come to pass in Jesus’s lifetime? Deception, rumors, wars and a multitude will come to pass before your time of death. If Jesus is speaking these words, yet not speaking of his own death, but the disciples death, what does this say of the differentiation of Jesus and his disciples?

Those who claim themselves the anointed of God, putting themselves above another, are those that deceive. For the Kingdom of Heaven is within each and every embodied being. How then can one be greater than another embodying God, who liveth in the Kingdom of Heaven? Notice, Jesus does not state himself to be the anointed of God, or saying I am the Son of God. When being asked in court on his way to being crucified, he never acknowledged such, but rather said, if you say so. To say and to claim, does it make it so? For what is So is, was, and will be, regardless of claiming, saying. "None can add one cubit unto their stature by thought unto God" Those who know, do not speak. Those who speak, do not know. For as one claims to be the Son of God, this does not mean another is not the same son of God, my beloved sons and daughters of God.

24:7

Because tribe will rise against tribe and village against village and in some places there will be famines and storms. But all these things are just the beginning of your tribulations. Then they will deliver you to be persecuted, and shall ruin you and you will be hated by many people on my account. And then many will become offensive and will betray one another and will hate one another. And many false prophets will arise and deceive many. And through the multiplication of lawlessness, the love of many people will grow cold.

The disciples asked Jesus what will happen in his lifetime, yet he proceeds to tell them of famines, storms, and persecution, portrayal, false prophets, and lawless multiplication whereby generation to generation, love will grow cold. This transcends the physical Jesus's life on earth, which the disciples asked of. Here we can see that he is not concerned, nor speaking of, his momentary time upon earth. He is speaking of the tribulations of humanity, of the generational continuance of lawlessness.

He speaks not of the little span of time of a human life on earth which the disciples were referring to. He is speaking of the timeless tribulations of Man upon earth, which is not confined to a small span of time, but through many generations. The disciples were indeed persecuted in Jesus's name in their short span of time on earth, yet within the span of their time on earth, multiplication of generational lawlessness, false prophets arising, deception is certainly not confined to a limited time of a few humans on earth.

Who are these false prophets that will arise? Are these not the ones of the churches, organizations, control mechanisms, portraying Jesus's words, or the words therein the bible, for the sake of their own behalf? For the words spoken are meant for those with ears to hear, yet these words are consumed, construed, interpreted, and used for the betterment of Man. Those who heed to ones interpretation of said words, loses their own capacity to comprehend in their own heart. For the words are no longer the same words, but a nother humans inference of the words. What they mean to one might not mean the same to another. Just as I can say a sentence to 1000 people and have 1000 different responses, conceptions, understanding of

said sentence. *Is this not where all the variances of Christianity, Catholocism, Mormonism, etc have spawned? Christ lived, walked, and spoke not of himself, but of the Father in the Kingdom of Heaven. He spoke of YOU, of Me, not of the organization, control, power, fear mongering, dogmatic belief spreading throughout.*

To these organizations, churches, the pastors, those who generation after generation are domesticated, governed by the false prophets claiming Jesus as their own, they know not what they do. They believe whole heartedly that they are fulfilling the word of Jesus, and by doing so, they are saved. And those who are instilled, born into the dogmatic belief system imposed upon them, they are unable to see the same words Jesus spoke from the Christs of time. But rather, any other being who walks the earth is inferior to Jesus, and the only way to be saved from the damnation of this beatitude that is life is to believe in one man. Whereby every other man who speaketh Truth is thrown to the wayside. Krishna, Buddha, Mohammed, Yogananda, and every other saint and sage throughout time is a false prophet according to the generational inference that has construed and used the words of Jesus. Yet, the words spoken of the masters of time are all the same word, for there is but ONE Word. "In the beginning was the Word, and the Word was with God, and the Word was God "

Generation after Generation, taught and domesticated in false belief, lawlessness, know no better. Lest they still, heed to the calling of Christ in their heart, and triumph over the societal lures of their environment, there is only the spread of untruth. Delusion covering the earth and destroying humanity. Oh wait, aren't we right in the thick of it? Teaching our children to live for the world, for society, to fulfill the rules and regulations of those before them, to seek money, power, fame, Selfy Selfy, Identify, Identify, forgetting God, or replacing God with the false idol of belief, organization, and support of their separate individual ego. Yet oh silly man, ye know not even what ye are! The blind surely doth lead the blind, until they no longer can lead for they all fall off a cliff.

24:13

But he who stands firm to the end will be saved. And the gospel of the sanctuary will be preached throughout the land as a witness to the people – and then your time of death will come.

He who stands firm will be saved. Saved from what? Saved from an eternity of variance as if eternity has a variance. Or is this saved from reincarnation, of coming back into a material vessel of thine soul, and inhabiting the earth/ material realm, subject to time, space, and duality? Saving this carnation of ego, action, and embodiment for all eternity? How can this be, when spirit, eternity, soul is inseparable with the sanctuary of spirit, Father, Christ?

Is the human inhabiting the earth as a damned soul? To be stripped of their eternal nature, sat chit ananda, and subject to suffering, question, birth and death? Is this not the gospel of the

sanctuary that Christ speaks of? That of the true nature of being. Loving each other as thyself, Loving God with all thy heart, for in love there is no other. It is said love is blind, but what if the true sight is love itself, whereby all else is the blindness? For the blind leading the blind are not those unconditionally loving, but rather those veiled in condition itself. Do this, do that, and ye will be saved. Believe this, and thy damned soul will be saved.

Standing firm to the end, what does this infer? As the house built upon the rock of God, of Spirit, of that which is not subject to deterioration, variance, change, or corruption. To stand firm is to anchor thyself in the Sanctuary of Spirit/ Kingdom of Heaven living in thine heart. To spread this truth unto others is to spread the gospel of Heaven, of Christ, of God. This is not the gospel of Man, nor the gospel of thine belief, nay, this is the gospel of humility, acceptance, sacrifice, surrender unto the will of God. Thy will be done. And the will of God is not a projection from one to the other, nay, for the will of God is known unto the embodiment of God able to will with God, each and every individual human. One is not the other and cannot will the same will as another, know the same knowing, hear the same saying. And so, Judge not lest ye be judged.

24:15

When you thus see the abomination of devastation that was spoken through Daniel the Prophet, remain at the Holy Place – let those who recognize this understand – then allow those in Judea to flee into the mountains. Don't let those on the housetops come down to take anything out of the house; Nor let those in the field go back to get their coats. And woe to those with child, and to those who nurse during that period. But pray that your departure will not be in the winter, nor on the Sabbath. Because there will be great suffering – such as not seen since the beginning of this society nor into its future. Unless their time has been cut short, no one will be safe. Rather, for the sake of the Chosen, their time will be shortened.

Remain at the Holy Place. Is this a temple erected by man? A space and place upon the earth? Nay, for this is the holy place within thy heart, that of the Kingdom of Heaven, where peace, contentment, Love do arise. The space and place of no space and place, for this is thine inherent nature of being. Offering being that ye may be as you will. Let those who recognize this understand, for those who know know. This is the rock whereby naught will be corrupted, the place that cannot be removed from you!

24:23

Then if any one says to you, 'Look, here is the Anointed of God – don't believe it. Because many false Messiahs will rise, and false prophets who will show great miracles and feats – if indeed it is possible – and will deceive even the Chosen. Look, now I have told you beforehand. So if they say to you, 'Look, he is in the desert' – don't go out there;

or ‘Look, he’s in this private home’ – don’t believe it. Because just as lightning that comes from the east is also visible in the west, so shall be the presence of the Servant of Humanity. Because where ever there is a carcass, vultures will gather

Wherever there is a carcass, vultures will gather. The embodiment of God is a carcass, a sack of meat, a material expression of the Soul. To look upon any Man, any carcass, as the anointed of God, chosen above the rest, above thy self, is to believe in false prophets, falsely idolize. For Christ is Spirit triumphed over matter; Thy soul is spirit not confined to matter; To direct attention, awareness, thy heart and mind into matter, is to forget what you truly are. To forget the innate nature of thy soul, thy eternal self.

Jesus never affirmed nor denied that he was the Messiah, the son of God. Why is this? Because every being is the son of God; The embodiment of Spirit, Soul, Christ. None are above another. When he smacketh thee on one cheek, offer also the other. This is true unconditional Love of another, whereby there is no other.

24:29

Immediately after the tribulations of those times the sun will grow dark and the moon will lose its light and the stars will fall from the sky and the power of the heavens will be overthrown. And the presence of the Servant of Humanity will be seen in the spiritual realm; and then all of the people of the material world will be sorry as they realize the Servant of Humanity has returned to the spiritual realm with strength and great splendor. And His angels will be sent forth with a great sound and they will gather together His chosen from the four corners – from one end of the universe to the other.

Who are these chosen? For they are much more than human kind existing in the four corners of the universe. This is infinitely more vast than earth and the limited earthly conception of man. As if man is and was spread throughout the universe to be chosen. If Jesus speaks of such, what does this say of you, O man, putting thine self on a pedestal above all other known species. What of the species of beings ye know not of? Thinketh these to be of a separate life, a separate God, a separate Christ?

Weep not for me Luke 23:38

Luke 23:28 Jesus turned to them and said, “Daughters of Jerusalem, don’t weep for me. Weep for yourselves and your children. For just consider, the time will come when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed.’ Then they will start saying to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.” Because if they do this when the trees are green, what will happen when they are dry?”

Forgive them Luke 23:34

Luke 23:34 Yet Jesus said, "LORD, forgive them, for they don't know what they are doing." Then they cast lots to divide up his clothing among them. And the crowd just stood there, watching. And even the rulers were insulting him, saying, "He saved others – let him save himself if this is the Anointed of God, His Chosen One. The soldiers also insulted him, approaching to offer him vinegar – and saying, "If you are the leader of the Jews, save yourself." For above him was an inscription: "Here is the leader of the Jews." One of the criminals who was being hanged hurled insults at him, saying, "Are you not the Anointed? Save yourself and us." But the other criminal answered and rebuked him: "Don't you even fear God? You are in fact condemned with the same sentence. Our punishments are justified, because we are receiving the consequences of our actions. But this man has done nothing wrong." Then he said to Jesus, "Remember me when you have arrived at your sanctuary." Jesus replied, "Truly I tell you, this very day you will be with me in paradise."

20:24 But Thomas, one of the twelve – named Didymus – was not with them when Jesus appeared. Thus the other disciples said to him, "We have seen the Master!" But he replied to them, "Unless I see the nail marks in his hands and put my finger into where the nails were, and push my hand into his side, I won't believe it." Eight days later his disciples were again inside, and Thomas was with them. Jesus appeared – though the doors were shut – and stood among them and said, "Peace be with you." Then he said to Thomas, "**Reach here with your finger and see my hands. And reach out your hand and put it into my side** – and do not mistrust. Have faith."

Thomas replied and said to him, "My master and my lord!" Jesus said to him, "Because you have seen me, you now have faith? **Happy are those who have not seen yet have Faith.**" **And Jesus performed many other miracles in the presence of his disciples – which are not written in this text.** But these are written so you may trust that Jesus is the Anointed of God and the Representative of God; and trust that you will have life on account of him.

(Quite interesting the miracles up to this point were documented, and these are not. Many other miracles? Have life on account of Jesus, yet Jesus has life on account of his father. My father and I are One, and yet he ascends, is embodied. This gospel, 100 years after the death of Jesus, so interesting that Jesus says so much more and differently eh??????)

Pauline epithets, being the first books, are going to need to be added, along with the other gospels of Thomas, Mary, etc. gain, "Peace be with you. As the Creator has dispatched me, I also dispatch you." And after he said this, he instilled within them, saying, "Hold fast to the Holy Spirit. If you remove the sins of anyone, their sins have been removed. If you take the sins of any, they will be taken."
going to need to be added, along with the other gospels of Thomas, Mary, etc.

Teach them to follow the things I have instructed you – and know that I am with you always – until the end of your lifetime. Amen." Matthew 28:20

